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HISTORICAL SOCIETY, 1956 Southern Convention of Congregational Christian

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, JANUARY 7, 1942. NUMBER 1.

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The Shepherd Psalm in the Life of 1943

Where do you go when in trouble? Recently a layman in a metropolitan center, through no fault of his own, found himself in a very difficult situation. A church man, a teacher of a class of boys, he turned to the 23rd Psalm which he and his lads used to recite together. Here is his description of the way in which the Bible may steady a man's faith.

The Lord is my shepherd; I shall not want (for comfort and love and some worldly goods).

He maketh me to lie down in green pastures (so that I may rest and gain my spiritual and bodily strength):

He leadeth me beside the still waters, (where I shall certainly find peace so that I may better receive His communications and divine guidance in the silence).

He leadeth me into the paths of righteousness for His name's sake (through the new understanding which has come to me).

Yea, though I walk through the valley of the shadow of death, I will fear no evil (happily now I have conquered my despair and helplessness and am strong and ready to fight evil thoughts [hate] of my own, and of others toward me);

For thou art with me; (I am convinced) thy rod and thy staff, they comfort me (for which I am humbly thankful).

He prepareth a table before me in the presence of mine enemies (my fears and my sorrows):

He anointeth my head with oil (and I am honored by my growing faith and consequently lose my thoughts of inferiority);

My cup runneth over. (The light is in my eyes again and my soul feels uplifted—and a burden seems lifted from my heart).

Surely goodness and mercy shall follow me all the days of my life (because my faith and self efforts have shown me where to turn);

And I shall dwell in the House of the Lord forever, (because I know now that this is where I shall always find relief and happiness).

Help, O Lord, the weak ones who by their ignoble acts destroy the righteous and estrange them from thy green pastures and still waters which thou are wont to provide. Let them see the light of Thy true Divine Guidance so they may mend their ways and by so doing gain everlasting life and happiness. Amen.

General Council Church Calendar Service.

NEWS AND VIEWS

Rev. Walter H. Stark, pastor of Pilgrim Congregational Church, Cleveland, has been commissioned a chaplain in the United States Navy and has entered the training school at Norfolk.

Rev. Everett B. Lesher, former pastor of Union Church, Jacksonville, has been commissioned a chaplain in the United States Army, and has completed his training at the Chaplians' School, Cambridge, Mass.

THE CHRISTIAN SUN has received the announcement of the marriage of Elizabeth Anne Elder, daughter of Chaplain W. W. Elder, to Lieutenant Omar Lyle Follin, on December 12, 1942. We offer our felicitations.

The Rev. J. Howard Smith reports that our Lynchburg Church had a fine Christmas season. The Sunday before Christmas they presented a play "The Empty Room." The pastor received a $25 War Bond from the congregation.

The Rev. Carl R. Key is now serving as Vice-President of the Cleveland Congregational Ministers Union. Current pledging in Mr. Key's church has increased $2,100 and Benevolences $310 for the year. Sixty-one members have been received to date. The total budget for the Collinwood Church is $8,400.

The Holland Christian Church on December 6 dedicated a handsome Morocco Bible and marker, with the inscription in gold leaf: "Presented in memory of Deacon J. T. Rawles by Mrs. Ava V. Rawles." At the same service beautiful brass offering plates were presented by the Olive Branch Class in memory of Kate Newman (Mrs. N. G.), founder and first teacher of the class.

The Ella Gray Orgatron electric organ was formally dedicated Sunday, January 3, in the Waverly Congregational Christian Church. The dedication took place at the morning service with Mr. Louis A. Potter, F.A.G.O., minister of music of the Calvary Methodist Church, Washington, D. C., as guest organist. In the afternoon Mr. and Mrs. Potter presented a program of music followed by tea at the parsonage.

A GOOD YEAR FOR THE CHURCHES.

Records are not yet printed of the reports made to the conferences, but it appears that there will be indication of an increase in membership, and a very large increase in finances.

Even though there has been a shortage of ministers, the churches have had services most of the time. Now all churches are being supplied. Some still need resident pastors, but none are being forgotten. The gasoline crisis in December closed at least three churches temporarily, but they will be served in the future.

In most instances there seems to be a good spirit among our church people. We face difficulties greater than ever, but there is a determination to turn them into opportunities. It has been a good year for the churches and their institutions, for the churches have been able to give more largely to the institutions.

F. C. LESTER,
Promotional Secretary.

HENDERSON CHURCH.

Another Christmas has come and gone. The old year is just about over. Business enterprises are taking inventories. It would be well, too, for us as individuals and Christians to take an inventory of ourselves, the services we have rendered, friendships we have made, the profits we have received, and the values we have with which to begin the new year.

The Church here in Henderson has made progress. It is in a fine condition both financially and spiritually. On Sunday evening before Christmas a Service of Candle Lighting was held, which was largely attended. Many fine comments were heard about this service. Lasting impressions were made on those in attendance. Three new members were received into the Church at the close of this service and two the following Sunday morning.

The pastor and his family were remembered with many cards, letters, and gifts during the holidays. On Christmas Eve a large lounge chair and ottaman were left on the front porch of the parsonage. A letter was attached to the chair with instructions and money. This gift was from the church and Sunday School. For the past three years one family has given our car license tags. The church also made it possible for the pastor to attend the meeting of the General Council that met in Durham, N. H., in June. All of these things are deeply appreciated by us. May God help us to prove ourselves worthy of all these things, as we set to the task of the new year. Henderson is a good working church to serve. It is a pleasure to work with such a group.

J. FRANK APPLE.

CHRISTMAS EVE AT ALBEMARLE.

'Tis Christmas Eve in the Albemarle Congregational Church's new parsonage. The tiny bright lights on the Christmas tree sparkle from the living room window, but behind those lights lies a story of an accomplished task which it was prophesied could not be done. . . .

About three months ago our minister received a letter from the local mill stating that the house which had formerly been donated by the mill to the Congregational Church must be vacated as soon as convenient. The minister was upset and the church wondered what it could do. Mr. Lester came to look over the situation. Finally, the General Board agreed to make a grant of five hundred dollars and a loan of seven hundred and fifty dollars provided Albemarle could raise twelve hundred and fifty dollars.

Of course Albemarle Church could not see such a sum in sight but the minister boldly set forth, willing to accept any amount from any one willing to help. The money came in very slowly and the minister worried himself into a bad case of flu back in October. But little donations help and pledges mount up. Oh! no one quite realizes now how it all came about, but the miracle happened, and the minister and his family are spending this Christmas in a parsonage which belongs to the Albemarle Congregational Church.

Despite the threatening weather and gas restriction on Sunday morning, December 20, the Sunday School attendance was excellent. The basement raised over seven dollars and the Men's Bible Class ran second with over seven dollars. The S. S. offering was above twenty dollars, which is good for an enrollment of less than two hundred. Just in front of me were more than a dozen little girls—all from one class—all about ten years old and approximately the same height. The backs of their heads showed a color range from a golden blonde to a soft black. They sang Christmas songs with a hope and faith that would make any American

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CONVENTION BOARD OF SUPERANNUATION MEETS.

The Board of Superannuation met Tuesday, December 15th, at Burlington, N. C., Mr. J. M. Fix, a member of the Board, welcomed the Board to his office in the Morris Plan Bank and voiced the prayer with which the meeting began. All members of the Board were present and Mrs. Mattie Cox Parker by invitation.

As a first matter of business the Board voted to provide attractive envelopes from now on, and so these will be available for the Christmas offering of 1943.

Due to a situation which arose this last year the Board next discussed the procedure to be followed in emergency cases and in cases of new applications for appropriations. It was voted to establish as a principle for the Board that all applications shall originate in the committees on superannuation of the conferences, and that calls for emergency assistance shall be made in the same manner. This seems a wise and logical conclusion, giving recognition to already established conference agencies and presenting to the Board with the application at the disposal of a group within the conference in which the claimant has membership.

Every year each claimant is asked to fill out for the Board an application blank which gives the Board information essential to the intelligent granting of an appropriation. The Board is asking of each conference Committee on Superannuation that it annually recommend the claimants from its conference and that these recommendations be forwarded to the Board before its December meeting.

The matter of membership in the Annuity was reviewed and the Board is encouraged by reason of the interest evidenced by our ministers in this provision for them. Our churches are asked to cooperate with their pastors in this membership.

Last year the Board endeavored to keep within its income and so made appropriations on the basis of a minimum grant and the circumstances of the claimants. This year the same principle was followed and the appropriations were made with faith by the Board in the concern of our people for this cause.

It is the hope of the Board the support for this work will grow to the extent the Board can make appropriations on the basis of the amounts suggested to the Convention by the Board in 1930, which suggestions were adopted. But to do this the Board will have to receive from the churches an amount of money larger by several hundred dollars than the conferences are now apportioning to the churches. For this reason we are asking all churches to receive offerings for Superannuation, we are asking a large number of churches to give something over the apportionment for Superannuation, we are asking all ministers to bring the need and the worthiness of this cause to the attention of their churches, we are asking individual laymen to remember this cause and make donations to it.

J. H. Lightbourhe, *Chmn.,*
Board of Superannuation.

COLLECTIONS FOR SUPERANNUATION.

Previously acknowledged	$ 527.81
Lynchburg, Va.	6.00
Interest	1.55
Bethlehem (N.)	30.00
Beulah, Youngsville, N. C.	5.40
New Hope, Louisburg, Va.	3.60
Mt. Herman, Garner, N. C.	5.00
Conf. Collections, L. L. Vaughan, Treasurer	864.32
Total to December 22, 1942	$1,443.68
Paid 15 Beneficiaries on December 23, 1942	1,340.00
Balance in Bank Dec. 24, 1942	$ 103.68
Rosemont, Norfolk, Va.	45.00
Mt. Pleasant, Cameron, N. C.	5.00
Newport News, Va.	150.00
First, Burlington, N. C.	100.92
A Friend	5.00
Mt. Carmel, Walters, Va.	20.00
Sanford, N. C.	10.00
Hopewell, Va.	6.00
Pleasant Ridge, Ramseur, N. C.	10.00
Pleasant Hill, Benson, N. C.	6.25
Big Oak, Eagle Springs, N. C.	8.00
Palm Street, Greensboro, N. C.	16.00
Palmyra, Edinburg, Va.	3.00
First, Norfolk, Va.	25.00
Hanks' Chapel, Pittsboro, N. C.	10.00
Isle of Wight, Va.	10.00
Interest	.49
Windsor, Va.	20.00
Antioch (C.), Bear Creek, N. C.	5.36
Grace's Chapel, Sanford, N. C.	7.50
Pleasant Cross, Franklinville, N. C.	5.00
Dendron, Va.	5.05
Needham's Grove, Steeds, N. C.	3.55
Pleasant Union, Lillington, N. C.	12.00
Happy Home, Ruffin, N. C.	15.00
Monticello, Brown Summit, N. C.	5.00
Total in bank, January 4, 1943	$ 612.80

Gratefully,
Board of Superannuation,
By: *Mattie Cox Parker.*

THE COLLEGE DEBT CONTINUES TO VANISH.

As I meet friends who are enthusiastic for the interest of the college, the question invariably is, "Did you reach your goal?" "Did you get enough money to pay the debt by January 1?" No, we did not, but we are approaching that happy realization.

On December 29 we sent a check for $6,000, making a total of $95,000 paid on the debt, leaving a balance of $10,000 due. Since December 29, we have received approximately $3,700, leaving a balance of $6,300 to be paid. We have approximately $7,000 in unpaid pledges—pledges made during the recent campaign. The majority of these pledges were made to be paid by January 1, 1943. Payments of pledges have been most gratifying, but if we are to pay this debt in full, and pay it we must, it will be necessary for all pledges to be paid.

We are planning to settle the debt in full not later than January 14. If you haven't paid your pledge or if you know of a friend or a brother who has not paid his pledge, won't you do your best to pay your pledge immediately and lend a word of encouragement to a friend or brother to pay his. We have come a long way. We have done a wonderful job. Let's complete it at once and be through with this old debt.

Thank you for your cooperation and generosity.

L. E. Smith.

ANOTHER YEAR ENDS.

With the last issue another Christian Sun year ended. It has been a reasonably good year, one of the best for a long time. Editors and printer have worked together to make a useful paper. People from Maine to Florida and from Carolina to California have subscribed for and read the pages. There has been paper to print, and something to print.

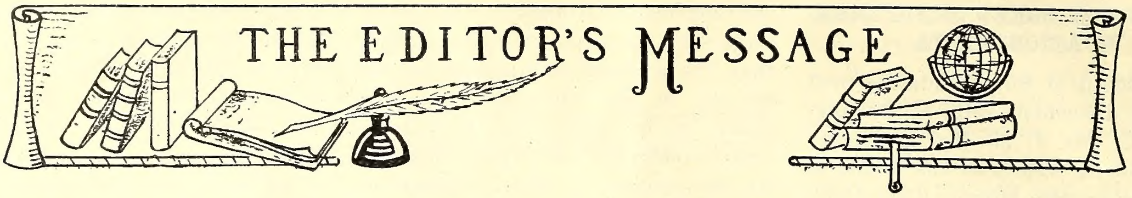
The last half of the year subscription income was not quite adequate to pay that share of the printing, but prospects are good for increased collections during the first half of the New Year. This is the usual way collections are received.

When the fifty issues of this paper are laid beside similar publications neither the editor nor the subscribers have cause for embarrassment. It may not be as good as the best, but there are few, if any, better. It has been a good year for our Church paper.

F. C. Lester,
Promotional Secretary.

It is a favorite belief of mine that no student ever attains very eminent success by simply doing what is required of him; it is the amount and excellence of what is over and above the required, that determines the greatness of ultimate distinction.

—*Charles Kendall Adams.*



THE EDITOR'S MESSAGE

A FREE CHURCH IN A FREE LAND.

"I am happy to be here this evening. For this meeting is a symbol of the land in which we live: a land in which Bible Classes are free to meet unmolested by visible or secret police." So spoke the Honorable Colgate W. Darden, Governor of Virginia, to the members of the Carlton Bible Class of the Richmond Church.

"Stand fast therefore in the liberty wherewith Christ hath made us free," said Paul to the Galatians. Too often we stand loosely or not at all in our historic freedom to worship. "Stand fast!" This is the kind of challenge we need now to arrest our attention, sober our judgment and serve as a tonic for the New Year.

WITNESSES OR WORKERS OF CHANGE?

"There is a great change in my men during the eight weeks of training," said a Sergeant in a U. S. Medical Training Center. Boys with educational deficiencies are given rigorous training and "whipped into shape" in two swift months.

What is happening to the people in our churches? Are they being changed? What is happening to the pupils in our Sunday Schools? We have them not only two months, but probably two years, and only in rare instances are they changed perceptibly.

Changes should be taking place in the thought and life of our people. It is the business of the church to change life. We are living in an age of great change. Christian people should be workers as well as witnesses of change. Sermons, music, service, friendship, prayer, all these and more may be used in the life-changing and life-directing program of the church.

A THIRD FRONT.

"Get in step with God," urged Glenn Clark, noted author and teacher of creative living. A traveling Institute of Prayer was held this week in the First Church, Washington. Glenn Clark, the leader, is a professor of English, a Presbyterian layman, and an adventurer in the realm of prayer. He believes that the only trouble with good people is that they are not good enough and the only weakness of Christians is that they are inoculated with the externals of Christianity just enough so that the real thing "won't take." In an age when the old-fashioner prayer meeting is vanishing away he shows people how to pray.

"Character is born as faith struggles in prayer," said Starr Daily, the second leader of the Institute. After twenty-five years in the underworld, fourteen of these spent in chain gangs and penitentiaries and having been pronounced by three judges and psychiatrists as hopelessly incorrigible—Star Daily finally found Christ in prison. His face is lined with the marks of suffering but is frequently lighted with a beautiful smile. Love opened prison doors for him. Redeemed from a life of crime through a rich spiritual experience, he keeps open house, night and day, for unfortunates who need spiritual fiber desperately. He is a living witness to the power of Christ to change a human life.

Much attention and effort has been concentrated on the Second Front. Scant attention has been given to the Third Front. This Third Front is not a front of tanks and guns, not a front of spitfires and bombers, but a front of repentance and spiritual regeneration.

An invitation to spiritual training for this Third Front was issued in the following paragraph. "The world crisis today is rooted not only in man's outer world of political and economic tensions. It issues also from man's inner world of emotional and spiritual confusions. Uncertain faith, divided will, and shallow self-dedication fray the effectiveness of our individual lives, and thus too our Commonwealth. Never before has it been so important that men and women learn to dissolve their impoverishing anxieties and fears in a whole-hearted commitment. A commitment not to leader, class, or nation, but to a way of life that releases the deepest spiritual resources available to man. Training and discipline are key words today. They are needed in mobilizing our inner energies also."

Glenn Harding, an associate of Shirley Greene at Merom Institute, is the song leader for these meetings.

R. L. H.

TRANSFORMATIONS.

Mr. Ruskin, in his "Modern Painters," tells that the black mud or slime from a footpath in the outskirts of a manufacturing town—the absolute type of impurity—is composed of four elements—clay, mixed with soot, a little sand, and water. These four may be separated each from the other. The clay particles, left to follow their own instinct of unity, became a clear, hard substance, so set that it can deal with light in a wonderful way and gather out of it the loveliest blue rays only, refusing the rest. We call it then a sapphire. The sand arranges itself in mysterious, infinitely fine parallel lines, which reflect the blue, green, purple and red rays in the greatest beauty. We call it then an opal. The soot becomes the hardest thing in the world, and for true blackness it had obtains the power of reflecting all the rays of the sun at once in the vividest blaze that any solid thing can shoot. We call it then a diamond. Last of all, the water becomes a dewdrop, and a crystalline star of snow. Thus God can and does transform the vilest sinners into pure shining jewels fit for His home in heaven—Rev. W. W. Landrum.

RESOLUTIONS.

Not to mention anything about myself deserving praise, except with the hope that it may do good.

To do everything as if I were really in the presence of our Lord.

To take no notice of defects of others, but only their virtues.

Not to blame any one, without judgment and humility.

R

illiam Allen Harper as Man and Teacher

By George N. Mayhew

of the School of Religion, Vanderbilt University.

I want to speak first of Dr. Harper as teacher because he began his career as a teacher and closed his career as a teacher, serving as Professor of Religious Education in this school. Most of his active life was spent in administration work — twenty years as a college president, and half of his time at Vanderbilt in securing funds for the School of Religion. Dr. Harper loved people, especially young people. In administrative work he had been denied those continuous and immediate contacts best suited to the development of the mental and moral life of youth. A man of his fine ideals and genuine Christian character could hope for his largest contribution to the educational process through contact with classes of young people. Even while serving as President of Elon College he found time for some teaching. Furthermore he believed that much of our entire education was not creative and vital. In his writings and teaching he drew a sharp distinction between education that was merely transmissive—i.e. that knowledge from the past well organized and handed across the desk to students without relation and significance to the vital learning processes, and that creative and vital education which was student centered—i.e. that accumulated experience of the past mediated to students, the center of contact being those "hot points" of interest where the student was involved and needed guidance. Dr. Harper did not mean by this a glorified "talk fest" where ignorance was pooled by members of the class, in the hope of producing knowledge. He believed that a body of knowledge out of contact with living realities was largely useless. He believed that vital knowledge was a personal achievement on the part of the learning student and that the primary duty of teaching was not handing out neat cans of knowledge but guiding the student to self-discovery of that knowledge which under former and different conditions had contributed to a more meaningful life. In line with this emphasis his class was a discussion group based upon readings assigned. He took pride in the papers contributed by members of his classes and oftentime had these bound in a volume.

Dr. Harper's strenuous duties in behalf of financial aid for the school left him a limited time for his teaching work. This urgent need of the School of Religion for increased funds drafted his experience and abilities for this outside work, even though he much preferred to teach and write.

It was Dr. Harper as man that gave significance to whatever he did. He was given a strong body but he achieved a strong and noble personality. He distinguished himself as a college president. He became the outstanding leader of his denomination, working for the unity of the divided church. He was recognized as a leader in American Religious education, but his closest friends will remember him not for these achievements, though they be honorable, but for his gracious and generous nature which grew even more beautiful in the closing years of his life. I have known Dr. Harper for nearly twenty-five years, yet in all these years I have never heard him say a derogatory word against any person or impugn the motive of a living being. I have never heard him blame others for any misfortune, although I know him to have been a sensitive man who was sometimes hurt by others. Fundamentally he had a profound sense of the dignity and worth of other persons. He made other people feel they were significant not for policy's sake but because he held personality in high esteem, whether it was of little or great reputation.

I first met Dr. Harper in 1918 during the first great flu epidemic. My younger brother was attending Elon College and was one of the first victims of flu, one who suffered a relapse going into double pneumonia and finally into typhoid. The sickest patients were moved into the President's home, where several students died. For a month my brother lingered there between life and death, while Dr. and Mrs. Harper ministered to him and to the others as if they were their own. I have never observed such poise and calm as I saw here. Dr. Harper was the moving and guiding spirit. He was in the prime of life and to that college community he was not only a college president—he was to them all that was noble in a man. Dr. Harper possessed the capacity to be laid hold of by great causes. While he gave his last years to Vanderbilt University School of Religion, he honored it by his singular devotion and tireless labors. When I saw him in his last illness his first inquiry was about the School of Religion. On one occasion when his body was so weak he could not stand alone, I told him that I was afraid he had injured his health by overwork on our behalf. He smiled and replied, "If I have helped the School of Religion it doesn't matter about me." His whole life was devoted to the education of youth; the unity of the church, religious education through the church, and finally theological education in our School here. Always some great cause claimed his devotion and the consecration of his talents. He accepted the honors of life with appreciation and humility. His nature was singularly free of those little animosities and jealousies which so often mar the characters of otherwise noble men. I have seen this man remain silent when others were given credit for the fruit of his labors. He could efface himself for the cause which was greater than individual men.

It was with great reluctance that he admitted to himself his broken health. When he asked for a "leave of absence" to him it was only a rest, and he fully expected to return to his work. No one knows what his feelings must have been when it finally dawned upon him that his service was finished and that he must await the inevitable end of life. I saw him several times after he knew he could not live. There was no word of complaint, no criticism or regrets. His appreciation of the goodness of man and of God seemed to grow upon him. His body grew weaker but his faith in God grew stronger. At night as usual he read his New Testament, his tongue half paralyzed, the mumbled words understood by himself and God alone. What he had preached and taught to others had become so deeply a part of his nature that his life in success and misfortune became a living proof of the validity of his ideals.

Dr. Harper was the most tireless worker I have ever known. As President of Elon College he would arise sometimes at 4:00 o'clock in the morning, drive a hundred miles to see individuals for the financial support of the college, and return to the college to meet classes in the late morning hours. The college community knew him as a prodigious worker. Life to him was an urgent matter. He always went in high gear. I think he exhausted prematurely by his labors his life resources. His aggressiveness was born of a sense of compulsion which the conviction of a great cause lays upon a sensitive and noble spirit.

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CONTRIBUTIONS

SUFFOLK LETTER.

A recent message informed us that Prof. Silas A. Holleman, a former professor of Mathematics at Elon College, is dead. We have had no report of the details of his death and funeral, consequently we are not able to give any information concerning his illness and passing.

He was for a number of years a member of the faculty of Elon College. During his tenure of office he rendered fine service in that chosen field. According to memory he taught the Class of 1898 some subject every year from 1894 to 1898. He was an excellent teacher. His mind was keen, and he seemed to be able to analyze and organize the subject matter under discussion in a way to make it clear to his pupils. After forty-four years of absence from his classroom I am able to recall his instruction distinctly although I have forgotten nearly everything other members of the faculty said apart from the text book.

Prof. Holleman attended Graham College while Dr. W. W. Staley was a teacher in that institution. When his father took him to the College he confidentially said: "Mr. Staley you will have to watch this boy in your Math Class. He is very smart and if you don't look out he will catch you napping." On the spot Dr. Staley decided to give young Silas some hard work, and he drilled him thoroughly in Mathematics. That may in some measure account for the skill and thoroughness of Prof. Holleman when he became a college professor.

It was my pleasure to share the friendship of Prof. Holleman, while in college, in a more familiar way than many of the other students. At that time we were both members of an amateur Glee Club which had frequent rehearsals and sometimes rendered vocal music on special occasions. Many students said: "Professor Holleman may be blind in one eye but he can see more with his good eye than any man we have ever known." Some students feared him until they understood him. He was a rigid disciplinarian, and that made him unpopular at times with students who were disposed to violate the numberless rules on the campus. Think of not being allowed to walk by the Girls Dormitory except on special occasions! The College in those days (the Nineties) was trying to establish a good reputation for coeducation and rigid rules were enforced. Girls were just as attractive then as they are today. I was lucky enough to be a member of the Glee Club along with Prof. Holleman and others, and that gave us some coveted privileges of being permitted to sing with the girls if we could not talk as long as we wished.

After leaving Elon College Prof. Holleman entered into business in Greensboro, and later in High Point, N. C. He united with the Presbyterian Church while in Greensboro but never lost his love for the Christian denomination. He married a daughter of the late Dr. W. S. Long who passed away several years ago. We were devoted friends and I shall miss the occasional fellowship of the past. We have had many heart to heart talks since leaving college. In those hours a man reveals his real inner self. He was a good man who was often misunderstood. He knew his weaknesses better than those who criticised him. He sincerely trusted in God and tried to keep his face set towards Jerusalem. He made a deep impression on my religious life when I was in college. I am glad to pay this little tribute to him memory. He loved our church and did much, in his college days, for its growth and power.

I. W. Johnson.

THE COLLEGE PERIOD.

January and February has been designated as the college period on the Convention calendar. During these two months it is hoped that the college shall have right of way in Sunday School and church services. It is an excellent time to inform the people of the value and contributions that the college has made to the church. Certainly the college wishes to recognize the generous contributions that the church, alumni, and friends have made the college through the years, particularly the year that has just come to a close. It would be difficult to determine what the church would be like if the college had not had the privilege of serving and certainly there would be no point in building a college such as Elon if we did not have the church. These annually recurring college periods afford the ministers of the Convention an excellent opportunity to extol the virtues of the college and solicit continued interest and continuous support. This period is more for education than for solicitation. January and February are not harvest months. They may be used, however, as a period for seed sowing that throughout the year will be ripening into the harvest. The purpose of this college period is not to raise money for the payment of debts, erection of buildings, increasing endowments, or any kind of permanent improvement, but it is for the purpose of interesting the constituency in the current support of the college.

The Convention has asked that the churches within the Convention contribute to the college a total of $12,500. This amount has been apportioned to the several conferences. The conferences in turn have apportioned the same to the local churches so that every local church has a definite allotment for the support of the college during the current year. While this is not particularly a period for soliciting funds, many of our Sunday Schools and churches have elected to pay their apportionments during this period; if not in full, in part. If all would follow this example, the financial interest of the college would be easier through the spring and summer months. It is hoped sincerely that an increasing number of Sunday Schools and churches will raise their apportionments during the college period.

From present indications the college will be facing drastic reductions in resources due to the draft. Unless government rulings not yet revealed are enacted, practically all young men will be taken from colleges not selected by the government to do specific training for the war effort. The Sunday Schools and churches were most generous this year. While we did not reach the amount asked for by the Convention we did go a bit ahead of last year. Each year gifts for the college have increased. While this is true the needs of the college for 1942-43 will be greater than at any time within the last ten years. Heretofore, we have been able to figure with a degree of certainty on increased income from the students over the preceding year. This year, however, we are faced with an inevitable decrease in resources from students and just how large the decrease will be is a question. So far we have put approximately $30,000 less on our books than last year, with a prospect of another $10,000 shrink-

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FOR THE CHILDREN

Dear Friends:

Happy New Year! I hope that the Old Year held a very lovely Christmas for you. Ours was very cozy. Perhaps the outstanding things which made ours happy were the same simple things which made yours happy. Home! Friends! Red berries among the holly's green leaves! Burning candles! Good food! Gifts which remind us of that greatest Gift to the world long, long ago! The surging of love in a world so full of hate!

What do you do at the beginning of a new year? Many of us like to throw away the old things of last year that we do not need any more. I overheard someone saying just yesterday that she had been cleaning out old records and getting ready for the new ones. I happened to be looking through some of my old notes, and I found something that I did not want to throw away. It is the written creed, or belief of a great man. It will be deep for some of you but all of you will find that part or all of it is your creed too. I think that it is especially good for us in 1943:

A CREED OF LIFE.

To love justice, to long for the right.

To love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits—

To love the truth, to be sincere, to utter honest words.

To love liberty, to wage relentless war against slavery in all of its forms.

To love wife and child, and friend, to make a happy home.

To love the beautiful in art, in nature, to cultivate the mind.

To be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world.

To cultivate courage and cheerfulness, to make others happy.

To fill life with the splendor of generous acts, the warmth of loving words.

To discard error, to destroy prejudice, to receive new truths with gladness.

To cultivate hope, to see the calm beyond the storm, the dawn beyond the night.

—Ingersoll.

We cannot know what things the New Year will bring to us. The joys and sorrows that are to be ours are hidden among the months, the weeks, the days and hours which lie ahead in 1943. We do not know what we bring to the New Year. The strength, the weakness, the courage, the fear, the joy, the sorrow, the love, the hate, the deep longings and the unfulfilled dreams. We bring both good and bad qualities to the threshold of this New Year. Can we not, with God's help and Christ's way of love, add more good qualities to our lives in the next 358 days and remove from our lives those negative qualities which make us ugly and unlovable. It is my sincere prayer that all of you will determine to try and I shall be trying with you. You pray for me and I'll pray for you. Together we can do things that we could never do alone.

God bless and keep you.

Sincerely,

Dorothy Todd.

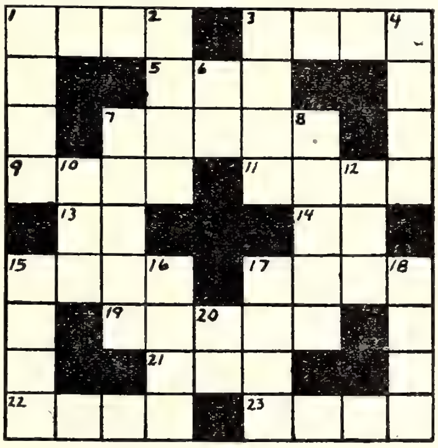
CROSSWORD PUZZLE.

ACROSS.

1 and 3—What 1943 is.
5. A girl's name.
7. A type of New Year.
9. Nine inches.
11. Bottom of the foot.
13. Not out.
14. Biblical form of you.
15. Married.
17. A bird's crop.
19. They shine on a clear night.
21. Stir; fuss; bustle.
22. A well-bread woman.
23. One eighth of a gallon.

DOWN.

1. Parts of body.
2. To deprive of breast milk.
3. Barks of a dog.
4. Standard or guide.
6. Victory Play. (Abbr.)
7. Parts of body which feed our bodies.
8. Belonging to you.
10. Pastry.
12. A meadow.
15. A structure of stone or bricks.
16. To remain; or abide.
17. Product of ground.
18. Past tense of go.
20. After date. (Abbr.)



ANSWERS TO LAST PUZZLE.

Across—1 Hens; 3. Doll; 5. Two; 7. Carol; 9. Dear; 11. Rome; 13. N. N.; 14. A. A.; 15 Odds; 17. Ades; 19. Years; 21. Eat; 22. Room; 23. Sock.

Down—1. Hood; 2. Star; 3. Door; 4. Love; 6. W. R.; 7. Candy; 8. Loads; 10. End; 12. Mae; 15. Over; 16. Seem; 17. Arts; 18. Seek; 20. A. A.

A PREACHER'S KID.

Mrs. M. always sat back in the rear of the church with her small three year old son. She did this so that he would not bother folks with his whispered questions and little boy wiggles. One Sunday during the service the little boy got up, left his mother and went down to sit in one of the front pews of the church.

After they got home the mother scolded her son for going down to the front of the church. "Do you not know that you disturbed the service? You must never do that again!" To which her son replied with great vigor, "Well mother I am good and tired of sitting in the 'rumble' seat of that church!"

A CHRISTMAS SHOPPING TRIP.

Charlie Boy and his mother were down town buying gifts for small Charlie's boy friends. "There, that is the last gift I can think of that you should buy! Can you think of anyone that we have left out?"

Charlie Boy's response was immediate, "That boy up at Aunt E—'s. If I am going to give anyone a Christmas present I am going to give him one!" (That boy was Miss E—'s nephew who has very poor health.)

A CHILD'S MIND.

Patricia had gone to school with her mother. Big brother's class was presenting a little Christmas Program for his mother. At the close of the program Patricia, who was not going to be entirely left out, walked up to brother's teacher and said, "My teacher knows something about 'in the highest!' too." (The memory verse the Sunday before had been, "Glory to God in the highest!")

A NEW YEAR'S SONG.

Ah, dearest Jesus, holy child,
Make Thee a bed, soft, undefiled
Within my heart, that it may be
A quiet chamber kept for Thee.

My heart for very joy doth leap,
My lips no more can silence keep;
I, too, must sing with joyful tongue
That sweetest ancient cradle song.

Glory to God in the highest heaven,
Who unto man His Son hath given,
While angels sing with tender mirth,
A glad new year to all the earth.

—Martin Luther.

Tender-handed stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.
'Tis the same with common natures,
Use them kindly, they rebel;
But be rough as nutmeg-graters,
And the rogues obey you well.

—Aaron Hill.

Missions
The World for Christ

CONCERNING OUR MISSIONARIES.

By Dorothy P. Cushing.

A cable has just been received by the American Board of Foreign Missions, Boston, announcing the safe arrival in Chunking, Free China, of one of its workers, Rev. Harold W. Robinson, a Vermont man, born in Warren, Vt., and educated at Dartmouth College and Union Seminary.

The cabled message was a masterpiece of brevity. It read: "Well."

Mr. Robinson is the husband of Mrs. Harold W. Robinson of 337 Carroll Park, West, Long Beach, California, and the father of Harold S. Robinson, an interne at the Philadelphia General Hospital; James W. Robinson, a pre-medical student at Dartmouth College.

Mr. Robinson made the dangerous journey from the United States by boat and plane and will join the staff of a refugee Congregational mission school in Chintang, Szechuan Province.

Ming I High School is a refugee institution formerly located in Fenchow, Shansi Province, in Occupied China, where it was founded by American Board missionaries. At the time of the Japanese invasion of Shansi in 1937-38 it migrated first to Shensi Province and then to Chintang in Szechuan where it has been located for three years. Although the students and most of the faculty who made this trek of 1300 miles, mostly on foot, have either graduated or are no longer connected with the school, it has a student body of about 200 and is carrying on in the face of great economic difficulties.

The American Board of Commissioners for Foreign Missions, Boston, announces the death, December 9, of Mrs. Catherine Tracy Akana at a nursing home, 15 Townsend Street, Waltham, Mass., after a long illness.

Mrs. Akana is survived by her son, Corporal Paul Akana, U. S. Army, of the Public Relations Office, Camp Phillips, Salina, Kan.; and a brother, Professor John E. Tracy, University of Michigan Law School, Ann Arbor, Mich.

Mrs. Akana served as a Congregational missionary teacher in the Glory Kindergarten, Kobe, Japan, for over 11 years, but in 1940 was forced to retire in the United States because of ill health.

Mrs. Akana first went to Japan, in 1915 under the Episcopal Board, as a trainer of kindergarten teachers. She had phenomenal success with the Japanese language and resigned from the Mission to marry a member of a distinguished Japanese family. Later she was separated from her husband taking with her her small son.

In 1929 Mrs. Akana returned to Japan under the American Board as a Congregational missionary to become head of the Glory Kingergarten Training School in Kobe. Her school, turning out fully trained young kindergarten teachers with Christian principles, had more demands than it could supply for its graduates to serve as teachers in not only mission schools but in government and private schools.

Mrs. Akana was a descendant of three famous New England families, the Greenes, the Tracys and the Evartses. She headed up for a time the Kindergarten Training School Department of the Ethical Culture School in New York City.

Mrs. Akana was born in Green Bay, Wisconsin, in 1877, and educated at the University of Chicago, the University of Pennsylvania, and Columbia University.

A cable has just been received by the American Board of Foreign Missions, Boston, reporting the death in Sofia, Bulgaria, of Miss Elizabeth C. Clarke, 75 years old, a veteran retired Congregational missionary and pioneer of kindergarten work in the Balkans, who served actively there for 33 years. The cable came from Luther R. Fowle, business manager of the Near East Mission in Istanbul, Turkey.

Miss Clarke, who was born in Philippoplis, Bulgaria, of New England missionary parents, retired from active service in 1932 but remained in Bulgaria. She spoke the Bulgarian language like a native.

She studied at Dana Hall, Wellesley; Mt. Holyoke College and the New England Conservatory of Music in Boston. She went back to Bulgaria for over a year and then returned to America to study kindergarten work.

When she had finished she went back to Bulgaria and established a kindergarten and training center in Samokov in 1897. In 1907 she came back to the United States to take a Graduate Course at the National Kindergarten College, in Chicago.

The University of Bulgaria used to send classes to visit her kindergarten as a model. Among her many distinguished Bulgarian friends was the late Queen Eleanora, stepmother of the present King Boris. When the second World War broke and most Americans left Bulgaria, Miss Clarke preferred to stay in the land which she had made her home for so many years.

Miss Clarke did a great deal of translation work and initiated the idea of a Kindergarten Congress. Her fellow missionaries marveled at her skill in turning rude street boys into polite youngsters who doffed their hats and bowed respectfully.

Miss Clarke is the sister of Rev. W. P. Clarke, 12 Pine Street, Florence, Mass., a former missionary, and James C. Clarke, 44 Central Avenue, Hyde Park, Mass.; the cousin of Benjamin C. Lane, 28 Maxfield Street, West Roxbury, Mass., and Professor A. C. Lane, 22 Arlington Street, Cambridge, Mass., and the aunt of Dr. Henry G. Clarke of Florence, Mass., and James F. Clarke of Cambridge.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 19, 1942.

Sunday Schools.	
Mt. Olivet (G.), Geer, Va.	$ 2.28
Newport News, Va.	12.75
Happy Home, Ruffin, N. C.	2.50
Class No. 2, Mt Auburn S. S., Manson, N. C.	1.00
Liberty Spring, Suffolk, Va.	5.00
Antioch (R.), Seagrove, N. C.	3.36
Total	$ 26.89
Individuals and Churches.	
Concord, Timberville, Va.	$ 1.43
Mountain Work.	
The Men's Bible Class, Burlington S. S.	$ 10.00
The Young Women's Class, Burlington S. S.	10.00
Total	$ 20.00
Conference Collections.	
Mr. L. L. Vaughan, Treasurer, Raleigh, N. C.:	
Home Missions	$ 1,015.97
Foreign Missions	855.49
Total	$ 1,871.46
Total for the week	$ 1,919.78
Previously acknowledged	4,412.76
Total since Sept. 1, 1942	$ 6,332.54

War Victims and Services.

Winchester Church, Winchester, Virginia	$ 10.00
Previously acknowledged	133.16
Total War Victims and Serv.	$ 143.16

WEEK ENDING DECEMBER 25, 1942.

Sunday Schools.

Leaksville, Luray, Va.	$ 5.38
Pleasant Hill, Liberty, . C.	7.09
New Elam, New Hill, N. C.	4.21
Durham, N. C.	8.52
Antioch, Harrisonburg, Va.	4.55
Total	$ 29.75

Individuals and Churches.

Miss Celeste Penny, Raleigh, N. C.	$ 5.00
Rosemont, Norfolk, Va.	61.09
Total	$ 66.09
Total for Week	$ 95.84
Previously acknowledged	6,332.54
Total since Sept. 1, 1942	$6,428.38

War Victims and Services.

Rosemont Church, Norfolk, Va.	$ 50.00
Total	$ 50.00
Previously acknowledged	143.16
Total War Victims and Serv.	$ 193.16

WEEK ENDING JANUARY 1, 1943.

Sunday Schools.

Winchester, Va.	$ 5.63
Ramseur, N. C.	8.60
Bethlehem, Suffolk, Va.	2.65
Pleasant Ridge, Ramseur, N. C.	7.69
Pleasant Cross, Asheboro, N. C.	3.29
First, Norfolk, Va.	5.54
Christian Light, Fuquay Springs, N. C.	1.05
Ether, N. C.	1.07
New Lebanon, Elberon, Va.	5.00
Dry Run, Seven Fountains, Va.	4.96
Happy Home, Ruffin, N. C.	4.79
Apple's Chapel, Gibsonville, N. C.	7.20
Ingram, Va.	5.77
Total	$ 63.24

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	$ 4.30
A Friend	500.00
Total	$ 504.30
Total for week	$ 567.54
Previously acknowledged	6,428.38
Total since Sept. 1, 1942	$6,995.92

War Victims and Services.

First, Richmond, Va.	$ 21.50
Elon College Church	35.70
Woman's Missionary Society, Dendron, Va.	6.10
Total	$ 63.30
Previously acknowledged	193.16
Total War Victims and Serv.	$ 256.46

Gratefully,

MATTIE COX PARKER,
Secretary.

OUR UNEASINESS—THEIR SALVATION!

Many of us are finding it extremely difficult to live just now with an easy conscience. Especially when we consider, on the one hand, the grim misery and hurt, the costly self-giving of human life, the enforced denials of all that makes life worthwhile for so many; and on the other, our own comparative comfort and security, anyone with a sensitive conscience cannot but be troubled. More than once we have asked ourselves: what right have we to this which we possess, and so often thoughtlessly take for granted, when others have paid and are paying the price for it, yet many of whom are themselves denied it? The contrast appears horrible and staggering in its proportions.

Yet, is there anything for which we may be more thankful to God than for this sense of uneasiness?

''Athens is hardest hit . . . the waiting room full of mothers holding chalky, emaciated babies . . . The city's death rate runs to 500 a day.'' I am well-fed.

> "God—let me be aware.
> Stab my soul fiercely with others' pain."

''A famine in Honan which affects nine million people.'' I have never seen a person starve.

Flood in Shensi—''It lasted only a short time but it cost 3,000 lives and left 40,000 homeless.'' How terrible are the piercing eyes of a refugee.

> "God—let me be aware."

''Throngs in concentration camps stalking back and forth behind barbed wire.'' I am free—free to laugh, to speak without fear, to worship.

> "God—let me be aware."

I see war prisoners, the wounded, the abandoned. I who am happy and free.

Olive Schreiner once said that she would hate to be God and be compelled to see in one sweep of vision all the pains and miseries which at one moment afflict our world. We turn away at the first glimpse of horror. But we know that God does not. He sees and suffers in it all. But doesn't He cause us to see too—perhaps through our uneasiness?

The temptation is to subdue the uneasiness—by forgetfulness or by growing the callous shield. The shocks of war may make us not more sensitive but more resistant, hardened, less aware. After all, how much emotional strain can we really bear? Yes, the temptation is to cushion the soul. We grab at the false peace of heart on this side of uneasiness rather than beyond it.

(Continued on page 13.)

QUARTERLY REPORT.

Following is the first quarterly report for the Woman's Mission Board of the North Carolina Congregational Christian Conference, October 1-December 31, 1942:

Receipts.

Women's Societies.

Albemarle	$ 13.46	
Berea	17.20	
Bethlehem	10.00	
Burlington	261.45	
Carolina	2.50	
Concord	5.90	
Durham	66.86	
Elon College	116.79	
Flint Hill (M.)	1.00	
Flint Hill (R.)	3.00	
Greensboro, First	109.20	
Greensboro, Palm St.	12.75	
Hanks' Chapel	21.40	
Happy Home	52.00	
Haw River	6.25	
Henderson	26.76	
Hines' Chapel	24.45	
Hope Mills	5.00	
Ingram, Virginia	19.75	
Liberty, Vance	27.50	
Lynchburg, Virginia	13.07	
Mebane	7.96	
Monticello	26.70	
Morrisville	3.00	
Mount Auburn	14.35	
Mount Zion	4.00	
New Lebanon	7.40	
Parks' Cross Roads	21.50	
Pleasant Cross	2.50	
Pleasant Hill	9.20	
Pleasant Ridge (G.)	9.00	
Raleigh	51.40	
Ramseur	7.53	
Sanford	18.75	
Seagrove	2.50	
Shallow Well	17.75	
Shiloh	8.33	
Smithwood	2.50	
Turner's Chapel	13.45	
Union, N. C.	20.00	
Winston-Salem	5.00	
Youngsville	3.75	
		1,071.86

Young People.

Burlington	$ 7.53	
Durham	17.58	
Elon College	3.20	
Greensboro, First	6.62	
Lynchburg, Virginia	2.00	
Ramseur	4.15	
Sanford	8.00	
		49.08

Willing Workers.

Durham	$ 7.88	
Elon College	3.90	
Greensboro, First	4.01	
		15.79

Junior Willing Workers.

Durham		1.70

Cradle Roll.

Durham	$ 2.49	
Greensboro, First	1.27	
		3.76

Miscellaneous.

Conf. Offering (at Burlington)	$ 29.47	
Mrs. O. H. Paris, Circle Bible Med.	7.00	
		36.47
Total Receipts		$1,178.66

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

WHAT IS THE PILGRIM FELLOWSHIP?

It is a fellowship of all the young people of the Congregational Christian churches. These young people live in cities and in the country. They come from varied social and economic backgrounds. They belong to different races. They attend small churches and large ones. Some of them go to junior high school. Many others are in high school or college. Some are already at work. The Pilgrim Fellowship includes all of them, a great host of young people between the ages of twelve and twenty-four, who worship, study, serve, and grow in local Congregational Christian churches through a variety of organizations and program activities. They are united beyond the local church in a Pilgrim Fellowship in which they find new friends, discover more reasons to believe in the church, have more experiences which help them grow in Christian faith and in ability to serve helpfully, and enjoy sharing in projects larger than any local group could attempt alone.

THIS IS THE PILGRIM FELLOWSHIP.

Young people worshipping in the church service . . . Youth groups gathering at the church on Sunday evening . . . Worshippers in a summer conference or around a camp fire . . . Earnest voices singing "Lord. We Are Able" . . . National officers rising early in the heart of the Colorado mountains for a quiet time together . . . Classes studying the Bible on Sunday morning . . . Groups meeting to think about a faith to live by . . . Eager young people preparing for church membership . . . Small groups in rallies deeply in earnest about finding the Christian solution to personal and social problems . . . Thousands of young people in their teens and twenties reading the literature of the church, writing articles, preparing speeches, sending letters, planning programs promoting missionary projects and carrying on many other tasks as the young people of the church . . . Young people paying to work under the hot summer sun to provide a playground for the children of the city slums . . . Tens of thousands of young people going to conferences and rallies every year with one spirit, whether part of a large mass meeting in Chicago or New Haven or of a much smaller group in a rural church . . . Young people of Rhode Island and Tennessee, introduced through a missionary project, becoming fast friends during the summer evening of folk games . . . Young people preparing for full-time Christian service in the ministry or on the missionary field . . . Others carrying similar ideals into business or agriculture . . . Young people building Christian homes and moving on to service in a Layman's Fellowship or a Woman's Association, or a Church School . . . Each of these glimpses is taken from real life. They could be continued almost endlessly. Put together, they give the best picture of the Pilgrim Fellowship which is leading young people to dedicate their lives to the Christian Way, as exemplified and taught by Jesus, and helping them to find greater satisfaction and meaning in their church work. Each year more young men and women are being enlisted in the thought and action which are necessary to build a Christian world.

THE STATEMENT OF PURPOSE.

The Pilgrim Fellowship unites all the young people of the Congregational Christian churches in the purpose:

To achieve Christian personality after the pattern of Jesus.

To seek a fuller understanding one of another, in the interest of happy relations in home and community.

To work for a united church, practicing Christian freedom and definitely promoting the program of Jesus.

To secure equal rights and opportunities for all classes and races as equally the children of God.

To practice Christian patriotism which recognizes the authority of God in conscience as supreme.

To strive for justice in the social order which will afford an abundant life for all.

To work for such international organization of nations as will preserve peace and security.

(From: "What Is The Pilgrim Fellowship," a pamphlet put out by the Young People's Dept., Division of Christian Education of the Board of Home Missions, 14 Beacon St., Boston, Mass.)

Rev. James M. Davis, Field Secretary of the Committee on War Victims and Services, spoke to the Pilgrim Fellowship group at West Tampa, Fla., recently.

AT ALBEMARLE.

(Continued from page 2.)

willing to defend his nation. Behind me were boys with equal enthusiasm. Where there is youth there is hope and a future.

At Church last Sunday night the adult Sunday School Department presented a pageant: "While Shepherds Watched Their Flocks." Reuben, the delightful young, dreaming, shepherd boy, was played by Jo Earp; Tish and Mary, the child beggar and his sister, were played by Don Lefler and Frances Biles. Other outstanding performers were Rachel Earp as the Madonna, Bill Simmons, Martin Deese and Lloyd Crump as shepherds, and Carlyn Biles, Jo Ann Efird, Hazel Hagsdale and Gwen Mauldin. The play was under the direction of Mrs. Earp who was assisted with the music by Miss Idell Mauldin and Mrs. Pearl Gantt.

The yearly Christmas Eve festivities took place at the church. The basement department of the Sunday School, including the beginners and intermediate groups, presented the program. The superintendent of the primary department, Mr. Alex Talbert, and his wife were in charge of the little folks. The stage was decorated with a huge tree under which were the presents for distribution. Mr. J. F. Hill, superintendent of the adult S. S., was in charge of the exchange of presents. Mr. G. A. Russell assisted him. Singing Christmas carols together and meeting with friends caused this Christmas spent at our church to be more meaningful to us than ever before.

We are thankful for the tasks that came our way in the year just passed and we are thankful to own the six-room bungalow at 338 Concord Road. No church knows what it can do until it is confronted with a necessity. In an emergency, with both faith and work, a new day may emerge. That's what Albemarle said "as she tackled the thing that couldn't be done—and she did it!"

MARGARET EARP.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS INSTRUCTS A GREAT TEACHER.

Lesson II—January 10, 1943.

Golden Text: *"For God so loved the world that he gave his only begotten Son, that whosover believeth on Him should not perish, but have everlasting life."*—John 3:16.

Lesson: John 3:1-16.

Devotional Reading: I John 3:1-10.

He That Humbleth Himself.

Some folks criticize Nicodemus because he came to Jesus by night. Rather they should admire him because he came at all. Here was a learned man, a devoutly religious man, a man with social and political and ecclesiastical standing in the city, coming to a young man, a "free lance" in religion, inquiring of him the secret of a deeper spiritual life. There are many people in high offices who do not have enough of the spirit of humility to do this. This man Nicodemus was sincere and humble in spirit. The fact that he came and the spirit in which he came, stamps him with the marks of real manhood. The wisest and the strongest can learn of Jesus.

A Hungry Heart.

In spite of his social position and his strict observance of religious forms and ceremonies, this man had a hungry heart. And either from personal observation, or from what he had heard, he felt that this young man Jesus had found the secret of a peace and joy which he did not have. He recognized and acknowledged that God was working in Jesus—"no man can do these signs that thou doest except God be with him . . . we know that thou art a teacher come from God." That was a great tribute by a man with discerning insight and spiritual sensitiveness. That is the witness of the ages—God was in a special sense working in and through Jesus. Men may deny it, men may not be conscious of it, but in every heart there is a hunger for God. Augustine was right when he said "Thou hast made us for thyself, and our hearts are restless until they rest in thee."

Getting Down to Brass Tacks.

Nicodemus hardly knew how to begin. It was a rather delicate situation. Taking his cue from the approach to ordinary men, he started off by paying Jesus a compliment, by flattering him in an honest and sincere way. His words have already been quoted above, "We know that thou art a teacher sent from God—" Flattery goes a long way in dealing with most folks. They like "soft soap" even if they know it is "soft soap." But Jesus politely went directly to the point. Man looketh on the outward appearance, but God looketh at the heart. Someone has said that Jesus looks at a man somewhat like an island, and that he goes around until he finds a place to make a direct landing. No need for us to kid ourselves. No use for us to take time to praise God when we know that we ought to come directly to the point. Praise is sometimes made a substitute for penitence. Confession a substitute for consecration and restitution. Let a man be sincere when he comes to Jesus with his problem, and he soon finds out that Jesus comes directly to the point, he will put his finger unerringly upon the sore spot in the man's life.

The New Birth—A Mystery But a Fact.

"Ye must be born again, be born anew, be born from above"—thus spoke Jesus. Unless a man is thus born he cannot enter, indeed he cannot see, the Kingdom of God. This is the only time that Jesus put this truth in these exact words, but again and again in his ministry he emphasized this same truth. And the principle still stands unchanged. Unless a man is born again, born from above, born of the Spirit, he cannot enter, he cannot see the Kingdom of God. Spiritual things are spiritually discerned. This law of being born from above holds true in all the kingdoms of the world. Inanimate matter becomes animate matter by the entrance into it of life from above. In turn plant life becomes animal life by having a higher form of life come into it. Human life goes higher in the scale than animal life because a new spirit is born into it. And mere physical life moves into a higher sphere when the Spirit of God comes into human life. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." These are the words of Jesus. They are authoritative and final.

It is a mystery, a great mystery. But what of it? We are in the midst of mystery, even in the commonplace, every-day things of life. Jesus himself admitted that. Take for instance such a simple thing as the wind. Or is it simple? Not at all: it is a great mystery. "The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh or whither it goeth. So is everyone that is born of the Spirit." Electricity is a mystery. Life itself is a mystery. But all these things, and many others are also facts that must be faced and may be used. My boy and I go sailing but we do not wait until we can explain wind before we go sailing. I cannot explain electricity—Edison himself said he did not know anything about it—but I use electricity. In like manner I cannot explain how or why the Infinite God can and did come into my life simply because one night, in true humility, and sincere penitence, and simple faith, I cast myself upon Him. But He did. This is the fact. I understand it a little better now than I did that night. But it is still a marvelous and miraculous mystery. It is also an experience, a fact. Jesus said the New Birth was essential, mysterious, verifiable.

Ignorance in Knowledge.

"Art thou a teacher of Israel and understandest not these things?" Yes a man may be a minister, or a Sunday School teacher, or a social worker, he may deal with religion all the time, and still not know the deeper things of the spirit. Too much of our knowledge is of the mechanics, and not the dynamics of religion. We have a form of godliness but we deny the power thereof.

The Gospel in a Sentence.

John 3:16 is the essence of the whole Gospel. Luther calls it "The Little Gospel" because it gives in one sentence the whole gospel. Man a sinner, lost in sin and helpless to save himself. God, in love taking the initiative, and in Jesus Christ coming to seek and to save. Salvation through faith. Abundant, abiding life in Christ. And for all men everywhere for all time.

Emotional awareness by the individual of a purpose at once transcending and governing not only his own life but the whole contemporary and terrestial scene—this is an essential condition of all social excellence and general character of all active religious belief.

—Britain's Conservative Party on Post War Reconstruction.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Jesus Lived There.

"They had been with Jesus."—Acts 4:13.

A missionary had gone into a hitherto untouched region to preach the gospel of Jesus Christ. When he described Christ to the natives they said: "We know him. He lived here." "To be sure you are mistaken," said the missionary, "for he lived two thousand years ago in a distant city." But the people insisted that there was a doctor who lived among them for years who was just like the man he had described. When a person can be identified with Christ, that is God's man.

Prayer—Our Father, help us to live so worthily that they who see us may think of Christ. *Amen.*

TUESDAY.

"V" For Crowning Power.

"Your labor is not in vain in the Lord."—I Cor. 15:58.

We are seeing "V" for victory everywhere. What sort of victory? How far into the future is this victory projected? The apostle says "death is swallowed up in victory." No matter what the price paid in man power, if the victory is crowned with godlikeness, the world will get somewhere for the "durable peace." Arthur H. Clough said, "Say not the struggle nought availeth, the labor and the wounds are vain." Let us learn of God and do our best and God's mighty power shall crown our work.

Prayer—Dear Father of us all, for the comfort we have in Thee, we bless Thee, through Jesus Christ our Lord. *Amen.*

WEDNESDAY.

Delight in Doing One's Duty.

"It is good and comely . . . for one to enjoy the good of his labor.—Eccl. 5:18.

Please do yourself the favor of reading the entire chapter, especially the verses 13 to 20. To love one's work is the secret of his making it of some value to the world. It was Edison's secret, Pasteur's, Bell's, and thousands of other inventors who have so marvelously blessed the world. They all rejoiced in their labor counting it nothing to sleep or eat in order to accomplish something.

This is hard in this age, for we live in a machine age, and everything is a sort of routine, but, with automatic results. But even this is overcome for great results if we use our powers to glorify God. Our duties should be a sacrament.

Prayer—Dear Father of our souls, because we may be unable to do great things help us to do our work, be it ever so insignificant, as greatly as possible. In Christ's name. *Amen.*

THURSDAY.

Never Give Up.

"When my spirit was overwhelmed within me, then Thou knowest my path."—Ps. 142:3.

Please read the whole chapter. It is a prayer from a cave. It is a prayer made in what appeared to be defeat. It is a prayer in which victory is found through trust in God.

Our greatest failure in our problems is taking too short a view. Because things are going badly and we are not getting what we ought to get, and because the wicked may "prosper like a green bay tree," and that may annoy us, that does not warrant us in thinking that victory will never be ours. The goodness of God is our hope and He has never failed His children, nor has the seed of the righteous ever been found without something to provide for their needs.

Prayer—We bless Thy name, O gracious Father, for Thy unfailing love and blessings. Help us to trust in Thee. *Amen.*

FRIDAY.

Consider the Other Fellow.

"Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door."—James 4:9. Do read entire chapter.

Rich men are to fear God's vengeance as well as the poor, though it is harder for them to do. But if the rich and the poor could acknowledge together their mutual faults, and pray for one another, problems would vanish like a cloud in the wind.

How big are you in sympathy with the plight of others? There are some to whom every day is a dark day. Some of these may be within your reach. Do not miss ministering to them.

Prayer—Dear Father, who didst give Thy Son for the redemption of all, we implore Thy pity upon us and Thy mercy upon mankind. Make us Thy children to minister to them that need. *Amen.*

SATURDAY.

Reading, Playing and Praying.

"Those things which ye have both learned, and received, and heard, and seen in Me, do: and the God of peace shall be with you."—Phil. 4:9.

Do read the whole chapter. It is the story of the liberality which children of God receive of Him. There were only a few things left to the widow: a son, a few books and a piano. She made the best of them. The son must be made the best man possible. She read to him and they discussed things together. She played to him often and they studied music together. He came to be a great man. That was her contribution to life.

Whatever our lot, our responsibilities can be dealt with in a similar way. Let God's world yield its message to you. The greatness of man-

(Continued on page 13.)

WILLIAM ALLEN HARPER AS MAN AND TEACHER.

(Continued from page 5.)

While Dr. Harper never complained of misfortune I know his disappointment must have been very great when his health forced him to give up his work which had been his life. But there was one consolation which came to him in his lingering illness which might not have been his had he passed suddenly.

When his old students heard of his illness, hundreds of them wrote or came to see him to tell him what he had meant to them. When many of these saw him in his physical weakness, struggling like a little child to stand alone or to walk, they found it impossible to restrain their tears in his presence, for he was their spiritual father. Their tears were their tribute of affection beyond the power of words to express.

In the last fifteen years I have seen this department greatly expanded and then gradually shrink towards the point of extinction, and then to rise again with new hope and faith in its future. I shall never forget that ten or twelve years ago it was felt that the School of Religion could no longer survive because of the lack of funds. It was then that W. A. Harper undertook what seemed to be the impossible. He rode the trains from the Atlantic to the Pacific, from Canada to Mexico, ringing door bells and pushing into offices under the sense of a great compulsion. When the whole story is known I believe we shall know that he more than any other tipped the scales of financial support in favor of our continued existence. Only a man of his resolute courage would have undertaken such a task. He stood at the end of an era that seemed to be dying and labored with all his might to bring to birth a new era for this department. He came out a broken man, but this department came to a new life. Dr. Harper, my colleague and friend, and yours, has entered into the higher life of the world and into that tradition which is the glory of Vanderbilt University.

THE COLLEGE PERIOD.

(Continued from page 6.)

age this spring. You can easily see what this means to a budget of $82,000. I am sure, however, that when the church is acquainted with the facts, realizing the place that the college fills and must fill in our church life, that the constituency will arise and out of its generosity make possible the continuance of the college without a deficit in its operating expenses.

May I suggest that pastors, superintendents, and church officials begin now to lay plans for the raising of their conference apportionments, including that of the college. The college will be glad to provide information, programs, and envelopes where desired.

L. E. Smith.

RELIGION IN THE NEWS.

Resuming his weekly "Religion in the News" summaries on NMB Saturdays (6:30 P.M., EWT), Dr. Walter W. Van Kirk returns to the network for his eighth consecutive year. Presented in cooperation with the Federal Council of Churches of Christ in America, Dr. Van Kirk's weekly 15-minute program is a digest of the important religious news of the week.

Dr. Van Kirk recently returned from London, where he spent the summer as a guest of the Archbishop of Canterbury. The NBC commentator made his extended visit to the British Isles in a dual capacity, as secretary of the Federal Council's Commission to Study the Basis of a Just and Durable Peace, and as secretary of the Department of International Justice and Goodwill, also organized by the Federal Council.

After conferences with the highest government and religious leaders in England, Dr. Van Kirk returns to NBC with detailed information on religion and the war.

CADMAN'S CHURCH TO MERGE.

The congregations of Central Congregational Church and Clinton Avenue Community Church met just recently and voted to merge. Central Church is to move to the Clinton Avenue Church. Central Church was made nationally famous by S. Parkes Cadman. It is now surrounded by the new Negro population of Brooklyn. The Clinton Avenue Church is made up of the former Clinton Avenue Congregational Church and the former Simpson Methodist Church. Moses Richard Lovell, who succeeded Dr. Cadman at Central Church upon the latter's death, will be pastor of the merged church. Frederick K. Stamm, pastor of the Clinton Church, resigned some months ago.

Each citizen contributes to the revenues of the State a portion of his property in order that his tenure of the rest may be secure.

—*Montesquieu.*

OUR UNEASINESS—THEIR SALVATION.

(Continued from page 9.)

The Congregational Christian Committee for War Victims and Services is the neural path from the sensitive nerve centers of our churches to large areas of desperate human need. The Committee is the voice of our compassion, the touch of our healing hands, the answer to the intercession of our troubled hearts. It appeals to each of our churches to share in its significant mission through the plan of Sacrificial Giving, congregational offerings, or specific projects by local church groups. What are you and your church doing? If you have not yet made some response, won't you do so within the next few Sundays?

"O hearts of men
Grow soft again—
Miracles happen now as when
On Mother Mild
The Savior smiled.
Christ lives in every new-born child."

A. Lanson Granger, Jr.,
Chmn., Southern Con. Com.,
War Victims and Services.

QUARTERLY REPORT.

(Continued from page 9.)

Disbursements.

Mrs. D. P. Barrett, Conf. Speaker	$ 20.00	
Guide Books (Wills Book & Stationery Co.)	10.30	
Expense of Board Meeting at Elon, Trans. etc.	21.08	
Bank Charges	1.00	
Mrs. W. V. Leathers, Treasurer, Woman's Mission Board for:		
Thank Offering	$342.48	
Japanese Evacuees	8.85	
Elon Orphanage	4.00	
Missions, Gen. Fund	770.95	
Total Disbursements		$1,178.66

Respectfully submitted,

Susie D. Allen, *Treasurer.*

QUIET HOUR.

(Continued from page 12.)

hood that comes out of obedience to it settles ultimately all your problems.

Prayer—We praise Thy name for Thy provisions for our own needs. *Amen.*

SUNDAY.

The most of us look unfavorably on the self-centered life, and yet the most of us unwittingly yield to the same impulse. It has been said that to fail to engage in Christian service is to live the self-centered life. It is the negation of true discipleship. To absent oneself from the church, or from its support, is an emphatic expression of that sin.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

This report closes the year 1942. We asked you in the beginning of the year to let us set our goal at $25,000.00. Later in the year as our costs climbed we realized that we had had another birthday as Superintendent and that we needed twenty-six thousand. We then asked you to let us raise the goal to twenty-six thousand and requested that you push us up to that figure.

We believe everybody rolled up their sleeves and began to push. You gave us such a push that we not only reached our twenty-six thousand dollar goal but the momentum was so great that we passed the goal and finally stopped at $27,792.46 from the churches, Sunday Schools and friends. Now don't you think that is wonderful? Congregational Christian people are a great people. They are cooperative and helpful. They are good pushers and when they are asked to reach a goal they go at it with a will and they don't stop until the task is finished.

We are grateful to every church and every Sunday School and to each individual that had a part in helping us to reach the goal. May the kind Master richly bless each and every one and may the year 1943 be happy and prosperous for all of you is my earnest prayer.

Chas. D. Johnston.

REPORT FOR DECEMBER 31, 1942.

Amount brought forward		$25,204.18

Sunday School Offerings.

Eastern N. C. Conference:

Mt. Gilead	$ 3.00	
New Elam, 3 mos.	11.68	
Wake Chapel	7.30	
Catawba Springs	5.20	
Youngsville, 2 mos.	2.00	
Ebenezer	17.00	
		46.18

N. C. and Va. Conference:

Greensboro, Palm Street, Young Peoples Class	$ 14.00	
Bethlehem	12.55	
Hopedale	3.11	
Apple's Chapel	3.29	
Carolina	6.50	
Mt. Zion	1.03	
		40.48

Western N. C. Conference:

Glendon	$ 12.04	
Zion	8.45	
Antioch (R.)	2.62	
Hank's Chapel	8.25	
Pleasant Cross	1.47	
Randleman	8.03	
Graces Chapel	5.00	
Smithwood	1.00	
		46.86

Eastern Va. Conference:

Bethlehem (D.)	$ 8.57	
Richmond, First, Special Birthday Offering	8.24	
New Lebanon	5.00	
Norfolk, First	34.53	
Oakland, Birthday Offering	20.19	
Mt. Carmel, 2 mos.	14.87	
Waverly	7.45	
		114.09

Valley Va. Cent. Conference:

Winchester	$ 5.68	
Wood's Chapel	8.50	
Mt. Olivet (G.)	1.90	
Dry Run	2.94	
Antioch	5.57	
Timber Mountain	2.17	
Bethlehem	2.63	
Newport	1.65	
Linville	6.48	
		37.52

Alabama Conference:

Lanett, Men's Class	$ 6.00	
Noonday	5.00	
Bethany	5.00	
Christianna	4.40	
		20.40

Special Offerings.

Edith Virginia Bryant	$ 5.00
The Fosters, Elon College	5.00
Mrs. Lucille Seymour	15.00
T. W. Powell	25.00
First Cong., Mason City, Iowa, S. S.	14.27
C. M. Horner	5.00
Southern Convention, Cong. Christian Churches	653.98
Mrs. W. L. Rascoe	1.00
Mrs. Mary E. Brooks	10.00
Pearl M. Basnight	5.00
Lucille Roberts Turner	2.00
C. S. Clayton	25.00
Mrs. Evelyn Hathcock	5.00
Gibsonville Dev. Co.	10.00
J. W. Drake	25.00
R. O. Strange	10.00
Mrs. Annie M. Brown, Memory Sarah E. Boyd	5.00

(Continued on page 15.)

A Debt-Free Elon!

No--Not Yet! But--
You Can Still Do Something About It!

$6,300
Needed This Week!

Sit down as soon as you have read this and write your check for as large amount as you can spare. It will only cost you three of every four dollars you send. Uncle Sam, as bad as he needs money, will reimburse you for the rest—maybe even more. If every Sun subscriber who can will add his bit, then we know that another goal will have been reached. We want to issue a special Elon College Number soon and we want to issue it for a debt-free Elon. The Sun urges you to act now. Send your contribution to

LEON EDGAR SMITH, President
Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

KENTUCKY-TENNESSEE NEWS.

Crossville. The Ladies' Guild held the annual silver tea in memory of Mrs. Edith Conant Washburn at the church on Thursday, November 12. More than 50 persons called during the hours set aside with the result that approximately $20.00 was received for the Uplands Sanatorium, Pleasant Hill, of which Mrs. Washburn was director until her passing more than 6 years ago. Officers and standing Committees of the Guild assisted the pastor, Rev. Abram Nightingale, in receiving and serving.

Dr. Arthur O. Rinden, missionary to China, was guest speaker at the morning services on Sunday, November 1.

First Church, Memphis, observed the 30th anniversary of the ordination of its minister, Rev. Marshall Wingfield, on November 10. The occasion was a delightful one and we wish for the minister many more years of active service in the ministry.

FLORIDA NEWS.

Palm City. Rev. Lucy T. Ayres, founder of the Palm City Church, and sister, Mrs. Delania Drake, are spending the winter in Florida. Miss Ayres is very active in religious work and each summer she preaches in the Middle West and West.

West Tampa. On Tuesday evening, October 27, 11 men in the First Aid Emergency Class completed the Red Cross Standard First Aid Course. It was a very successful endeavor with 11 of 13 men completing the course. The class continues to meet on Thursday evenings for review and practice.

Hallendale. The Union Church of Hallendale was officially received into the Congregational Christian Fellowship at the Southeast Coast Association held at North Miami, November 20. We heartily welcome the Hallendale Church and wish for it a happy and profitable relationship with us. Rev. George W. Penn is the minister of this church and of the North Miami Church.

Key West. Rev. Samuel P. Reinke, formerly of Pelican Rapids, Minn., has accepted the call to the First Congregational Church of Key West and began his services the first of December. Mr. Reinke's ancestors for three generations were Moravian Church Missionaries in Nicaragua. He is a graduate of a Moravian Seminary in Bethlehem, Pa., and has been a successful pastor in a Congregational Church in Minnesota. We welcome him to Florida.

A HYMN OF THANKSGIVING.

Written by Deacon D. J. Carson for the Twenty-fifth Anniversary of Central Church, Atlanta.

Tune: *Old Hundred.*

Our God, with Thee a thousand years
Are as a single yesterday;
We in our life of joys and tears
Must count our time a simpler way.

A fragment of a thousand years
With purpose firm, this church has stood,
To all, amid their joys and tears
A witness for the Eternal Good.

Now thanks to Thee, O God in Heaven
For all the good this church has known,
Thy blessing still to her be given
Till she a thousand years has grown.

To own a bit of ground, to scratch it with a hoe, to plant seeds, and watch their renewal of life—this is the commonest delight of the race, the most satisfactory thing a man can do.

—*Chas. Dudley Warner.*

THE ORPHANAGE.

(Continued from page 14.)

R. E. Brickhouse	25.00	
Mrs. Pauline Armentrout	50.00	
A Friend	5.00	
Mrs. Velena Jones	10.00	
A Friend	5.00	
Mr. and Mrs. Geo. W. Brinkley	334.00	
Mr. Stout	20.00	
J. A. Clarke	25.00	
Mrs. Enna H. Jones....	1.00	
C. M. Horner	5.00	
H. P. Hilliard	3.00	
		1,304.25

S. S. Thanksgiving Offerings.

N. C. and Va. Conference:		
Pleasant Grove	$ 10.08	
Shallow Ford	25.00	
Greensboro, First O'Kelly Class	100.00	
Durham, Main Street....	138.77	
Hines' Chapel	25.00	
Apple's Chapel	31.50	
Elon College:		
Mrs. W. C. Wicker....	5.00	
Dr. and Mrs. Gravett.	3.00	
College Breakfast	30.00	
Cash	5.00	
Tryon Erskine Mem.....	20.00	
Lebanon	27.50	
Mt. Zion	6.70	
		427.55
Eastern N. C. Conference:		
Chapel Hill:		
Church and S. S.	$ 16.00	
Women's Mis. Society.	5.00	
Youngsville	11.00	
		32.00
Western N. C. Conference:		
Ramseur, Thanksgiving and December		45.00
Eastern Va. Conference:		
Ivor	$ 6.00	
Isle of Wight	25.00	
Spring Hill	7.69	
Dendron	10.50	
Johnson's Grove	3.00	
Portsmouth, First	60.00	
Rosemont, Edna, Buck, and Douglas Weaner..	10.00	
Richmond	27.05	
Norfolk, First	47.75	
Mt. Carmel	31.15	
Berea, Norfolk	10.00	
Christian Temple, Norfolk:		
Church	79.59	
Sunday School	74.48	
Jr. Mis. Society	6.00	
Men's Class	6.27	
John J. Pitt	25.00	
		439.48
Va. Valley Cent. Conference:		
Winchester	$ 8.50	
Mt. Olivet (G.)	13.67	
Bethel, Additional	2.30	
		24.47
Alabama Conference:		
Forest Home, Church and Sunday School..........		10.00
Willed:		
Sale of land willed to the Christian Orphanage		3,250.00
Total for the week		$ 5,838.28
Grant Total		$31,042.46

Some people seem to think that there is very little true religion left in the world and that they possess the little that is left.

Japanese-Americans

BY DOUGLAS HORTON.

"Our problem is moving East, and unless it is met by the men and women of the Middle Western churches, it won't be met at all."

The speaker was Clarence Gillett, who is our worker with Japanese evacuees on the West Coast and whom by a lucky chance I happened to meet recently in a train in Utah.

He tells me that the big problem for the United States now is to get the American citizens of Japanese descent and their families out of the relocation camps into ordinary American communities. Government sociologists say that the solution of the problem is not to have our Japanese fellow citizens living in great clusters but to have them move to communities where they can come to know Americans of other racial lineage and where these others can come to know them. The head of the War Relocation Authority would like to see every single Japanese American removed from the relocation camps before the end of the war.

As Mr. Gillett pointed out, it would be a great calamity to have these people returned to Japan, as some have proposed. "Think of seventy-five to a hundred thousand people scattered through Japan, some of them in China, Malaya, and India, full of bitter memories of the United States! We need to realize that the good will of Japanese Americans is immeasurably valuable! It is an asset the country cannot afford to lose."

Already our treatment of Japanese Americans is being used by our enemies to arouse and antagonize non-white races in this country and abroad. We have taken a large number of our fellow citizens from their homes and put them, without right of trial by jury, into what amount to prison camps. It was felt that this was necessary as a war measure. It must further be said that the Army and civilian leaders that carried out the evacuation were able, courteous, friendly men, who did all in their power to make the dreadful experience as easy for their Japanese fellow citizens as possible. Our work is not done, however, until we have brought these people out of internment and back into the free life of the country, as the War Relocation Authority desires.

Is not this a magnificent opportunity for our churches to be of Christian service? If you, for instance, gentle reader in the Middle West (far from the ports, where suspicion grows), would take this matter up in your church, discussing it perhaps in a men's group or a women's group, you might discover a place in the community where some Japanese could be put to work and saved to free American citizenship.

The Japanese Americans who are available at the relocation centers are only those who have been approved by the F. B. I., the Army G-2, and Naval Intelligence. In order to get out they need not only to have the assurance of a job but also the assurance that they will not be persecuted in the communities to which they would go. It would seem that the local churches could be of inestimable service in securing for them the good will of the community, taking them into the normal life of the parish.

[Further details can be secured from the Rev. Clarence S. Gillett, 521 East Cook Street, Santa Maria, California.]

The CHRISTIAN SUN

HISTORICAL SOCIETY 1956
Southern Convention of Congregational Christian Ch

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, JANUARY 14, 1943. NUMBER 2.

Figure It Out for Yourself

One of George Washington Carver's Favorite Poems.

Figure it out for yourself, my lad,
You've all that the greatest of men have had;
Two arms, two hands, two legs, two eyes,
And a brain to use if you would be wise,
With this equipment they all began.
So start from the top and say, "I can."

Look them over, the wise and the great,
They take their food from a common plate,
And similar knives and forks they use,
With similar laces they tie their shoes,
The world considers them brave and smart,
But you've all they had when they made their start.

You can triumph and come to skill,
You can be great if you only will.
You're well equipped for what fight you choose;
You have arms and legs and a brain to use,
And the man who has risen great deeds to do
Began life with no more than you.

YOU are the handicap you must face,
You are the one who must choose your place.
You must say where you want to go,
How much you will study the truth to know;
God has equipped you for life, but He
Lets you decide what you want to be.

Courage must come from the soul within
The man must furnish the will to win.
So figure it out for yourself, my lad,
You were born with all that the great have had,
With your equipment they all began,
Get hold of yourself and say: "I can."

—*Anon.*

NEWS AND VIEWS

Dr. Andrew Vance McCracken is the new editor of *The Missionary Herald*. He succeeds Dr. Enoch F. Bell.

Chaplain Raymond E. Walker, Congregational minister formerly of Worcester, Mass., is now stationed at Camp Peary, Williamsburg. Chaplain Walker is a native of Georgia.

Dr. George L. Morelock, executive secretary of the board of lay activities of the Methodist Church, is the new president of the United Stewardship Council which convened in Cleveland recently. He succeeds Rev. B. K. Tenney. Dr. Morelock, a layman, at one time held a college presidency.

The Annual Institute for Negro ministers and church workers of our denomination is being held this week and next at Franklinton, N. C. The Rev. Robert Lee House is serving as the Dean and the leader of the daily Chapel Services. Visiting members of the faculty include the Rev. Howard Kester of Black Mountain, N. C., and the Rev. Shirley E. Greene, director of Merom Institute, Indiana.

The Richmond Church is having a series of evening speakers this month. Chaplain Russell T. Loesch was the speaker on the first Sunday evening. Chaplain Loesch has served Congregational Churches in Florida, Montana, and Massachusetts. He is now stationed at the Army Air Base, Richmond. The Rev. Arthur W. Newell, pastor of St. John's Evangelical and Reformed Church of Richmond, spoke last Sunday evening. The Rev. Shirley E. Greene will speak at both services next Sunday.

Charles S. Johnson of Nashville, Tennessee, Negro educator and editor, has recently been appointed Director of Race Relations by the American Missionary Association, a division of the Home Boards of the Congregational Christian Church. Dr. Johnson is a graduate of the Virginia Union University of Richmond, and also holds his Ph.B. and Litt.D. from Chicago University and the degree of L.H.D. from Howard. Dr. Johnson has received the William E. Harmon gold medal for distinguished achievement in science and is Director of the department of Social Research at Fisk University. He has done much creditable work along social lines and in race relations both in the North and and the South.

Another veteran missionary from the Near East has been placed on the Roll of Honor by the Prudential Committee of the American Board. Mrs. Ina Clawson Clarke served for nearly forty years under the board. She is the widow of Charles E. Clarke, M.D., who since 1903 had been a medical missionary in Turkey. Dr. Clarke died last May in Gaziantep, and Mrs. Clarke returned to America in September. Mrs. Clarke says: "My husband and I watched the changes in Turkey as it passed from the autocratic rule of the Sultans to the democracy of the present. We saw it grow from a land with practically no real schools to one with an ideal similar to that of our own country, of an education for every boy and girl. Every year we saw the fulfillment of that ideal make great strides ahead."

THREE ACQUAINTANCES.

While at Albemarle during the Christmas vacation, I had the opportunity of visiting in the homes of three Christian women, each of whom formed a vivid picture in my mind.

The first home was that of a lovely older woman who has grown children and grandchildren. She invited us over for Christmas Day dinner and we were entertained together with a huge house-full of her kin. She had arranged things so that all of her some twenty guests could eat with her at one time. I observed her with amazement and wondered how she could feed such a mob without becoming the least bit upset. Her face possesses much character and on it is a look of peace and satisfaction as if she understands much about living, so that those about her feel comforted. On Sunday mornings, she teaches the Women's Bible Class and she is the woman whom one always knows will be at her regular place in the church unless something is wrong.

On another afternoon, mother and I called to see the wife of the superintendent of our Sunday School. Here again was a woman whose face revealed serenity and understanding of the people about her. She has two grown sons, but she teaches the Young Ladies at Sunday School. Her class had given her a very nice bed spread as a Christmas remembrance. She remarked to us that she felt unworthy of such an expensive gift, but I happened to know that she deserved it. She works with her class of young women as the Sundays go by, and she tries by her own life to encourage them to have higher standards for themselves. She is ever ready to help any girl who needs encouragement.

The third home was that of a very young woman. She smiled, declared that she had been married four years, and that she married when she was sixteen. She was entertaining the Priscilla Chase Missionary Society for the young girls. Sunday Morning always finds her working with the intermediate girls at the Sunday School. She is very attractive, very much in love with her husband (who happened to be at home from the Air Corps), and because of her genuine enthusiasm and appreciation for the little things in life, she made a very delightful hostess. I noticed throughout the evening of our visit that she did not speak one word about anyone that was not good. I think that the ideas of her life have already begun to make their imprint upon her countenance—she has a sweet face. In her eyes are faith in her fellowman and hope for the future.

It occurred to me that I was very fortunate to have chanced upon three women, in three varied stations in life, who are living three stages of life, and. yet who are all living for the same purpose.

Margaret Earp.

BAD HOMES.

(1) Mr. Kingsmill, in his "Prisons and Prisoners," gives the results of his inquiries as to the origin of the criminal courses of a large number of prisoners. Summing them up, we find that at least four out of every five had their origin in bad homes or the want of homes.

(2) The superintendent of the Providence, R. I., Reform School said that such was the case with nine-tenths of those who were sent to his institution.

(3) Col. Gardner Tufts for ten years had the oversight of all the youth in Massachusetts, under 17, who were sentenced by the courts. Of the 20,000 thus brought under his charge, he told me that not more than one-tenth had any homes that could really be called homes.

—*H. F. Sayles.*

CHRISTIAN FAMILY AIDS.

Despite wartime conditions, resources for the conservation, the guidance and enrichment of Christian family life are stronger and more numerous than ever, according to a report of the recently held "Conference on Conserving Christian Family Life in War Time."

Issued in the form of a folder entitled, "The Christian Family in War Time," the report contains specific suggestions on "Creating and Using Community Resources," "How Our Churches Can Help Families," and "What Christian Families Can Do." It stresses the importance of the inner resources of the Christian family "which enable it to withstand the hazards of total war," and states that "its suffering is not destructive but redemptive."

The conference was held under the auspices of the Inter-Council Committee on Family Life representing the Federal Council of Churches, the United Council of Church Women and the International Council of Religious Education. Participating in the sessions were specialists in family life, pastors who have specialized in family counselling and religious educators.

Also included in the folder is a list of printed helps for the home and Church program of strengthening family life.

Copies may be obtained from the Commission on Marriage and the Home, 297 Fourth Avenue, New York, N. Y., at two cents each, 15 cents per dozen or $1.00 per hundred.

CAVERT TO ADDRESS INSTITUTE.

Among the prominent leaders who will be heard in connection with the Fourth Annual Institute of Religion at the United Church, Raleigh, N. C., on Tuesday, January 26, will be Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches of Christ in America. Dr. Cavert will speak on Tuesday, February 16, on the subject, "The Churches Join Hands." The Federal Council secretary has recently returned from Europe where he studied the effect of the war upon European churches.

Other speakers for the Institute include: Ella Winters, wife of Lincoln Steffens and editor of his letters, who is also an author in her own right; Mordecai Exekiel, member of the War Production Board on leave of absence from the Department of Agriculture; H. E. Sigerist, famous doctor from Johns Hopkins Hospital in Baltimore, and Carl J. Hambro, president of the Norwegian Parliament in exile and president of the League of Nations Assembly.

The theme of the series for 1943 will be "The Widening Community" and the addresses will deal very largely with post-war problems. The Parent-Teachers Associations and the Family Life Council are cooperating with the United Church in sponsoring a number of the classes that will be offered this year.—C.N.S.

MEET W. H. FARROW.

The following comes from Rev. J. F. Morgan of the Rosemont Church, Norfolk, Va.:

Meet W. H. Farrow, an old timer here at Norfolk Terminal. "W. H.", as he is called by his many friends, started with us July 16, 1917, as a painter. He was later transferred to the Stills, then over to Bulk Oil for a short stay. In 1919 he was assigned to the Barrel Filling Department in the Warehouse, where he has since remained. He is now Head Filler.

W. H. is a deacon in the Rosemont Christian Church and heads many of its committees. Always identified with civic work in his town, he is head air raid warden and chairman of the Portlock casualty station. His favorite sport is horse shoe pitching, at which he fights a tough game. Nine times out of 10, he rings them.

W. H. owns his home in Portlock where he lives with his wife, daughter, and small granddaughter. He has three sons in the service, two in the Navy and one in the Army.

All W. H.'s characteristics, coupled with his dependability, patriotism, and his understanding of human nature, give him what is claimed to be one of the best formulas for longevity. May he enjoy many, many more years as a reward for his steadfast efforts.

Kindness is not only a privilege, but a duty. We were put into this world to be kind and to do our utmost to make it easy for everyone else to be just and happy. When we divert from this course we only invite distress and unhappiness upon ourselves. Perhaps the greatest evil force behind all war is intolerance—taking from the free the right to their inheritance. We had nothing to say about the circumstance of our birth. We have to accept what we are in good grace. There is, therefore, no room for intolerance on our part concerning anyone. "Judge not, that ye be not judged," still holds as a wonderful maxim of life.

—*George Matthew Adams.*

THE NEW CONGRESS.

The 78th Congressional docket includes many issues of vital importance to every U. S. citizen. Routine will be the appropriation of more than one hundred billion dollars, the largest ever requested in any one year, which will mean more taxes for everyone—individuals as well as corporations. Many of the score or more legislative bills affecting manufacturers may not be enacted by this Congress; others will be materially modified.

One of the most sweeping proposals will be the disposition of manpower. Senator Austin of Vermont has already served notice that he will introduce a bill for compulsory national service. Although in favor of such service, Manpower Chief McNutt says the time has not yet arrived for invoking compulsion through legislation.

In the labor field, proposals to outlaw the "closed shop" and strikes and to suspend the 40-hour week will be presented. Legislation will be asked to require compulsory accounting of union finances, prohibit union contributions to political parties, make unions subject to anti-trust prosecution, and create a statutory agency to assume WLB duties.

Included in tax proposals will be one to produce an additional 6 billion dollars in new revenue through higher individual and corporate income taxes with a sales tax to aid in making up the total. Strong sentiment has developed for a sales tax and a sharp fight is developing over the Ruml plan.

Likely to be a high point of Congressional debate is an Administrative Reform Bill whose objective is to compel bureaucrats to follow laws drafted by Congress rather than hand down interpretations going beyond the intent of the legislature. This legislation, formerly known as the Walter-Logan bill, would provide for judicial review.

Commenting on the 412 feet of reports a manufacturer is required to fill out on one of scores of government forms, the Byrd Investigating Committee said, "horizontally this it not quite twice the length of a football field, but vertically is is considerably higher than the great pyramid of Egypt."

—*James Preston.*

THE EDITOR'S MESSAGE

PORTSMOUTH CHURCH BURNS NOTE.

Another church in Eastern Virginia realized complete financial solvency last Wednesday evening when a note was burned at the First Christian Church, Portsmouth. A large congregation gathered to witness this incindiary spectacle. B. L. Sawyer, Treasurer, presented the note of $4,500 marked "paid in full" to the trustees, B. F. Collins and J. F. Brothers, who responded by recalling the time when all the indebtedness of the church was consolidated and covered by a loan from the bank of Whaleyvills. L. E. Parker who helped as a carpenter in the actual building of the church recalled those early days of labor and fellowship and then assisted the Trustees in the destruction of the note. The congregation stood as witnesses that their labors had not been in vain.

In a brief business session M. K. Smith, financial secretary, reported for the quarter a total amount raised of $2,236.31. An offering was received for the newly established Parsonage Fund, which Fund is now approaching one thousand dollars. Other reports indicated that the church under the leadership of the Rev. Herbert G. Councill is making commendable progress along many lines.

Dr. Frank H. Lewis was present to offer the invocation. Lieut James Wesley Parker played a violin solo. The writer delivered the sermon. Mr. Councill led the congregation in the Dedicatory Formula. Dr. H. S. Hardcastle offered the Dedication Prayer. At the conclusion of the service the members and friends of the church enjoyed fellowship and refreshments around tables eloquently arranged in a V for Victory.

During the service the following Historical Sketch was read by Harry W. Lee.

The First Christian Church was organized October 27, 1901, by Dr. John W. Harrell. The charter members numbered thirty. The organization of the church was perfected at a meeting held in the old Y. M. C. A. Building.

Mr. W. S. Hanbury of this city was chiefly responsible for the organization of the Church. His untiring efforts contributed much toward the founding of the organization.

Among the charter members of the Church were: Mr. and Mrs. C. H. Coles; Charles Coles, Jr.; Mr. and Mrs. L. C. Elliott; Mr. and Mrs. J. W. Gibbs; Miss Myrtle Gibbs, now Mrs. J. F. Brothers; Mrs. Byrd, now Mrs. Hyers; Miss Ethel Byrd, now Mrs. Winship; Mrs. M. S. Harrell; Mrs. Denby; Mrs. Ellen Grimes; Mrs. Curling; Robert Liles; J. L. Carr; Mr. Stewart; Mr. and Mrs. B. F. Huffington; Mr. W. S. Hanbury; and several additional people whose names are not known. Of the original thirty members there remain only two on the active roll of the Church now. They are, Mrs. J. F. Brothers and Mr. W. S. Hanbury.

Services of the Church immediately after its organization were held in the former Y. M. C. A. Building, now known as the Colony Theater Building. Later the Church Members conducted their services in the Pythian Castle. Services were conducted there until August, 1902.

In the year 1903 the congregation acquired several lots at High and Effingham Streets. These lots were purchased at a price said to be $3,500.00. A Chapel was erected there at an approximate cost of $500.00. The "Christian Chapel" as it was known, was occupied for a number of years.

The property was later sold for $11,000.00 and the present church site was purchased for approximately $9,000.00. The present Church building and equipment was acquired at a cost of $40,000.00 and occupied for the first time in June, 1910, with a membership of about 250 people.

The following ministers who have served the Church during its forty-one years of existence are: J. W. Harrell, H. E. Rountree, H. W. Dowling, H. Shelton Smith, W. L. Wells, H. C. Caviness, A. W. Hurst, R. A. Whitten, Robert Lee House, Herbert G. Councill, Jr.

Miss Anna B. Palmer and Rev. L. E. Huber served the Church as assistant pastors.

FINDING GOD IN A PEANUT.

A few Summers ago many young people were singing a silly little song, "Found a peanut, found a peanut, found a peanut just now." The rotten peanut caused appendicitis, and etc. This light, ephemeral song was characteristic of the shallow thinking of many young people and adults. For multitudes today the peanut is simply a source of revenue or a commodity for consumption. The unimaginative mind is quite content with this apparently comprehensive view of the prosaic peanut.

For George Washington Carver, the noted scientist of Tuskegee who died last week, the peanut was the subject of endless study and amazing possibilities. No subject for mere jest or revenue, it was a magic capsule containing God's prescription and ingredients for a more abundant life. In fact, it was nothing less than God's unsuspected habitat.

Future generations will read the story of this black, slave-born scientist who read Genesis 1:29 and then asked God to tell him the secret of the peanut, who went into his laboratory (God's Little Workshop) daily to talk to the peanut and to God and have them talk back to him. Here is the familiar story:

"Dr. Carver saw quickly after he came down to Tuskegee that single crop cotton was wearing out the rich Alabama soils, and impoverishing the debt-burdened share cropper. He wrote farming bulletins and made speeches urging farmers to grow crops in rotation. He discovered that the sweet potato and the peanut were crops which this soil brought forth in greatest abundance. He preached the gospel of rotating cotton crops with peanut and sweet potato. But when the farmers followed his advice in large numbers they discovered they were producing more peanuts and sweet potatoes than the market could absorb. So in solving one problem he created another. Here was a real problem to face. He didn't tackle it by asking the government to give federal aid nor did he demand that it restrict planting. He tackled it in the chemical laboratory and licked it there. He discovered 300 new uses for the peanut and 150 new uses for the sweet potato and before he was through he had rebuilt the agriculture of the South. Edison offered an immense salary for him to come and help him, but he declined. A few years later he declined another offer from a firm for $100,000 so as to give himself wholeheartedly to the saving of the farmers of the South."

Of all his discoveries, none were more significant than the healing oil derived from the peanut which, applied with skill and understanding to ligaments and muscles of the body, was of great help to sufferers from infantile paralysis. "On every Saturday afternoon," he said, "my infantile paralysis patients come in a steady stream from one o'clock until bed time. I hold that day and Sunday for them."

The Psalmist cried, "My tears have been my meat day and night, while they continually say unto me, where is thy God?" Another cried, "O that I knew where I might find Him!" Where do you find Him? How often do you find Him? Everyone needs to find and establish a working relationship with God. Everyone has 1440 opportunities, minutes, each day to converse with God. God has strange ways of revealing Himself: a manger, a peanut. "Seek and ye shall find." "If with all your heart ye truly seek Him, ye shall ever surely find Him." The seeker is sure to find God, for He is also the Seeker as well as the Sought.

R. L. H.

Literacy and Literature

By Frank C. Laubach.

Leaders in Washington and in our colleges, in planning the post-war world, are saying almost daily: "America is the hope of the world. We must especially help the unfortunate half who cannot even read or write."

Educated America has suddenly become aware of the forgotten man! A vast host, twelve hundred millions of illiterates, more than all the people of Europe, added to all the people of Africa, plus all the people of the United States and North and South America and Australia and all the Islands of the sea—that many are still illiterate, hopeless, hungry, and afraid, unable to speak for themselves. And you, America, are their only hope! We cannot lift them out of their poverty, debt, fear, superstition, and disease until we first teach them to read, so that they can help themselves.

Then we Christians have a still stronger reason for making them literate. Protestants believe that every Christian must himself approach God through Jesus Christ, and that no priest can take his place. The great textbook from which we feed our souls is the Bible, and we believe that to fail to read the Bible is to starve the soul. You cannot be a full-grown evangelical Christian if you can't read. This is why we have spent hundreds of millions of dollars for great Bible societies, which have, with prodigious zeal, translated all or parts of the Bible into 1055 languages which cover 90 per cent of the earth's population. The Bible is *printed* for nine-tenths, but it is *open* for only four-tenths of the world's people. For, according to the best statisticians, three out of five people in the world cannot yet read anything.

Among the non-Christians the facts are even more startling: over a billion non-Christians—nine out of every ten of them—are unable to read or even write their own names. We have not opened the Book to that billion until we have opened their eyes! With all our immense toil and expense, we have brought the gospel to only ten per cent of the non-Christian world. *That* is startling! It points us to our next task—to teach that billion non-Christians to read.

When we saw that we must undertake that unbelievably stupendous task as a major part of bringing the world to Christ, we asked with a sigh: "Can it ever be done?"

We made some trials—and suddenly there slid open like silent doors a now amazing vista of opportunity to the church to serve and evangelize.

Those sleeping giants, Asia and Africa, have awakened and are determined to catch up with civilization. They find that illiteracy is enemy number one to all progress. But try as they may, they could not conquer that enemy. Medical missions, the Rockefeller Foundation, and native doctors have stamper out smallpox, cholera, and other epidemics so that their populations, once kept stationary by epidemics, have begun to zoom. The population of India rose thirty-three millions and her literacy rose only five millions in twenty years. It was that way everywhere in Asia and Africa. Their governments were desperate about it.

Then missionaries came along with a new type of easy lesson which can be taught by untrained volunteer teachers. If people have enough Christian love to teach one or two illiterate neighbors a year, any country can be made literate in five years! Enough love—but there is the joker! Countries tried these lessons and found they worked only when Christians fanned the spirit of unselfish service into flame. For example, the premier of Bombay Presidency said to a large gathering: "Unless India can get the spirit of loving service that these missionaries have, we can never become a literate nation." That is why these countries lean heavily on missionaries to furnish the passion and burning spirit which will carry campaigns through to success.

We had another delightful surprise. We discovered that while teaching illiterates we could win their hearts and lead them to Christ. The mere fact that literate people loved them enough to sit down close beside them and teach them one by one, as we always do, praising them for their progress, simply took the wind out of the illiterate's sails.

Time after time they have asked: "I can't see why you care so much for me. No educated person except money-lenders ever talked to me. Do you want money too?"

We train our teachers to make this answer, "I learned this from Jesus Christ. He was always looking around for chances to help people. I find that when I try to help others, as Jesus did, my heart sings. When you have finished this lesson, I want you to teach other people and don't take a cent for it! See how your heart will sing."

He tries it, his heart sings, and he thanks Christ for his teacher. We have found it almost as easy to teach illiterates to love Christ as to teach them to read.

Missionaries are helping backward countries by pioneering. Many countries are caught in deep ruts of ancient custom and cannot get out alone. Time after time it has been the missionaries in Asia and Africa who ventured forth in untrodden paths, spending money and years where others had too little faith or love to venture. This, by the way, was what the church did in Europe and America in past centuries.

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

"Since I began working in a Government Office I find I can be tough," remarked a young lady while making some purchases in a grocery store. This significant sentence, which was spoken with evident pride, seems to be in line with the attitude of many officials and employees who have begun to find themselves representing a great Government in a crisis. A swivel chair and a large desk can change the attitude of many men and women in a few weeks. And in time of war the tendency is to make a show by trying to ape others in "being tough." A high official of the Government is alleged to have boasted, "I am going to get tough." Without defining this use of the word "tough" as used in such instances, it suggests an ugly attitude in a nation which is fighting for freedom and civil liberty. If officials in a Democracy assume the right to "be tough" towards individuals, regardless of circumstances, what is the legitimate relation between the Government and the average citizen who has no opportunity to hold an official position? Why should any one in a Democracy take it for granted that he has the right to "be tough?"

When a report goes out from Washington or any other source of Governmental authority that citizens are to be treated "tough" (whatever that means) it is time to record the direction of the wind and see whither we are drifting. It is our hope that this expression "be tough" is not as bad as it sounds. If this use of slang in high places is to be taken literally, as a policy for the future, then we may as well face the fact that all the trouble spots are not in Europe and Asia. Men behind the office desks do not have the final word in any matter where citizenship is involved. The business man who assumes that his customers are nothing but devices to build up a fortune will soon come to the end of his career. The employer who regards his employees as parts of a ruthless machine will one day see the sheriff nail a "For Sale" sign on his factory. The Government which fails to have a proper balance between the rights of officials and citizens will face reorganization or revolution.

In a real Democracy officials must preserve certain rights, and, at the same time, give the citizens due credit for some common sense, some patriotism and some loyalty. Firmness and justice must have a place in every stated decree, and the dignity of the Commonwealth should not overshadow the dignity of every man woman and child, regardless of creed, color, sex or financial standing. Discipline and hard training have a place in certain fields, but there is a limit beyond which it is dangerous to go in certain other realms of life. In no case should the attitude of being "tough" be regarded as a typical American attitude towards the citizens of the country.

Citizenship in America should be lifted into a higher plane than it now occupies in the minds of some people. And this is the function of Christianity. The Gospel of Jesus Christ holds up the same moral standard for all men and women. The people who are governed should have the same rights as those who govern them. In theory that may be difficult, but in practice it can be a reality. Otherwise they are divided on the basis of official position. That is not the best form of Democracy. The Church has been negligent and guilty, in the past, by listening to the voices of the officials while turning a deaf ear to the cries of the needy. It must not "be tough" with the common people, for they heard Jesus gladly in His day, and they are ready for service today. They need discipline in the same measure as the "higher ups," but both need love and the Grace of God.

I. W. JOHNSON.

INFORMATION CONCERNING ELON COLLEGE.

The church, alumni, and friends are greatly concerned for the safety and progress of their college. They anxiously inquire as to the state and well-being of the college. They want to know what effect the war has had on the college. Our enrollment is affected quite definitely which, of course, affects the life of the institution. In 1940-41 our enrollment reached a total of 661. More than 400 of these were young men. This was before the war began to touch us at all. In 1941-42 our enrollment reached a total of 526. Many of our boys had volunteered for one branch of the service or another or had gone into defense work. In the fall of 1942—the present year—we opened with 439 students. The loss was sustained in the enrollment of young men. The enrollment of young ladies was about equal or probably in advance of preceding years. Today we have on the campus approximately 340 students, about 200 are girls. We are not complaining—we are counting ourselves fortunate to be able to make a contribution to our country in this frightful emergency. The decrease in enrollment, of course, has affected the financial status of the institution. This is a natural loss which will affect the college quite seriously during the coming spring months and throughout the duration. Necessarily we are dependent upon the church and friends to help us with this seriously abnormal income. The college has done a good job in financing itself currently for the past ten years with the help of the church through conference apportionments, but not by individual gifts. We feel that now individuals shall be glad to lend assistance in this time of serious need.

At present there seems to be no prospect of Elon College being selected to do special training for the government, for which the government would pay. Should this good fortune come our way, it will greatly relieve our financial stringency.

Friends are also concerned as to the progress being made to pay the college debt in full. The reader will recall that a sufficient amount was pledged before July 1, 1942, to pay all debts of the college. Collections have been coming in in a very fine way. As stated in last week's CHRISTIAN SUN we have paid the debt down to $10,000. We would be able to day to pay approximately $5,000 of the $10,000. This balance is covered amply by pledges. This is an appeal to, all who haven't paid to please pay as quickly as possible. If not convenient to pay, could you do as some friends have done, send a note with a definite date of payment? If you know of some member of your church or some friend or neighbor who has not paid his pledge to the college, could you speak to him? I am sure that he has permitted this obligation simply to slip his mind momentarily.

The campaign has really been a glorious experience. We shall complete this effort in such a way as to reflect honor and credit on our institution, our church, our alumni, and ourselves.

Don't forget that the payment of your pledge now will help to put the college clear of its debts immediately! May we hear from you?

L. E. SMITH.

FOR THE CHILDREN

THE SHEPHERD KING.

David was on the hills of Bethlehem caring for his father, Jesse's sheep. David's three older brothers, Eliab, Abinadab, and Shammah had gone to do battle for Saul, their king. David's countrymen were fighting the wicked Philistines. David had wanted very much to go but his father said that he was too young. So, in the long watches of the night David cared for his father's flock.

The night was bright with stars. The moon was a boat that sailed the blue sky. But the light from the sky caused the low shrubs and trees of the hills to throw dark shadows upon the grass. Suddenly out of the shadows dashed a lion! The lion grasped one of the young lambs in his huge mouth and whirled back into the shadows. David's keen eyes missed nothing. Instantly he was upon the fleeing lion, without thought for his own safety. He was able to kill the lion in time to save the life of the little lamb. When he told the story of how he killed the lion he said that "The Lord delivered me out of the paw of the lion!" There was another time when a bear that tried to take one of the lambs was also killed by the Shepherd Boy.

One day Jesse called David to him and told him to take some parched corn and some loaves of bread to his brothers who were fighting with Saul's men. He also gave David some cheese to carry to the captain under whom his brothers were fighting. Jesse wanted news of the battle and of his oldest boys who were fighting in it. Very early the next morning David left the sheep in the care of the keeper and started on his way.

When David came to the scene of battle the armies were in the thick of the fight. There came forth from the hosts of the Philistines, the Champion, a Gath by name of Goliath. He challenged the Israelites to come forth and meet him. But all of the Israelites were afraid of this towering giant. David asked the Israelites who stood about him, "What shall be done to the man who killeth this Philistine, and taketh away the reproach from Israel? Who is this uncircumcised Philistine, that he should defy the armies of the living God?" And the men answered, "The king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel!"

David's brother Eliab, heard the remarks that his baby brother made. Eliab was angry with David for his boasting remarks and said to him, "Why did you come here? Whom did you leave those few sheep with? You have come down here that you might see the battle!"

Saul heard of the Shepherd's courage and called David to him. David told his king that he would go forth to meet the Philistine. The best armor was given David but he refused it because he said he had not proved it. When he had put the armor aside, David took his staff in his hand and chose five stones from the brook, putting them into his shepherd's bag. He went forth to meet Goliath with his sling in his hand. David put his hand into his bag and took one of the smooth stones, put it into his sling and hurled it into the Gath's forehead. The huge Philistine fell senseless to the earth. David ran, and taking the Philistine's sword cut off Goliath's head. When the Philistines saw that their champion was dead they fled.

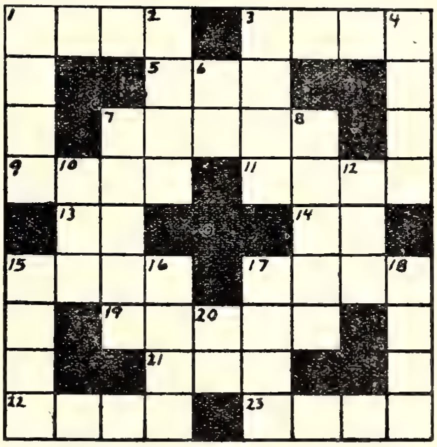
David's courage was needed in the days ahead when he had to fight for his own life. King Saul became jealous of him and sought to kill him.

Jonathan, Saul's son, became the best friend of David. Many times Jonathan helped David to escape from his father. David drew other men to him until at last he had a following strong enough to protect him. He did not wish to harm king Saul because he was "the Lord's anointed." David joined himself with the Philistines so that Saul would no longer pursue him. Eventually Saul met his death at his own hands in battle against the Philistines. The next king of Israel was David, the Shepherd Boy, whom Samuel had anointed.

David was greatly grieved because of Saul's death and that of Jonathan. Here is David's lament:

The beauty of Israel is slain upon thy high places: how are the mighty fallen!
Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.
From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.
Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.
Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.
How are the mighty fallen in the midst of battle! O Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan: very pleasant hast thou been to me; thy love to me was wonderful, passing the love of women.
How are the mighty fallen, and the weapons of war perished!

CROSSWORD PUZZLE.



ACROSS.

1. Instrument David played. (I Sam. 16: 23.)
3. To search for.
5. Royal Arabian Knight. (Abbr.)
7. Son of Jesse.
9. A type of boat.
11. O. T. Book by Solomon.
13. Iriquois Indian. (Abbr.)
15. Urgent entreaty.
17. To have knowledge.
19. David killed Goliath with it. (I Sam. 17: 50.)
21. A girl's name.
22. Large evergreen trees.
23. Sin.

DOWN.

1. Part of body anointed. (Psalm 25: 5.)
2. To talk with God.
3. Used on feet for sliding on snow.
4. Ruler of Israel.
6. Average. (Abbr.)
7. Frees from moisture.
8. Part of the verb to do.
10. Used by Samuel to anoint David. (I Sam. 16: 13.)
12. Prefix meaning new.
15. What David could do with a harp.
16. Gifts to poor. (Luke 12: 33.)
17. Part of body used in kneeling.
18. Divine Determination. (Matt. 6: 10.)
20. Iowa. (Abbr.)

ANSWERS TO LAST WEEK'S PUZZLE.

Across—1. & 3. a New Year; 5. Eva; 7. Happy; 9. Span; 11. Sole; 13. In.; 14. Ye; 15. Weds; 17. Craw; 19. Stars; 21. Ado; 22. Lady; 23. Pint.

Down—1. Arms; 2. Wean; 3. Yaps; 4. Rule; 6. V. P.; 7. Hands; 8. Yours; 10. Pie; 12. Lea; 15. Wall; 16. Stay; 17. Crop; 18. Went; 20. A. D.

Missions
The World for Christ

THIRTY THOUSAND DOLLARS FOR MISSIONS.

I congratulate the Orphanage on going beyond its goal of $25,000. Can't the Convention reach a Mission goal of $30,000? The Woman's Board has made an extra offering of $5,000 to Foreign Missions and if the whole church raises $25,000, we will reach a goal of $30,000.

People are seeking God as never before. They want to know more about Him. Will you help them by spreading the Gospel. It takes prayer, sacrifice, and giving to do this. Let us start the new year with several special offerings. Don't wait till July and August.

I am thrilled by a recent individual offering of five hundred dollars. If interested, there are twenty-five men and women in the Convention, who could duplicate this gift. Who will be the next?

J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 8, 1943.

Sunday Schools.

Dendron, Va.	$ 3.45
Auburn, Raleigh, N. C.	8.45
Oak Grove, Sunbury, N. C.	1.00
Monticello, Brown Summit, N. C.	10.00
Park's Cross Roads, Ramseur, N. C.	15.00
Antioch, Harrisonburg, Va.	6.29
New Lebanon, Summerfield, N. C.	11.25
Mt. Olivet (R), Elkton, Va.	3.00
First, Greensboro, N. C.	7.32
Mayland, Broadway, Va.	3.62
Bethlehem, Broadway, Va.	7.62
Spring Hill, Waverly, Va.	3.05
Biscoe, N. C.	4.50
Hanks' Chapel, Pittsboro, N. C.	6.23
Newport, Shenandoah, Va.	5.78
I. W. Johnson Bible Class, Oakland Church, Chuckatuck, Va.	6.00
Total	$ 102.56

Individuals and Churches.

Rev. and Mrs. R. L. Williamson, Charlottesville, Va.	5.00

Specials.

First, Burlington, N. C., S. S.	28.27
Total for week	$ 135.83
Total since Sept. 1, 1942	$7,131.75

WAR VICTIMS AND SERVICES.

Previously Reported	$ 256.46
Christian Temple, Norfolk, Va.	86.85
Total	$ 343.31

WOMAN'S BOARD, S. C. C.

For Retired Missionaries	$2,500.00
J. O. Atkinson Mem. Fund	2.500.00
Total	$5,000.00

The new year has started off just fine for Missions and we feel that as the days and weeks go by contributions for Missions will increase steadily. Surely, we all realize that now more than ever we have a task to perform and that it must be done well. We still urge all Sunday Schools, who are not doing so, to take a monthly offering for missions. Small or large, every offering is deeply appreciated and used to good advantage.

We are so very proud of our Women! Last week they sent The American Board $2,500.00 to be used for the care of Retired Missionaries, and $2,500.00 for the J. O. Atkinson Memorial Fund, which is to be used for a scholarship for some theological student in the Bangalore, South India, College, each year. This money was sent direct to The American Board, but notation and report of same has been made through this office. We do thank the women for this fine work and for their deep loyalty and cooperation with the General Boards.

Our fund for War Victims and Services is steadily growing! The total is now $343.31. Is your church participating in this worthy cause? Have you sent your contribution to the Mission Office? Remember every cent of this money is used for this cause *and is needed now!*

Send your contribution today!

Gratefully,

Mattie Cox Parker,
Secretary.

SUPERANNUATION.

Previously acknowledged	$ 612.80
Bethlehem, Elon College, N. C.	15.25
Concord, Timberville, Va.	2.25
Mt. Bethel, Summerfield, N. C.	10.00
Liberty Spring, Suffolk, Va.	30.00
Liberty, Virgilina, Va.	10.00
Antioch, Harrisonburg, Va.	12.00
Mt. Olivet (R), Elkton, Va.	4.00
Oakland, Suffolk, Va.	20.00
Damascus, Chapel Hill, N. C.	5.00
Mrs. H. W. Allen, Marion, La.	1.00
Total to January 8, 1943	$ 722.30

LITERACY AND LITERATURE.

(Continued from page 5.)

It was missionaries who more than any other people carried the latest educational ideas and the newest methods into remote corners of the world. Take for example the new literacy lessons. Missionaries have carried around the world Professor Thornkike's discovery that old brains can learn as well as young, and that they can learn to read more quickly than children can, if they have good eyes.

They showed that it is cheaper to teach adults than children, if we have the proper text books so that we can use untrained voluntary teachers. They showed that the lessons for adults must be wholly unlike those for children, must lean heavily on reasoning, for adults cannot remember as well as can children. They showed that adults want to read about the serious questions of life and will not spend much time in reading children's primers.

So, in a hundred languages, missionaries have prepared a totally new kind of lesson for adults only. All these lessons employ clever schemes for teaching the pronunciation of syllables in a few hours of study, after which adults can pronounce any word they have ever used in conversation; and they are reading, slowly but intelligently, anything they have ever spoken.

Unfortunately this phonetic method will not work in the English language because our vowels are in such a muddle, nor in Arabic, because they leave out nearly all the vowels. In both these languages we never can pronounce any word until somebody tells us how—and then we are never sure. Fortunately, in ninety-five per cent of the world's languages the spelling is phonetic, and every vowel has just one sound. These are the languages, luckily, in which there are the most illiterates.

Missionaries have also proved by experiments that if you want to make the world literate, you must teach people to read in their own native language. Half the non-Christian countries have been trying to force illiterates to learn to read in languages and dialects they could not speak. It is as if we tried to teach our six-year-old children to read Latin but not to read their own English. That, by the way, is what Europe did in the dark ages—and 95 per cent of the people were illiterate.

Missionaries have been pioneers in introducing a very simple style in newspapers, magazines and books, easy words which illiterates could understand. All the backward countries have a high-brow classical vocabulary for writing which is entirely different in words and grammar from the language they use in speaking: that is one of the chief hindrances to literacy. But no writer was willing to risk his reputation as a scholar by using the "vulgar slang" spoken by illiterates—nobody until missionaries did it. Yes, there were two or three nationals who dares. One was that wonderful Indian poet, Rabindranath Tagore, in the Bengali language; and in the last few years, Gandhi. Now all over the non-Christian world missionaries and other Christians are pioneering with little four-page news-sheets — large, clear type, short articles, short paragraphs, short sentences, simple words—full of interesting facts ignorant people need to know.

Missionaries have pioneered also in finding out what illiterates really wanted to read about, and how to write so as to give illiterates a thrill. These themes are often astonishing. For example, when illiterates in India voted on long lists proposed by themselves, these were the highest thirty themes of intense interest: weddings, smallpox, cow dung, baby's eyes, calves' diseases, rats, debt, purdah, birth control, court trials, prayer, jewelry, home medicines, itch, plague, spinning, opium, plows, Gandhiji, quarrels, water tanks, selling girls, seeds, life after death, bread-baking, tricks by beggars, snake bites, shandies (dances), pilgrimages. Most of them do not know or care that a war is going on!

Briefly, Christian leaders and missionaries are the chief pioneers in literacy and new type simple literature in all the non-Christian countries of the world, excepting Japan.

This simple literature provides one of the most marvelous opportunities the Christian church ever faced. A billion people are begging to learn to read swiftly, swiftly. Nobody has provided them with literature. Whoever does so can mould these people—can have them! Are we going to furnish that literature? The missionaries and native Christians stand ready and eager to do it. The bottleneck is money, for it is going to cost a lot. Illiterates do not know how to "pay as they go" yet. Ultimately the investment will come back in immense returns—especially in souls—but the initial investment is large and the need urgent and immediate.

Service makes men competent.
—*Lyman Abbott.*

DR. W. A. HARPER AND THE UNIVERSITY.

By Dr. O. C. Carmichael
Chancellor of Vanderbilt University.

It is a pleasure to have a part in this program, to speak on the work of Dr. William Allen Harper on behalf of Vanderbilt University. Before coming to Nashville Dr. Harper had served as President of Elon College for twenty years, 1911-1931. His record of achievement there is known to all who are acquainted with that institution, and his contribution is gratefully remembered by the administration and alumni. Its President wishes to share in this service. To that end he has sent me the following telegram:

> Elon College wishes to add its witness to the faithfulness and achievements of the late Dr. William Allen Harper, president for twenty years. Under his administration the present group of modern buildings were erected and the curriculum greatly expanded. Elon College joins with you in the memorial service today.
>
> (signed) L. E. Smith, President.

In the fall of 1931 Dr. Harper was in the Near East for the American Board of Missions. Dean Winton wrote him offering him the position of Professor of Religious Education in the school of Religion of Vanderbilt University, succeeding Dr. Riggleman, effective January 1, 1932. He cabled his acceptance of this offer from Istanboul.

When he came in January 1932 it was on a half year appointment, one-half his compensation being paid by the University. In July of that year he was made financial agent, in addition to serving as Professor of Religious Education, on full salary from the University. As financial agent he was charged with the responsibility for raising funds both for the operation of the School of Religion and for its endowment fund. He continued in this position until June 1939 when he was given a leave of absence on account of his health. He was continued on sick leave until May 11, 1942.

That Vanderbilt University appreciated his services has been demonstrated by the action of the Board of Trust. Though Dr. Harper raised the question each year of resigning, since it was impossible for him to return to his work, the Board insisted that he remain on leave of absence status. During his first year and a half he was granted one-half compensation. This was continued, though somewhat reduced, until the time of his death.

His work as a teacher will be dealt with by another who knows more intimately his relation to the students and his success as a teacher. His main work at Vanderbilt University lay in other fields. As financial agent he visited all parts of the country, from East to West, from North to South, presenting the case of the School of Religion to many individuals and foundations. He prepared numerous pamphlets outlining the opportunity of the School for service to the region and to the Nation. Through these papers and through many public addresses which he gave in the various centers visited by him, he presented effectively the cause of Vanderbilt University, and particularly the cause of the School of Religion, to many people who otherwise would not have had information of the work here.

The object of all his work was the development of good will towards the University and the securing of funds for its support. He not only increased many fold the friends of the School but raised considerable funds for the operation and for the endowment of the school.

The quality of his service to the University, his loyalty, and his devotion, constitute an inspiration to all those who still labor on its behalf. He was an indefatigable worker, giving unstintingly of his time, his thought, and his energy, to the promotion of the interests of the School of Religion.

Throughout his illness he remained interested in everything that went on at the University. During the last year of his life he asked for the privilege of giving his entire library to the School of Religion. This collection of books in the field of Religious Education is a great addition to the Joint University Library, and will continue for many years to serve the students and faculty of the cooperating institutions and of the community who are interested in this field.

The quality of heart and mind of Dr. Harper, his wholehearted devotion, his never failing loyalty, are the stuff of which great Universities are made. We are grateful for his life and service.

I want to see all war end, not this one only, and until we realize that the enemy is not in Germany and Japan alone but in America, in the selfish materialism of our own hearts, in the demands we make on life and other people, in our pleasure-loving godlessness, in our want of inner control, we shall miss the real point.
—*S. M. Shoemaker.*

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

HOW THE PILGRIM FELLOWSHIP BEGAN.

Great ideas and movements do not just happen. They come after much thought and work by many people. The Pilgrim Fellowship did not just happen when the Congregational Christian delegates at Lakeside voted on June 25, 1936, to organize the National Council of the Pilgrim Fellowship. Much came before that.

Young people had been active in the work of the Congregational and Christian churches in many ways before Dr. Francis E. Clark, then a young pastor, formed the first Christian Endeavor Society in the Williston Congregational Church of Portland, Maine, on February 2, 1881. Organized youth activity, however, began then. A few months later a second society was organized and then the third in the Rockland Christian Church of Scituate, Rhode Island. Soon there were many Christian Endeavor societies in both Congregational and Christian churches and in churches of other denominations in America and other lands. Christian Endeavor has enlisted and trained many of the most loyal and capable leaders of the church, and the influence of the movement started in the Williston church is one of the great contributions of Congregationalism to the world.

And the Youth Program Grew.

Christian Endeavor furnished the idea and the inspiration for many young people's societies with denominational names and program. Then youth temperance clubs and missionary societies appeared. Early in the twentieth century the influence of new religious education theories began to be felt. Church educators saw new opportunities and needs and began to use new methods. The organized Sunday School class movement came. Soon many churches had two or more organizations for the same young people. All types of youth organizations were found in the Congregational and Christian churches. No society program with a denominational name developed nationally. The young people found interchurch fellowship through Christian Endeavor Unions and through the rapidly developing Young People's Councils sponsored by Sunday School workers.

And Then Came Summer Conferences.

Congregational Young People's Summer Conferences began about 1920 and increased because they met a need and found a response. Friendships formed during summer days led to winter reunions and camp rallies, and at length to federations, congresses and unions of young people from churches located near together. New York pioneered in winter week-end conferences. Eastern Indiana Christian churches had an active Older Boys' and Girls' Congress as early as 1921. A fellowship was growing during these years. It was rooted in summer friendships. It was waiting to be named.

National Departments of Young People's Work.

In 1922 the Congregational Education Society started a Young People's Department with Harry Thomas Stock as secretary. On January 1, 1924, Lucy M. Eldredge became Director of Young People's Work for the Board of Christian Education of the Christian Church. Similar methods were followed so that when the Congregational and Christian churches came together in 1931 to form the new fellowship of the General Council of Congregational Christian Churches, the young people of the two groups discovered that they had so much in common that a united youth program developed quickly.

Next Steps.

The national secretaries kept in close touch with young people and with adult leaders of youth in the states and in local churches. Varied program material was supplied for local churches. Many requests began to come for guidance in planning the program of city, association and state organizations of the Congregational Christian young people. State leaders expressed a general desire for a common name and purpose for these groups.

The name "Pilgrim Fellowship," used first in Missouri, was proposed because it seemed to express the spirit desired for the movement: a *fellowship* rather than an organization; a *Pilgrim* enterprise having its roots in the past and suggesting the pioneer spirit needed for the future. State adult leaders gave unanimous endorsement to the name and plan at Evanston in January, 1934. In December, 1934, Dr. Stock wrote to the delegates of a holiday conference meeting in its tenth annual session: "This year, for the first time, we meet consciously as a part of the Pilgrim Fellowship with the opportunity to help chart its future, which must be determined by youth."

The United Christian Youth Movement was launched also in 1934 to unite all Protestant young people in a program, the purpose of which was expressed in the theme: "Christian Youth Building a New World." This emphasis was immediately carried into the program of the Pilgrim Fellowship.

A Statement of Purpose.

In 1935 local church groups were asked to help write the purpose of this newly named fellowship. Fifty groups submitted statements and five were selected and circulated for study by young people in summer conferences. The one finally approved had been written by the young people of Yankton, South Dakota. The democratic process of working out and approving the Statement of Purpose has been followed in the development of every phase of the program.

Nearly one thousand young people and adult leaders came from many states and denominations to Lakeside, Ohio, in June 1936, to attend the Christian Youth Conference of North America. There were one hundred and twenty-five Congregational Christian delegates from more than thirty states. This was the first opportunity for Pilgrim Fellowship young people from all sections of the country to work together on program plans.

These Lakeside delegates took their full part in the interdenominational activities of the week and also found time to develop special plans for Congregational Christian young people. They voted to organize a National Council of the Pilgrim Fellowship. They prepared suggestions for states and associations. They elected Lanson Granger of Virginia as the first president. They chose eight regional chairmen to serve on the first Executive Committee. They they went home to go to work in their own churches and states. Much of the

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS WINNING SOULS.

Lesson III—January 17, 1943.

Golden Text: *"He that reapeth receiveth wages, and gathereth fruit unto life eternal."*—John 4:36.

Lesson: John 4:1-42. II Corinthians 5:14-20.

Carriers of Water.

Both were carriers of water. To be sure the young rabbi had no vessel with which to draw or in which to carry the water in the well, but He was a carrier of water—the water of eternal life. In Him, and through Him there coursed a living spirit which was to the spirit of thirsty souls even as water was to parched lips and thirsty throats. He was the "water of life." And she was also a carrier of water. It was dull and drudge-like work, especially when one had to walk over the hills at mid-day under the burning Syrian sun, and then carry back the heavy water jar. And at that time there was no fellowship at the well as at morning or even tide, when the fellowship of others lightened the tedium and the tiresomeness of the task. Carriers of water—mere water, and the water of life.

Puncturing Pretensions.

How Jesus hated shams and hypocrisies! How he punctured pretensions! How indefensible are our bigotries, our prejudices, our pretensions in the light of His spirit. He spoke to a Samaritan, and that was not "the thing to do" in that day—the Jews had no dealings, and passed no greetings, with Samaritans. He spoke to a Samaritan woman—and a rabbi was not supposed to speak to a woman at all, much less a Samaritan woman. He spoke to a Samaritan woman of unsavory character, and that was going too far in the minds of many of the people of his day. He stepped across racial, class, caste, sex, and religious lines, and did it simply, sincerely, sanely. Like His heavenly Father, He was no respecter of persons. Here was a soul which needed Him, and He allowed no man-made pretensions or man-made barriers to shut him off from His ministry of redeeming love. How desperately do we need His freedom from pride and prejudice, His passion and persistence, in seeking to win souls. All too many of us do not have what it takes to win a soul to Christ, because we have too much of what keeps us from winning a soul to Christ.

Water . . . The Water of Life.

"Whosoever drinketh this water shall thirst again, but whosoever drinketh of the water that I shall give unto him shall never thirst; but the water that I shall give unto him shall be unto him a well of water springing up into everlasting life." No matter how much water one drinks, one's thirst returns. Mere physical things do not satisfy. But Christ satisfies. Those who have been restless and unsatisfied have found a deep peace and an adequate satisfaction in Him who releases within them a "well—the word means a living fountain—of living water. Our God is able to supply all our need according to His riches in grace by Jesus Christ."

Getting at the Heart of the Matter.

"Go, call thy husband, and come hither . . . thou hast well said I have no husband, for thou hast had five husbands; and he whom thou now hast is not thy husband." It was straight talk, it went straight to the point, it touched the sore spot in her life, it got at the heart of the matter. Ultimately her problem was a moral and spiritual one. She tried to make him believe it was theological—indeed she may have believed it was. But as is always the case Jesus unerringly diagnoses our individual case. And in all too many cases, our final problem is moral and spiritual. Many have their doubts and difficulties, sincerely and honestly, but more often when we "get right with God," when we make a clean breast, when we are willing to give up the thing on which Jesus puts His finger, our other problems are solved. Psychiatrists and psychologists emphasize the place of religion in the healing process of many who are mentally as well as physically ill. Let a man be absolutely honest and sincere, let him will to do the known or the discoverable will of God, and he will know. Numbers of people are taking refuge behind theological difficulties and spacious arguments, when all the time the central problem is sin, secret or open.

True Worship.

"But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth . . . God is Spirit and they that worship Him must worship Him in spirit and in truth." Worship is not primarily a matter of time or place or posture or procedure; it is primarily a matter of spirit. It is a spiritual activity, which needs method and technique, but which demands first of all a certain attitude of mind, a certain quality and spirit of life. Much that passes for worship is not worship at all, and often the simplest act may be done as worship because it is done in the spirit of worship.

He Was, and Is the Christ.

"I know that Messiah cometh, which is called Christ." . . . "I that speak unto thee am he." We have here the words of Jesus himself that He was the Christ, the One who should come, God's Messiah. He came unto His own and His own received Him not. But He was the Christ. We need not look for another. He catches up all the ancient prophecies concerning the Christ, and fulfilled them in a convincing way to those who have eyes to see and hearts to understand.

God's Looking Glass.

"Come see a man which told me all things that ever I did." It seemed to the woman that Jesus knew everything about her, everything that she had ever done. Of course He had done nothing of the kind, literally. But just as we can see ourselves only in a looking glass, just so can we see our inner lives only as reflected in another person. And Jesus is God's looking glass into which looking we can see ourselves, (a) just as we are; and (b) as we may become. We need again and again to sit in the presence of Jesus and see ourselves as we really are. And to see ourselves as we may become.

From Experiment to Experience.

"Now we believe, not because of thy saying; for we have heard Him ourselves and know that this is indeed the Christ, the Savior of the world." What she had told them helped them tremendously. Our witness is helpful and necessary. But it is not an end in itself but a means to an end. The process is not finished until our Christ becomes the personal possession of the one we are trying to win. Each individual must go from experiment to experience, from hear-say to reality.

A man has to live with himself, and he should see to it that he always has good company.

—*Chas. Evans Hughes.*

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

A Religion of Joy.

"The Kingdom of God is joy."—Rom. 14:7.

To see Jesus as a man of sorrows and acquainted with grief is an incomplete picture of Him; because in "his presence there is fullness of joy." Heaven is a place of rapturous delight. Peter speaks of the "joy inseparable and full of glory." All of us know sainted souls whose lives are radiant. All of us are enjoined to "rejoice in the Lord always." There is but one answer and that is to dwell in the secret of His presence makes glad, and the long sad face is the expression of gloom and gloom does not originate out of the heart of God.

Prayer—God, forbid that we should give place to depressions of failure, or of discouragement, of unpleasant things. Enable us to think of the pure, the lovely and the virtuous, and to find a joyful attitude all the way. *Amen.*

TUESDAY.

The Soul's Red Sea.

"Yea, though I walk through the valley of death . . . thou art with me."—Ps. 23:4.

Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord, with a trust serene,
Till the night of your fear is gone;
He will send the winds, He will heap the floods,
When He says to your soul, "Go on!"

And His hand shall lead you through, clear through,
Ere the watery walls roll down;
No wave can touch you, no foe can smite,
No mightiest sea can drown.
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry-shod
In the path that your Lord shall make.

In the morning watch, 'neath the lifted cloud
You shall see but the Lord alone,
When He leads you forth from the place of the sea,
To a land that you have not known;
And your fears shall pass as your foes have passed;
You shall no more be afraid;
You shall sing His praise in a better place,
In a place that His hand hath made.

—Annie J. Flint, in Signs of the Times.

WEDNESDAY.

Parents.

"Take heed . . . and keep thy soul diligently, lest thou forget the things which thine eyes said (what thou knowest about God), and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children."—Deut. 4:9.

As a reward for obedience to this instruction God has promised that there shall be harmony and happiness in the family. (Deut. 14:26).

Prayer—Dear Father, lovely God of our own souls, we thank Thee that Thou hast made it possible for every one to be right, for every family to be happy, and that all may join hearts and hands for glory. Grant us this blessing. In His name we ask it. *Amen.*

THURSDAY.

Diligence Regardless.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."—Eccl. 11:6.

Our Lord's parable of the talents (Matt. 25) is very appropriate here. It is the gospel of diligence which "keeps a goin'" leaving the results with God. After all, religion is not results; religion is faithfulness in what we have. "Paul may plant and Apollos may water but God giveth the increase." Faithfulness, like love never faileth. Said the poet Grace Bullard, "If you'll only keep a-goin' you can pull through anything, . . . And your task of overcoming will to you a blessing bring."

Prayer—Our Father in heaven, and who art with us on earth, we take courage in Thy Word of Promise this day. Grant us Thy spirit in the duties of today and faithfulness to our trust of every moment of time. *Amen.*

FRIDAY.

What Shall We Do?

"Repent, everyone of you."—Acts 3:37.

This is a universal question—how to be saved; how to come to Christ. Peter's answer was "Repent."

There are many who fail to understand the true nature of repentance. Many repent not because of the sinfulness of their sins but because of the fear of the sufferings which sin brings. This is mere lament for suffering and not repentance for sin. There must be a sorrow for sin, and a real heart-turning away from it; there must be an abhorrence of evil, or there will be no renunciation of it.

When the heart yields to the influence of the Holy Spirit, the conscience is quickened, the soul blossoms into love for God, His word and His truth, and it longs to realize itself as a part of God's family. Such a state is accomplished only through Christ.

Prayer—Our Father, we come to Thee just as we are, praying to be wholly Thine and numbered among Thy true children. *Amen.*

SATURDAY.

Do Not Slack Away.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him."—Col. 2:6.

(Continued on page 13.)

HOW PILGRIM FELLOWSHIP BEGAN.

(Continued from page 10.)

growth of the Pilgrim Fellowship during the next two years can be traced to their influence and efforts.

From Lakeside to Rockford.

Lanson Granger visited seventeen summer conferences in 1937, making Pilgrim Fellowship more real to thousands of young people. The Young People's Department issued literature to interpret and promote the program. Many new state and associations were formed. Ideas were exchanged through a national bulletin.

Rockford.

One hundred and eighty delegates from thirty-six states met at Rockford College, Rockford, Ill., from June 15-22, 1938, in the first National Council of the Pilgrim Fellowship. The council was also a seminar of the General Council of Congregational Christian Churches, in session at Beloit, Wisconsin, seventeen miles away.

A constitution for the National Council was adopted at Rockford and plans made to strengthen the Congregational Christian youth program in the areas or personal religion, missionary action and social action. State leaders exchanged plans and made recommendations to all states. Youth representation on national boards was recommended and nominations made. Walter Staves of Iowa was elected president. Several delegates went from Rockford to the Christian Youth Council of North America, which met the next week at Columbus, Ohio, to share in planning the national interdenominational youth program.

Soon after Rockford, Dr. Harry Thomas Stock became General Secretary of the Division of Christian Education and Dr. Henry David Gray became Secretary of Young People's Work in the Boston Office. Ten Pilgrim Fellowship delegates went to the World Christian Youth Conference in Amsterdam, Netherlands, in the summer of 1939. State Pilgrim Fellowships increased. Summer Conferences offered courses in the Pilgrim Fellowship, using a guide prepared by the Young People's Department. Designs were submitted for a national emblem, and the one designed by Willard Purchase of Michigan was adopted. The first meeting of national officers was held in New York City in September, 1939.

This was also the year when Miss Eldredge visited the Orient and made personal contacts with the Pilgrim Fellowship of Hawaii and with the young people in fields served by our missionaries in Japan and China.

Then Came Mills.

Two hundred and seventy-five young people and adults from forty states, the District of Columbia and Hawaii, with guests from Japan, China and India, composed the second National Council of the Pilgrim Fellowship, held at Mills College, Oakland, California, August 13-20, 1940. The General Council was in session at Berkeley at the same time, and the close relationship established at Rockford was maintained. The Mills delegates were eager to plan action. Eight commissions did intensive work in the areas of personal action, missionary action, social action, interdenominational action, and program plans for junior high, senior high, student and out-of-school young people. Ways to work together were discussed in regional groups. The Mills Report presents many suggestions for local church, association and state leaders. A copy may be secured for twenty-five cents from the Division of Christian Education, 14 Beacon Street, Boston, Massachusetts. This report includes the constitution of the National Council as amended at Mills.

Henry Rust of Michigan was elected as the third president of the National Council. An Executive Committee of twenty-two young people was elected to work with "Rusty" and the Secretaries of the Young People's Department to carry out the plans made at Mills. The informal slogan for the biennium became "There's work for us to do."

After Mills.

Commission chairmen took their tasks seriously and worked well. Missionary action projects were recommended to the states and new material for missionary education was provided. The Mills action to sponsor Work Camps resulted in camps in 1941 in Ohio, Indiana, California and New Hampshire. The student and junior high programs made progress. These are just samples of activities which 1940 and 1941 copies of the *Pilgrim Highroad* report.

When the Christian Youth Council of North America met at Estes Park, Colorado, in June, 1941, the Pilgrim Fellowship was well represented. The Council, composed of one hundred and seventy-nine official delegates and nine leaders from thirty-seven states and the District of Columbia, coming from eighteen denominations, eighteen state youth councils and six other national youth agencies, planned the emphases and activities of the United Christian Youth Movement for 1941-1943. Mildred Nicholls of Cleveland, the new president of the Council, came from the Pilgrim Fellowship. A meeting of the Executive Committee of the National Council of the Pilgrim Fellowship was held after the close of the interdenominational meeting. Members from California to Maine, and from Oregon to Georgia, were present to share in the first meeting of the Executive Committee between Council sessions.

From *What Is The Pilgrim Fellowship?*

QUIET HOUR.

(Continued from page 12.)

After you have believed and accepted Jesus Christ in your life to follow Him, do not draw back. "He that hath put his hands to the plough and looketh back is not fit for the kingdom of God." One must have His grace, His spirit and His strength to help him, or he cannot resist evil. If one continues in Him, He will encircle him in the arms of His love and bestow upon him strength and grace, purity and righteousness, and eternal life.

Prayer—Our Father, give us Thy spirit and keep us by Thy grace. *Amen.*

SUNDAY.

The epitome of the beauty of life. Every day brings some lovely thing, the grayest of them may have a snatch of song, the twitter of the birds, beautiful flowers, or perhaps the last lines of a crimson sun. Sunday has in it more than any other day. There is nothing however gray with cloud or sorrow that can take away the beauty and glory of the comforts of this day. Begin each day looking for the lovely things it brings and let Sunday lift thee to the beauty and glory of God's day in thy heart.

No leader can make a happy, humane, workable society out of a stubborn lot of individualists who are more conscious of their rights than of their responsibilities; who accept a low moral standard in business and family life, who want more than they need, and are motivated by fear and greed, some of them forcing their will through blocs of special interests which are prejudicial to the welfare of the whole society.

—*Samuel M. Shoemaker.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We are starting at the beginning of the new year 1943. We are reminded of a little quotation that we clipped out of a paper several years ago:

> I said to a man who stood at the gate of the year "Give me a light that I may tread safely into the unknown," and he replied, "Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way."

We cannot see in the future. It's well that we cannot. But there is one consolation we have and that is, God has many blessings in store for us if we will only make ourselves worthy to receive them.

Many of us fail to get a lot of joy out of life because we do nothing to bring us joy. During Christmas Eve a man, who is not a member of our church came to the Orphanage and asked the writer to let him take four little girls, ages eight and ten years, to his home for the night and next day so he could play Santa Claus to them. He is a fine man, lives in a beautiful home and has plenty and to spare. He has been a good friend to the Orphanage for a number of years. We let the little girls go. They said later that they had the time of their lives. He got lots of joy out of playing Santa to them and made them very happy. The writer has spent practically all of his life's savings rearing and educating his ten children, but there has been a lot of joy in doing for them.

We must put water in a barrel if we expect to draw water out of the barrel. If you invest in the Christian Orphanage you will be more interested in the Christian Orphanage. If you invest nothing in it you will most likely not be very much interested. We believe every one who who contributed to the Thanksgiving offering to help us reach our goal for 1942, got a lot of joy out of seeing us pass the goal. It was great after climbing for a whole year, and sometimes the climbing was hard and slow and somewhat disappointing, to see us reach the goal, but all the way we had faith in you and believed at the end of the year we would stand on the top and look down. Our faith was justified and it was great.

The writer, if he is still living at the end of the year, will have another birthday and it will mark the twenty-seventh year of service as Superintendent of the Christian Orphanage. Let our slogan be *Twenty-seven years of service and twenty-seven thousand dollars.* If you will cooperate as you did in 1942 we will stand on the mountain top again. Let us all pull together until the job is done.

CHAS. D. JOHNSTON.

REPORT FOR JANUARY 14, 1942.

Sunday Schools.

Eastern N. C. Conference:

Lebanon	$ 1.00	
Turner's Chapel	7.71	
Pleasant Union	2.77	
Auburn	8.85	
Henderson	4.84	
		25.18

N. C. and Va. Conference:

Durham, First	$13.66	
Ingram	5.83	
New Lebanon	11.25	
Greensboro, First	10.37	
		41.11

Western N. C. Conference:

Needham's Grove	$ 2.60	
Flint Hill (M.)	.37	
Biscoe	5.43	
Pleasant Hill	9.31	
Park's Cross Roads	15.00	
		32.71

Eastern Va. Conference:

Oakland, I. W. Johnson Bible Class	$ 6.00	
Waverly	7.92	
Spring Hill, quarter	2.16	
White Gift offer	6.26	
Rosemont, Sunday offering	80.95	
J. Morrison Class	25.00	
Dendron, 3 months	5.00	
		131.13

Valley Va. Cent. Conference:

Concord	$ .54	
Bethlehem	7.62	
Mt. Olivet (R.)	3.00	
		11.16

(Continued on page 15.)

A Debt-Free Elon!

No--Not Yet! But--
You Can Still Do Something About It!

$5,000
Needed This Week!

Sit down as soon as you have read this and write your check for as large amount as you can spare. It will only cost you three of every four dollars you send. Uncle Sam, as bad as he needs money, will reimburse you for the rest—maybe even more. If every Sun subscriber who can will add his bit, then we know that another goal will have been reached. We want to issue a special Elon College Number soon and we want to issue it for a debt-free Elon. The Sun urges you to act now. Send your contribution to

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

TUCK.

Miss Mariah Tuck, daughter of the late Joseph Tuck of Virgilina, Va., departed this life at the home of her sister, Mrs. W. H. Hill, Clarksville, Va., Sunday, December 6, 1942, at the age of seventy-one. She had for a great number of years been a member of Union Christian Church, and had lived a useful and consistent Christian life. She is survived by four brothers, C. F. Tuck of Woodsdale, N. C.; G. C. Tuck, of Kannapolis, N. C.; W. S. Tuck, of Clarksville, Va.; T. P. Tuck of Clarksville, Va.; also two sisters, Mrs. W. H. Hill of Clarksville, Va.; and Mrs. J. R. Wilkins of Randolph, Va. The funeral and burial were at the family cemetery near Nelson, Va. A good woman has gone to her reward but her influence continues.

C. E. NEWMAN.

SEATE.

Drewry Sanford Seate, son of the late W. R. and Martha Sanford Seate, died at his home, Buffalo Springs, Va., November 14, 1942, at the age of fifty-seven years. When a young man he joined Union Christian Church and was a member till death. In 1921 he married Miss Blandin Tuck, who survives him with six children. Sanford, the eldest, is in the Navy and could not attend the funeral. He is also survived by three sisters, Mrs. W. L. Boyd of Paces, Va.; Mrs. Susie Link of Omega, Va.; and Mrs. A. J. Murray of Virgilina, Va.

Brother Seate was an honest, industrious Christian gentleman. He was frail in body and for thirty years suffered much, yet he continued in business and provided for his loved ones until stricken. He lived only a few hours.

C. E. NEWMAN.

GRAVITT.

Ira Adison Gravitt, son of George and Mary E. Gravitt, was born August 11, 1890, and died November 28, 1942, at the age of fifty-two years. He was a member of Union Christian Church for more than thirty years. In 1917 he married Miss Shelly Astor Watts, who died in 1922. His second marriage was to Miss Mary Averitt who survives him. There are six children, Mrs. Robie Nelson, Mrs. William Harris Thomas, Clara Lee, Nora and Franklin. There are also three brothers and one sister, Jesse, Eugene and Harry Gravitt and Mrs. Giles Ford. Brother Gravitt was one of the best farmers of his community. The funeral was at the Virgilina cemetery on Sunday, ovember 29, and was conducted by the writer. A large crowd of surviving loved ones and sympathetic friends attended. The floral tributes were numerous and beautiful.

C. E. NEWMAN.

RUSH.

Regina Wolford was born in Shenandoah County, Virginia, February 3, 1896, and died at her home near Edinburg, in the same county December 8, 1942. She accepted Christ as her Savior and united with Palmyra Christian Church when only a child, and remained true and faithful till the end. She gave this testimony just before she fell asleep that she was ready to go, but hated to leave her family. She was married to Clarence M. Rush November 13, 1915. To this union were born nine children, who, with her husband, one grandchild, three brothers, three sisters, one half brother and one half sister and a great host of friends mourn her passing. Her many friends and neighbors feel that their loss is her eternal gain.

Funeral services were held from the home, December 10, by her pastor, this writer, assisted by Rev. Mr. Stevens of the Church of The Brethren. Burial was in the Edinburg cemetery.

GUY H. VEAZEY.

MRS. GERTRUDE BAIN RICHARDSON.

On August 13, 1942, God in his great wisdom called to her reward our beloved sister, Mrs. Gertrude Bain Richardson. In her passing, the Dendron Congregational Christian Church has lost a faithful member and the Sunday School a loyal and efficient teacher.

Therefore Be It Resolved:

1. That while we feel keenly our loss, we weep not as those without hope and bow humbly to the will of Him who doeth all things well.

2. That we ever hold her friendship in warm remembrance, and embody the goodness of her life in our lives, that her works may live after her.

3. That we extend our heartfelt sympathy to the bereaved family, pointing them to Him who careth for His children.

4. That we send a copy of these resolutions to the family, one to The Christian Sun and a copy be placed on the church record of which she was a part.

Mrs. L. T. WILLIAMS,
Mrs. THURMAN WILLIAMS,
Mrs. GARLAND SPRATLEY.

THE ORPHANAGE.

(Continued from page 14.)

Alabama Conference:		
Roanoke, First	$ 1.77	
New Hope	2.03	
		3.80
Sunday Schools—Thanksgiving.		
Eastern N. C. Conference:		
Auburn, S. S.	$ 2.71	
Church	20.89	
		20.89
Valley Va. Cent. Conference:		
Dry Run	$15.00	
Antioch	29.40	
		44.40
Special Offerings.		
J. A. Clarke	$25.00	
Lacy N. Overman, Guar.	10.72	
Interest on Loan	60.00	
		95.72
Total for the week		$ 406.10

N. C. CONVOCATION TO TAKE NEW FORM.

According to C.N.S. the Seventh Annual North Carolina Convocation of Churches will not follow the usual pattern this year, it has been announced by the Executive Committee of the sponsoring organization, the North Carolina Council of Churches. Instead of having the hundreds of clergy and lay religious leaders come to the Convocation as has been the custom, the Council will this year, through the means of a Convocation Caravan, go to the people in representative regions of the state.

Several regional meetings of institutes will be devoted to the presentation and intensive study of the plans for a righteous and enduring peace. These will bring to the state internationally known religious and lay leaders.

On this list of noted personalities scheduled to participate in the first institute, to be held in Durham on February 11 and 12, are Dr. C. E. Silcox, Secretary of the World Alliance for International Friendship through the churches of Canada; Prof. Clyde Eagleton, Professor of International Law, New York University; Hon. Pierre Cot, former Air Minister in France and Bishop James Cannon, Jr., retired Bishop of the Methodist Church, Richmond, Va.

THE SOUTHEAST DISTRICT

CONGREGATIONAL CHRISTIAN CHURCHES

SUMMARY OF BASIC ELEMENTS FOR THE PROGRAM OF THE DISTRICT

1. Over-all job of lifting the churches into an awareness of their respective responsibilities as spiritual and social agencies in the community, and assisting them to make adjustments demanded by a world in transition.
2. Shifting from a "preaching-centered" program to an emphasis which adds to preaching: worship, Christian education, community service and social action.
3. An effort to develop helpful relations between the giving and the aided churches by encouraging an exchange of counsel and fellowship in their realization that they are engaged in a common Christian enterprise.
4. Selection of certain churches with a view to their development as projects of special significance.
5. Work to bring all aided churches toward self-support on the theory that—excepting in cases of permanent deficiency or temporary disaster—the resources of any community, region or group are adequate to the problems of that community, region or group, in the long run.
6. Examination of each aided church with a view to discovering situations of questionable future which should probably be no longer supported, strengthening of those worthy of further development, and the establishment of new churches where needed.
7. A general survey of the social and economic trends affecting the churches, of the situation within the churches and conferences, and the development of a proposed program for local parishes and the conferences.
8. A program for the enlistment and training of ministerial and lay leadership through special centers, and through institutes, convocations, summer schools, short courses and youth conferences.
9. Developing an indigenous approach in the area by the use of leadership and methods adapted to the cultural status of the people and to the small as well as the larger churches, while working toward a constructive contribution to the religious and social life of the region.
10. Organizing the administration of the District under a unified staff and an advisory council representing the several conferences to give guidance to a total program for the area.

HISTORICAL SOCIETY. 1958.
Southern Convention of Congregational Christian Ch

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, JANUARY 21, 1943. NUMBER 3.

Mrs J U Newman 3-1-43

A Message to Christians of Other Lands

(Adopted by the Federal Council of Churches in Biennial Session, December 11, 1942.)

To Our Brothers in Christ in Other Lands:

Across all the divisions of nation and race our thoughts go out to you as members, with us, of the universal fellowship of the Christian Church which God has created by His Holy Spirit. We rejoice that it is a fellowship which neither distance, nor language, nor color, nor political loyalty, nor war can destroy. In spite of all the cleavages that sunder men today, our fellowship in Christ remains unbroken. We declare our unity with you in every land who witness to the Word of God and hold fast to the Christian faith.

Many of you, living under the Cross, steadfast under hardship and persecution, have inspired us to greater faith and courage. What St. Paul wrote from prison to the Philippians is true of many of our harrassed fellow-Christians today—because of their bonds we "are more abundantly bold to speak the word of God without fear;" the things which have happened to them "have fallen out unto the furtherance of the Gospel."—(Philippians 1: 14, 12.)

We pledge to our fellow Christians everywhere an unceasing comradeship in prayer, beseeching our common Father that He will vouchsafe His light and comfort to those in affliction and His strength to those under the burden of grievous trial. We pledge ourselves also to a comradeship in service for the healing of the nations, rededicating ourselves to Him in Whom alone is the way of peace and reconciliation.

NEWS AND VIEWS

Rev. J. L. Foster preached and held communion on last Sunday at Pleasant Ridge, Guilford.

Rev. V. B. Harrell, Jr., recent licentiate of the Eastern Virginia Conference, preached on last Sunday at Hope Mills, North Carolina.

Rev. W. T. Madren, senior at Elon College, preached on last Sunday at Sophia and Flint Hill (R). Mr. Madren has recently been called to serve Pleasant Ridge (R).

Rev. Johnson Griffin has been called to serve our church at Chapel Hill, N. C. Mr. Griffin is a senior at Elon and expects to serve the Chapel Hill church while attending Duke Divinity School.

The Board of Christian Education of the Southern Convention held its annual meeting at Elon College on January 11-12. Plans were made for constructive work in spite of the difficulties of this new year.

The Missions Council of our denomination will hold a Conference on Promotional Plans at Vassar College, Poughkeepsie, New York, January 26-28. Rev. F. C. Lester is the secretary for the Missions Council and expects to be present to take the minutes of the meeting.

A ministers' retreat for the Western North Carolina Conference is planned for next Friday afternoon and Saturday in Asheboro. Rev. Howard Kester, specialist in rural work and executive secretary of the Fellowship of Southern Churchmen, will meet with the group, as will the Promotional Secretary. It is hoped that all the ministers of the Conference will be present to share in the discussion of local problems.

Rev. A. R. Flowers writes: I have recently been in sections of Eastern North Carolina addressing the people on the subject of Christian Education. I tried to impress the indispensable need of reading the Bible and living an active Christian life. As to when we shall have peace I tell them the war will end when people repent of their sins and readjust their wasteful, pleasure mad desires and standards of living to the will of God.

A Community Watch Night Service planned by Rev. Randall C. Mason was held at Anderson School on December 31. This began with a Community Sing at 9:00 and consisted of a varied program climaxed by a Candlelight Service. Mr. Mason is pastor of Bethel, Concord, and Mt. Zion churches near Burlington, N. C. He was the guest speaker at the Elon College Community Church on last Sunday.

TO MINISTERS AND CHURCHES IN NORTH CAROLINA.

The work of the North Carolina Council of Churches has to be financed if the work of the Council is to go on and develop. Necessarily our churches and our constituency should provide our proportionate part of the Council's budget. In the light of our historic tradition and position with regard to unity in Christian fellowship and effort we should be most generous.

So our churches, ministers and laymen are urged to be most sympathetic if and when they are approached by the Council for financial assistance.

J. H. LIGHTBOURNE,
Council Member.

ORDINATION SERVICE.

An ordination service was held at Liberty (V.) Congregational Christian Church recently for the purpose of ordaining into the Christian ministry Rev. Martin L. Grissom, Jr. The service was in charge of Rev. S. E. Madren, of Franklinton, president of the Eastern North Carolina Conference.

Rev. Allyn P. Robinson, of Raleigh, preached the ordination sermon, using a portion of the first chapter of John as a basis for his theme.

The candidate was presented by Rev. J. E. McCauley, his pastor, and Rev. E. M. Carter, of Youngsville. The ordination prayer was offered by Rev. E. M. Carter. The charge was presented to the candidate by Rev. J. E. McCauley. The presentation of the Bible to the candidate was by Rev. J. F. Apple of Henderson. Rev. J. E. McCauley gave the benediction.

Inclement weather prevented many from attending the service, however, a large number of friends and relatives of the young minister were present for the sacred service. Liberty church feels proud of the fact that this makes the fifth minister to enter the Christian ministry from the church, and three of the group have come from the home of M. L. Grissom, chairman of the board of deacons, and Mrs. Grissom.

MRS. FLETCHER FULLER,
Reporter.

THE BOARD OF CHRISTIAN EDUCATION MEETS.

The Board of Christian Education of the Southern Convention of Congregational Christian Churches met in annual session at Elon College, Monday, January 11, at 8 p.m. Members of the Board are John G. Truitt, H. G. Councill, Jr., Mrs. W. E. Wisseman, S. E. Madren, A. P. Robinson, and Joe A. French. The writer is chairman of the Board by action of the Convention.

The more important actions taken by the Board were:

1. The decision to divide the Board into groups for the purpose of studying the needs of our children, young people, adults, college and missionary interests. The committee to study these different phases of our work was to be constituted by at least one member of the Board of Christian Education as chairman and one additional member from each of our five conferences. With the functioning of this committee it will give to the Board and to the church through the Board a comprehensive idea of what is being done and what should be done. This committee has been constituted and is to begin work at once and report to the Board,

2. The Board voted to pay half the cost of the missionary education program now being published by the Mission Board and the Promotional Secretary's office, and dispatched to the proper individuals throughout the church by Mrs. Mattie Cox Parker, secretary to the Mission Board,

3. The Board received a petition from a group of young people in Raleigh, Burlington, and Graham requesting a change in the age limit to the summer camp held the past two years. They asked for provision to be made for the attendance of older young people. Action on this request was deferred pending decision as to what should be done regarding any or all gatherings this summer.

The treasurer's report showed the financial condition of the Board to be more favorable than heretofore even though the Board does badly need funds with which to do its work. The church needs to give a bit more generously to its educational program.

L. E. SMITH.

Rome Profits from Protestantism

By JOHN R. SCOTFORD.

The greatest beneficiary of Evangelical missions in Latin America has been the Roman Catholic Church. This has been said in whispers for years by those who are familiar with religious conditions in the republics to the south of us. Now that Protestant missions in Latin America are being attacked as inimical to the Good Neighbor policy, it might well be shouted from the housetops.

The greatest foe to an effective religious life is complacency. The self-satisfied church is a dieing church. The Orient is strewn with the wrecks of once mighty Christian groups which have been lulled into inonocuousness by long periods of self admiration. The prior condition to this sleep of death is that the church enjoy a religious monopoly. When a religious organization is permitted to have things all its own way that is likely to be a rather poor way. (When we get bored in meetings we like to think what a cock-eyed world this would be if the people did exactly what the preachers told them to do. But it would be just as bad if the doctors, lawyers or teachers could take over!)

History teaches that there is a direct connection between a wholesome competition between ideas, spiritual ideals (We don't mean sectarian organizations) and religious health. From the point of view of the Church of England the Non-conformists were an awful nuisance, and yet the Anglican establishment has been invigorated by the necessity of living with them. At one time or another the Congregationalists had a monopoly in most of the New England states, but they have done better religiously since the Quakers, the Baptists and the Methodists have been on hand to plague them. The Mormons fought to keep the Gentiles out of Utah, but their worship has greatly improved since they have had to tolerate other churches.

In Latin America the Roman Catholic Church was exposed to the greatest temptation which can befall any religious organization. For three centuries it had a completely free hand. Neither infidels nor Protestants were tolerated. Monopoly gave power. This was used in two ways: to fasten as much as possible of the financial support of the church upon the state and to extend the visible domain of the church through the acquiring of property and the erection of imposing buildings. In most Latin American cities the cathedral completely overshadows the seats of governmental authority with the bishop occupying a finer palace than the civil ruler. No Christian church ever enjoyed a fairer chance than did Rome in Latin America.

The celibacy of the clergy explains both the weakness and the strength of the Roman church. Being denied the natural ties of the family these men live in and for the church. They are enlisted in boyhood; the church becomes their life. Every human being craves power of some sort. For the priest the visible expansion of the church in a material way is the most obvious and immediately satisfying form of self expression. Unfortunately the pattern for this expansion is taken from the past rather than from the future. The ideal of the ordinary priest is to keep life as close to "the good old days" as is humanly possible.

Yet in a curious way the inhibitions under which the priest suffers can be a source of religious strength. The story throughout Latin America is that whenever the church faces the choice of either losing its power or changing its ways, it always does the latter. When thwarted in politics it turns to religion. The Roman Church can meet any moral demand that politics makes of it. It can dance to any tune that the state chooses to pipe. Never does it rise to greater heights than when confronted with persecution. The Church of Rome can change in marvelous ways—when conditions demand it.

The catch in all this is that the impulse towards reformation comes from without rather than within. In Europe the Counter Reformation followed the Protestant Reformation. So has it ever been. In Latin America the moral purity and the spiritual power of the Roman Church is in direct proportion to its contact with an effective Protestantism. A priest once went to a mission hospital to have his ills treated. He liked the place; the nurses liked him. They thought they would have some fun and asked him, "Is it proper for priests to have children?" He replied, "That depends upon the custom of the country!" This struck me as a sensible answer. In countries where masculine continence is unknown it is hardly fair to ask the poor, isolated priest to be a model of moral virtue. On the other hand, as soon as somebody else sets the standard, the priest will meet it. Paraguay has hardly any Protestants. Moral standards have always been low, due to the excess of women over men and great poverty. These things are reflected in the life of the church. But down the river in Buenos Aires you have strong Protestant churches and a national government which is more disposed to control the church than to let the church control it, and the Roman Church rises to the same high standards which it maintains in the United States.

In some instances definite blessings to the Roman Church can be traced to the destruction of its monopoly by Protestantism. I discussed the disestablishment of the church in Uruguay with one of the higher members of the Roman hierarchy in Buenos Aires. I quoted the common statement that the church had gained greatly by being divorced from the state. He did not question this directly but argued that the government grants to the church were really compensation for confiscated lands and that when the church permitted these grants to lapse that it was conniving at robbery! Likewise I interviewed a prelate in Chile at a time when the church was in process of disestablishment on rather favorable financial terms and he had no complaints to offer.

But the prime illustration of Roman reaction to Protestant competition is in Mexico. There the first missionaries did a tough pioneering job. There were martyrs among them who died for religious liberty rather than for Protestantism. Their function was to break the spell which Rome had cast upon the land. This is a permanent achievement to their credit.

Under the Calles regime the government took over the job which the missionaries had begun. The pendulum swung from a church dominated government to a government persecuted church. Such were the conditions imposed by the state that from July of 1926 until June 1929 mass was not publicly said in the churches of Mexico. Significantly, it was the church and not the government which yielded. During this period, which the church calls the "Babylonian captivity" surprising changes were wrought. Some priests died; others left the country. The old archbishop passed to his reward; the new archbishop was described to me in June of 1930 by an officer of the government as "about as progressive as an

(Continued on page 13.)

THE EDITOR'S MESSAGE

THE PETTINESS OF PROTESTANTISM.

"Do you regret entering the chaplaincy?" was the question put to Chaplain Russell T. Loesch of the Army Air Base, Richmond. "No," said the Chaplain, "not for a moment. It is a relief, in a way, to be free from the tantalizing pettiness of the local church and to come to close grips with the great, pressing problems of ours and past ages."

What an indictment! And one which is only too true. In the church where one should find bigness of the mind and spirit, one so often finds petty thoughts and actions. This petty conduct often becomes so pronounced and obnoxious as to keep people out of the church and hasten the exit of the minister from the civilian pulpit.

This kind of spirit and practice will empty many of the pews and pulpits of Protestantism. The prevalence of such a condition calls for the speedy development and manifestation of a new type, a Christian type of churchmanship. This is essential to the continued witness and influence of the Protestant Church. And all this hinges on the Christian character, disposition and conduct of individual church members. Our task is not one of petty nature but the greatest there is. In short, it rests upon you, gentle reader.

HOME MISSIONS IN AMERICA.

The work of home missions often suffers in comparison with foreign missions. The magnitude of the task, the issues involved, and the consequences of their neglect; these factors are seldom included in our ordinary thinking and discussion of home missions. Home missions means more than the planting of new churches. The basic problems of our civilization are part of the total task. Any consideration which fails to reckon with these basic problems is superficial and inadequate.

The Annual Meeting of the Home Missions Council of North America, meeting last month in Cleveland, brought into the focus of attention a comprehensive view of the task of home missions. Genuine churchmanship and statesmanship are revealed in the proceedings of this meeting. Recommendations approved by the Council were interpreted as involving the formulation of a comprehensive strategy of church extension applying equally to self-supporting and to mission-aided churches. The report of the Committee to Restudy Comity called for a more determined effort to remove denominational competition and to inaugurate an era of stronger cooperation among the denominations in local communities. One evening, the administrators of religious work in defense areas grappled with the issues involved and faced the fact that lack of coordination and cooperation has in many cases hindered the church in making the Christian impact it should in these communities.

A committee organized to represent the Protestant churches in their effort to cooperate with the War Relocation Authority in a program of permanent Japanese American resettlement, made its report. Procedures are being worked out for assisting Japanese evacuees to find employment outside the relocation centers. Said Mr. George E. Rundquist, the executive secretary, "There is a growing conviction that the absorption of evacuated people into the normal channels of American life, insofar as possible, is the most practical solution for the economic and social problems created by this situation."

The report of the Sharecroppers Committee states that there are about thirteen million sharecroppers, found chiefly in thirteen southern states. According to the report, there are more children in the families of share renters than of farm owners and more in the families of sharecroppers than renters. Reason enough, surely, for the church to be concerned about the needs of sharecroppers!

To quote from the report, "Although the sharecroppers are about equally divided in many of the southern states between Negroes and whites, yet the denominational bodies of the Negro churches are much more in need of help. Such denominations as the southern white Baptists and the southern Methodists have many schools or institutes for white rural pastors. Therefore it seems that the Home Missions Council will render a more needed service by placing the larger emphasis of its work for the immediate future on that phase of the work which deals with Negro pastors, because the Negro denominational agencies have more limited leadership and finances."

Training leadership within the group itself has been the chief aim and two major policies have developed from experience. "The first is that the field worker of the Home Missions Council should have his headquarters at an educational institution, either a church college or the state college of agriculture, be a part of its program, and make use of its students and faculty, and of each of its departments, especially the extension specialists, as he takes his extension service out to the rural churches. The second policy is the conducting of short courses for rural pastors or training institutes, often called summer schools, at and in cooperation with these colleges. The main reason for this policy is in order to give the rural pastor a new rural viewpoint, to enlarge his community-mindedness, to give him new techniques for daily pastoral work, to change his financial philosophy and to suggest new avenues for his daily Christian ministry."

Plans for 1943 include the continuance of the six 1942 schools for rural pastors and the holding of seven new ones; to add three new "extension specialists" to three now serving; to provide loan libraries; to develop the plan for "Work Shops" bringing together rural teachers, pastors, Jeannes teachers and county agents to discuss their common problems; to encourage the establishment of a few "Experimental Rural Parishes" as demonstration areas.

One of the most significant sessions was a symposium on home missions in the war emergency and the post-war world and the effect of present changes on various phases of home missions, which was led by Dr. Hermann N. Morse. He reminded the group that the home missions enterprise is sensitive to conditions of change. Things greatly formative in our life are extremely formative to home missions. What is happening to the country, what will happen to the country, are things which we know will concern us. It is in the light of this conviction that the effect of the war emergency and the possible post-war situation on various phases of our national life will be presented and studied.

Dr. Samuelson said that the impact of war which has meant an acute dislocation in most phases of the nation's life, has most affected the rural community. The dislocation in population has been characterized by a depletion of the population in rural areas. The effect of this on the churches has been: 1. a reduction in membership; 2. a depletion of financial support, and in many small congregations the withdrawal of ten or fifteen families can mean the difference between a self-supporting or very nearly self-supporting congregation to one on a subsistence basis; 3. lack of clergy due to the demands of the war chaplaincy service, of which one of the effects has been an increase in volunteer leadership. At the close of the war there will be a return of the clergy from their chaplaincy placements. There will be the question of where they are to be placed and how to adjust the salaries of clergy as against those of missionaries. There will be a return of men and women from military services and urban industry. They will be more cosmopolitan in their outlook and will demand a stronger, better trained ministry.

Dr. Thomas stressed mainly the job of the churches in the post-war world. He said the cities were now crowded with people with more money to spend than they have had in many years. Now they felt they had something significant to do, helping with the war effort but what would it be like in the future. First of all the churches should recognize that there will be a tremendous need for the work they are doing in the cities for tensions now buried will spring upon us again. They shall have to reckon with greater government control of business, recreation, public building. There will be a greater need of a united approach to government housing projects than in the past. There will be large sections of younger cities not Protestant in background or tradition and we must have some one there to meet their needs.

Miss Stevens presented the following as several basic principles which seem to be fundamental as we think in terms of minority groups in the post-war world: 1. minorities in the United States must be considered as simply a part of the total picture and should not be put into segregated programs; 2. Christian democracy must be interpreted and practiced by the church agency within its own framework; 3. the ministry of the church missionary enterprise must be based on sound information and not mere sentiment; 4. the missionary enterprise must depend more largely on an educational program that changes attitudes and not be content with institutions alone; 5. the Church through its missionary program must work for the immediate and complete political and economic emancipation of minority groups.

Dr. Morse gave the following as his impressions gathered from the presentations which had been made: 1. there are certain common problems—uprooted populations, constant redistribution of population and the problem of decentralization of population after the war; 2. the war is clearly heightening at certain points group tensions while making clearer for the Church Christian and democratic significance of these tensions; 3. we are facing increasingly a strain on family life, with the growing necessity for the mobilization of men and women power; 4. there is the problem of social planning. It is inevitable that the government will go into that field much farther than it has. We are in an era where the government has to face the problem of underwriting the standard of living in terms of education, health and social organization. The great problem that confronts us at many points is the fact that the state has established higher ideals than the Church and there is nothing more deflating than to confront the fact that there are civic groups with more enlightenment than church agencies; 5. there is the revaluation that these changes make in the mind and spirit and skill of our social institutions.

Dr. Wickizer listed six things which seemed to him to characterize change in home missions administration in the future: 1. comity and cooperation must in future advance from a purely defensive strategy to a positive strategy of offense; 2. we must expect the line of demarcation between fields of home missions and ecclesiastical responsibility to grow increasingly indeterminate; 3. we must expect greater functional cooperation between home missions and foreign missions for the problems of foreign missions are pretty much in common with problems of home missions; 4. church agencies will find it necessary to function within the economic sphere of government. They shall have to cooperate with governmental social agencies that have already entered the field of social service; 5. our program of evangelization of racial groups must shift from doing for to cooperating with; 6. home missionary personnel must be more carefully selected in the future, more highly trained and must manifest greater qualities of leadership.

R. L. H.

Our Heritage of Religious Freedom

By Dr. John A. MacKay,

Princeton Theological Seminary.

The struggle for freedom, now raging throughout the world, turns our thoughts to our American heritage. The men who founded the United States sought freedom under God in the Western World and bequeathed freedom to their heirs as their most precious possession. At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and propagage their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected. Our national experience has been that the free inter-action of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in the things material, the principle of monopoly has had, and will continue to have, most unhappy results. We rejoice, therefore, that a country, predominantly Protestant, in which the great majority of those who make religious profession are members of

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Just before the late Chaplain H. E. Rountree passed to his eternal home he sat up in bed and seemed to be looking at something far away. Then he said: "How beautiful it is over there." He lay back on his pillow and his spirit passed into the beautiful place over there. What an impressive scene witnessed by nurses and doctors in the hospital where he was a patient! What a sweet comforting record for his family and friends! Apparently he was permitted to have a vision which he greeted by raising himself up in bed. It was the call of the Eternal and "he was not disobedient to the heavenly vision." Some people may dismiss this mysticism, but there is too much reality in the spiritual realm to let such an experience pass into the forgotten things of yesterday. The beauty of the other world is more real than the sun-kissed flowers of California. And it is uplifting to catch, now and then, a gleam of light from the faces of those who are permitted to look in, and leave a word of testimony for mortal beings on earth.

Two motives entered into the presentation of this incident. First, it is such a beautiful witness to the life and faith of my late dear friend. And second, in spite of the fact that some critics have been telling us that the church has been too much concerned about the other world and too little interested in this world, there is much evidence that we have drifted into a tendency to ignore the claims of "the other world." It is in order to give some emphasis to eternity as well as to time. A religion that does not reach out into the "other world" falls short of its appeal to the whole life of man. Christians are citizens of the kingdom of God. The kingdom of God has its center in the "Father's house of many mansions." It is in this world, but it is not of this world. Jesus made that distinction for us when He was on earth. "Pilgrims" is one name given the followers of Christ on earth. Christians are on a journey, passing through to their eternal home. They are interested in the world, of course, but they have a greater interest in their final home. While here they strive to make this a better world—but they are to pass on to a world—a place—which is beautiful beyond description. A greater interest, of the right kind, in the other world increases ones interest in this world.

Surely we are living in a time when the church has a message for its own people. That message is also for the world in which we live. The more we learn about the other world, and the better we understand the fundamental principles of the spiritual life, the more significant does the message of Christianity become to humanity. Love must take the place of hate and peace must make an end of war. War and peace are always in mortal combat with each other. At the present time peace seems to be hidden by dark clouds. But it will emerge from the clouds and war will end some day. Then men will read war history in wonder and amazement. But that happy day is far distant. The kingdom of God is here, but it has not been recognized fully in the councils of the nations. There is encouragement in the fact that leaders in our nation are giving a larger place to the teaching of religion. When we learn how to evaluate the whole of life—the spiritual along with the material—we shall keep the world in perspective and give it due emphasis. "How beautiful it is over there." And how much more beautiful life is here when we are able to interpret it in terms of the eternal.

I. W. Johnson.

CHURCH COLLEGES IN NORTH CAROLINA.

On December 24 the writer being much concerned for the future of Elon College and the whole liberal arts program of education in this country dispatched an informal request to five other co-educational church schools in North Carolina that we meet in Greensboro for an informal discussion relative to our status as institutions of higher learning under the auspices of the church and how, if at all, our institutions might fit into the government's program of education for victory. Five of the colleges were represented. After an all-day discussion, the group present decided to invite all church-related and private colleges, junior and senior, located in North Carolina, to attend another conference to be held at Greensboro the following Monday. In response to this invitation there were seventeen present with ten colleges represented. Again an all-day session was held resulting in: first, the appointment of a committee of five to go to Washington and tender the facilities of our institutions to the government through President Elliott of the War Manpower Commission and to inquire through President Elliott if there were any way or ways in which our institutions might be of service. President Elliott gave us but little hope, stating that the government would use the large institutions to do its training; second, a committee of five was appointed to consider the church and private colleges' relation to the educational interests in our state and to our own state government; and third, that another meeting be held to receive the reports of these two committees and to discuss further the interest of the church-related and private institutions of higher learning in our state. This third meeting was held in Greensboro yesterday, January 14. Another all-day session was held and nineteen were present with eighteen institutions represented. Again we offered our facilities to the government for whatever they might be worth in the war effort. Before adjournment the group took a very significant action: It voted to organize immediately the church-related and private institutions of higher learning in North Carolina into a statewide conference and elected a committee of nine charged with the responsibility of determining the nature and the purpose of the new organization as regards constitution and by-laws, officers, financial responsibilities, etc. The writer has served as chairman of all meetings held to date and was elected chairman of the committee to effect the new organization. The committee was broken up into groups charged with certain responsibilities and is to meet for an exchange of findings and effect the permanent organization January 28 at 10:30 a.m. Manifestly there are certain needs and responsibilities peculiar to the church-related colleges and their rights and purposes that they stand united in a definite program to meet these needs and to implement the purposes for which they exist. This organization is not critical of any authority, organization, or individual, but is proposed for the purpose of wider and more effective service.

L. E. Smith.

I criticize by creation, not by finding fault.

—*Cicero.*

THE ANNUITY FUND.

The Annuity Fund of our Congregational Christian Church is a plan for providing age and disability annuities, with benefits for the family in the event of death. Every ordained minister of our Church is eligible for membership.

Membership is secured by the application of the minister and an initial payment toward the annual dues. The amount of the annual dues is a sum equivalent to 6% of the salary of the minister, salary being the sum given by the church, or churches, for that purpose plus 15% of the value of the parsonage.

In meeting the dues the following plan has been adopted: the minister pays a part, the church or churches pay a part and the Pilgrim Memorial Fund pays a part.

Now some of our ministers hesitate to ask the church to contribute to the dues. This may be commendable modesty but it does not work for the development of memberships in the Annuity Fund.

So here is an appeal to laymen of our churches to interest themselves and their pastors in this excellent and equitable and gracious plan for age and disability protection for our ministers and their families. Probably your minister is anxious for membership but hesitates to present the matter to the church. Why not have the church initiate the matter?

Our appeal is to all of our ministers but more especially to our young ministers. A young minister with his church cooperating securing membership at twenty-five or thirty finds himself at sixty-five in a position of comparative financial security, which is an honor to himself and the churches he has served.

BOARD OF SUPERANNUATION.
J. H. Lightbourne, *Chairman.*

SUPERANNUATION.

In THE SUN of January 7th there was carried a report of the December meeting of the Board of Superannuation and a supplementary financial report. Since the 7th the financial balance has increased from $612.80 to $1,089.27. By June 15th we will need $1,340.00. But by June 15th we would like to have $1,700.00. This latter sum would make it possible for the Board to meet the appropriations of December 23, 1942, and carry forward a balance for the 1943 December appropriations.

It is the practice of the Board to make appropriations at the December meeting for the year, the same appropriations to be made in June.

This year the Board appropriated in December a sum which for the year will total $2,680.00. The apportionment for the Board is $2,500.00.

Such an action may not be good business but in the light of the cause it is good faith. The Board has faith to believe interested and concerned churches and individuals will supplement the giving on the apportionment and provide the Board with the needed additional funds.

And so once again we appeal to our churches to receive offerings for Superannuation on Communion Sundays and to individual laymen to remember this most worthy work when they make benevolent gifts.

J. H. LIGHTBOURNE,
Chairman.

SUPERANNUATION RECEIPTS.

Previously acknowledged	$ 722.30
Newport, Shenandoah, Va.	15.00
Seagrove, N. C.	5.00
Reidsville, N. C.	20.00
Liberty (Va), Henderson, N. C.	20.75
Mt. Olivet (G.), Dyke, Va.	12.00
Bethel, Elkton, Va.	10.45
Union, Virgilina, Va.	10.20
Hebron, Nelson, Va.	5.09
Conference Col., L. L. Vaughan, Treasurer	255.48
Park's Cross Roads, Ramseur, N. C.	10.00
Pfafftown, N. C.	3.00
Total to Jan. 15, 1943	$1,089.27

BOARD OF SUPERANNUATION,
Mattie Cox Parker, Sec.

OUR CHURCH COLLEGE.

So far as the Southern Convention of Congregational Christian Churches is concerned we have centered our efforts for the education of our young people at Elon College. We have a pride in our institution. We are happy to give it our support and commendation. This support has not been offered in an unbusiness-like way but the church has gone about the matter of supporting her institution in an orderly and methodical fashion. It has recognized the benefits of the college to every local church and has asked each church to assume its share in the support of our college. Further it has designated a period in which we are to inform ourselves regarding the college, its program and needs, and during this period it has asked our people to either pledge themselves to raise the amount asked for during the year or pay the same during that period.

We are now in the midst of the college period. Already a number of our Sunday Schools and churches, recognizing the needs of the college and their individual responsibilities are beginning their support. This is encouraging and most helpful to our college and we are appreciable. The total amount asked for is $12,500. The total amount received on this apportionment for 1941-42 was $8,717.73. This is slightly in advance of last year. We are most appreciable and I think it is fine since we have contributed so generously for the cancellation of the college debt. With this debt out of the way, we should have no difficulty in raising the entire apportionment of $12,500.

Previously reported	$ 239.65
Churches.	
N. C. and Va. Conference:	
Monticello	1.64
Eastern Va. Conference:	
Norfolk, First	6.06
Damascus	50.00
Franklin	100.00
Eastern N. C. Conference:	
Youngsville	17.00
Western N. C. Conference:	
Asheboro	10.00
Sunday Schools.	
Eastern Va. Conference:	
Mt. Carmel	3.03
Newport News	13.00
South Norfolk	10.00
Dendron	1.10
Spring Hill	1.57
Western N. C. Conference:	
Parks Cross Roads	8.00
Va. Valley Conference:	
Mt. Olivet (G)	1.36
High View	1.85
Mt. Olivet (R)	3.00
Grand Total	$ 467.26

L. E. SMITH.

I AM HEALED.

Henry Moorhouse, the celebrated English evangelist, who died while quite young, was once a guest in the home of some friends of his. One evening, while he was preparing his sermon, a child of the household came into the room where he was sitting, and said, "Mr. Moorhouse, I want to be a Christian." "Well," he said, "you may be, for it is very easy." He asked her to turn to the fifty-third chapter of Isaiah, and to read the fourth and fifth verses, making them personal where the pronouns "we" and "our" occur. She did so and read them this way, "Surely He hath borne my griefs, and carried my sorrows, yet I did esteem Him stricken, smitten of God, and afflicted. But He was wounded for my transgressions, He was bruised for my iniquities; the chastisement of my peace was upon Him, and with His stripes—" and as she came to this part she suddenly stopped, her eyes filled with tears, and Moorhouse said, "Read on!" Then she read, "I am healed." "It is just as easy as that," said the evangelist, and the child went away believing—*Christian Herald.*

Missions

The World for Christ

EVERY SERMON SHOULD BE MISSIONARY BY IMPLICATION.

The chaplain of the Moline meeting, Dr. Charles Gerlinger of Sioux Falls, based his remarks at the first worship period *(The Messinger)* on II Samuel 18:19-29 where Ahimaaz "runs to carry the message but with no message to carry."

"Churches," said Dr. Gerlinger, "make a great to-do about programs, campaigns, statistics and crowds but all too often are indifferent or confused about their message. Being asked for bread they give their people a stone. Sought by the sick and diseased they serve up tea. When people come really wishing us to pray we suggest a game of ping-pong!

"When you get beyond the ushers, the reception committees, the soft music, the flowers, is there an altar at which to kneel, a cross 'towering o'er the wrecks of time,' a Real Presence?"

"The world has a right to expect every church to give evidence that it has come from secret associations with God, with news of the battle of life. . . .

"The world we know is sick; sick of being smart; sick of being fooled; sick of seeking a substitute for happiness in the garish atmosphere of the night club; sick of rosy promises of things we can do for them. . . .

"The world has a right to expect moral judgment about the times in which we live; not just gossip about superficial evils but discerning words about underlying causes of evil in war, in race prejudices, in economic maladjustment."

For "The Message" the chaplain of the Moline meeting based his thought on Mark 1:21-28, the incident of Jesus preaching in the synagogue.

"We can recover that moment of astonishment in the Galilean synagogue only as we are able to reproduce Jesus' sense of the urgency, the immediacy of God. . . .

"Our creeds are but an attempt to explain our experience. Unless our message is of what we have heard and seen with our own eyes and handled with our hands we cannot expect the world to be arrested by our message. . . .

"If our message is musty, smelling of old books, echoing the dead chambers of the past, if it is but a transcription of what someone else has seen or felt, the world will not be interested. . . .

"The authority of our message must rest upon our experience of God in Christ—an experience that verifies the Gospel that has come down to us. . . .

"We must begin with God as Jesus did. To believe in Him enables us to be calm and poised in the face of evil and to make strategic decisions.

"Our message must go on to proclaim Christ as *the* Way. He is the moral pattern of our life. Our message of Christ must include a recognition of his Spirit abroad in the world. . . .

"One of the most encouraging tendencies in theology today is the increasing recognition of the place of the Spirit of Christ as central to our faith."

From the story of Jonah Dr. Gerlinger found his message on "The Mission" of the Church.

"Jonah ran away from the urgent demands of God because he despised the people to whom he was sent. When the burden on his conscience became too great he went on a trip to get his mind off the matter. But he met the 'heathen' wherever he went and they proved superior to him, more religious and more human. He obeyed the second call but reluctantly. His sense of superiority made him doubt the ability of the Ninevites to be saved and made him angry when they were.

"This disease of superiority—it is deep-seated like a cancer, and is as difficult to cure.

"And how can it be cured except by a recognition of the truth that God is our common Father and that all we humans are brethren in Christ? . . .

"The Church must keep open the channels of fellowship among all peoples and teach the appreciation of the 'foreigner' even while he is an enemy. This the Church must also do as between races and economic classes.

"Thus every sermon ought to be missionary in its implications."

—*Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 16, 1943.

Sunday Schools.

Liberty Spring, Suffolk, Va.	$ 5.00
South Norfolk, Va.	10.00
Wake Chapel, Fuquay Springs, N. C.	6.40
Shiloh, Ramseur, N. C.	5.00
Morrisville, N. C.	5.15
Winchester, Va.	6.40
Antioch (R.), Seagrove, N. C.	4.33
Mt. Carmel, Walters, Va.	2.48
Pleasant Grove, News Ferry, Va.	10.50
Total	$ 55.28

Individuals and Churches.

Mr. A. S. Dunn, Lynchburg, Va.	$ 6.00
Franklin, Va.	20.00
Total	$ 26.00

Conference Collections.

Mr. L. L. Vaughan, Treasurer, Raleigh, N. C.: Home Missions	$ 42.27
Foreign Missions	42.26
Total	$ 84.53

Total for the week	$ 165.81
Previously acknowledged	7,131.75
Total since Sept. 1, 1942	$7,297.56

War Victims and Services.

Previously acknowledged	$ 243.31
Haw River Woman's Missionary Society	5.00
Church, Reidsville, N. C.	20.00
Total	$ 368.31

Gratefully,

MATTIE COX PARKER,
Secretary.

WHAT ONE CHURCH DID!

Third Avenue Christian Church. Danville, Va., has made a wonderful record. It is just thrilling to see what this church did last year: The church through its freewill offerings, including its various organizations and societies, has raised for all purposes more than $25,000.00 with less than 25% of this amount being used to carry the local church budget. More than $2,000.00 of the 25% being used for capital outlays, including seating of our Tabernacle and other improvements to our property.

As the Missions Board raised a little over $20,000.00 for Missions last year, I hope Rev. M. T. Sorrell, pastor of the Danville Church, will tell us how the Christians at Danville make such large offerings. Probably the members are all tithers plus.

J. E. WEST, *President.*

COOPERATION WITH HOME BOARDS.

Notwithstanding our board has complied strictly with every agreement made with the Home Boards and has begged and pleaded for more cooperation, there is a disposition on the part of a few ministers and laymen on the Conference floors and in The Christian Sun to intimate that our board is not cooperating with the Home Boards or ought to do more than we are doing. I am therefore asking The Sun to print our agreements with the Home Boards as to Salisbury, N. C., in 1929, and the general agreement as to the fulfillment of the merger, offered by Rev. M. J. Sweet and adopted by the board in September, 1935.

J. E. West, *President.*

Salisbury.

After discussion at length, Dr. W. W. Staley moved, same being seconded by J. M. Darden, that this Board report to the local Congregational Church at Salisbury a willingness to unite with them, subject to approval, on the following basis:

1st. The name of the organization is to be The United Church (Congregational-Christian).

2nd. As soon as the present indebtedness of approximately $3,000.00 is paid, the property is to be deeded to Trustees of the United Church (Congregational-Christian) at Salisbury to be held by said Trustees for use as a United Church (Congregational-Christian) as they see fit.

3rd. That the said church apply for membership in the North Carolina and Virginia Christian Conference.

4th. That for the current year, the local congregation concurring, a call be extended to Rev. W. T. Scott, Dayton, Ohio, to become pastor, beginning April first, on a salary of $2,400.00 for the year beginning April first; or as soon thereafter as Brother Scott shall have moved to and taken charge of the work. Salary to be paid as follows: Local congregation $600.00, Congregational Board $900.00, this Board $900.00.

5th. In case the church ceases to function as a United (Congregational-Christian) Church, this Board be reimbursed out of the sale of property, or other sources, to the amount invested in the work, including pastor's salary by this Board.

Carried.

Taken from minutes of Mission Board, December 30, 1929.

Steps Toward the Fulfillment of the Merger of the Congregational and Christian Churches of the Southern Convention.

I. What Needs to be Done.

1. To relate happily and effectively the Congregational Churches to the Southern Convention.
2. To adjust the payment of "Missionary Apportionment" by the Congregational Churches to the satisfaction of the Mission Board of the Southern Convention, the Church Extension Boards, and the local churches.
3. To safeguard the interests now existing between the Church Extension Boards and the aided Congregational Churches, in order that these Churches may continue to be adequately cared for, and that the Boards shall feel justified in continuing such aid as may be necessary.

II. How to Accomplish These Needs.

1. It is recommended that each Congregational Church come into one of the former Christian Conferences (now "Congregational Christian" Conferences by vote of the Southern Convention in Suffolk in 1934) on exactly the same basis as any Christian Church. This to be accomplished, if possible, at the 1935 fall sessions of the Conferences.
   a. That the Congregational Churches pay their "Apportionment" through their respective Conferences and through the Woman's Missionary Conference.
   b. That the amount of "per capita dues" now being paid by the Congregational Churches be added to the "Apportionment" which will begin to be paid in 1936 through their respective Conferences.
2. In lieu of the "Missionary Apportionment" heretofore paid by the Congregational Churches to the National Home Boards and to the American Board, which was approximately $1,000.00 in 1934, and which under the present percentages for these Congregational Churches is divided 65% for the Home Boards and 35% for the American Board; and in view of the fact that the Mission Board of the Southern Convention is already contributing through the American Board to the American Missionary Association for Puerto Rico—it is recommended that all the money paid by these Congregational Churches to the Mission Board of the Southern Convention beginning January 1, 1936, be divided as follows:

   40% to the Home Boards
   30% to the American Board—
   Foreign Missions
   30% to the Southern Convention
   Mission Board

   It is understood that the Mission Board will distribute its 30% in such a way as to satisfy any demand the Southern Convention may rightfully make on these (formerly) Congregational Churches for its regular expenses.

   It is further understood that any amount due the Council of Social Action from the amount (40%) paid the Home Boards shall be handled by the Home Board treasurer.
3. It is recommended that the churches formerly members of the Conference of the Congregational Churches of the Carolinas, which have received aid from the Church Extension Boards, make application in the customary form and manner for the continuance of such aid as may be needed. Those applications to be submitted to and passed upon by the Mission Board of the Southern Convention, the Mission Board in turn passing them on to the Extension Boards for final action. Such aid as may be voted by the Extension Boards shall then be administered by the Mission Board of the Southern Convention in accordance with the instructions of the Church Extension Boards.
   a. So long as the Church Extension Boards aid churches within the territory of the Southern Convention, which functions as a constituent State Conference, representatives of the Church Extension Boards shall have the right and privilege of continuing their contact with such aided churches.

III. Conclusions.

With the completion of the foregoing, the former Congregational Churches become interested in the agencies of the Southern Convention, and these agencies have the right and privilege of promotion in these churches, subject to individual arrangements with pastors and local churches.

The fulfillment of the adjustments suggested above, it seems would carry the merger to an effectual and happy consummation within the bounds of the Southern Convention.

Taken from minutes of September, 1935, meeting of Missions Board.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

THE PILGRIM FELLOWSHIP AFTER FIVE YEARS.

A study of the development of the program of the Pilgrim Fellowship reveals that certain principles have been followed and certain contributions have been made during the first five years of national organization.

It Has a Christian Purpose.

The chief concern is that young people shall grow as Christians. Every activity, every piece of printed material and every experience which will help young people to grow in their personal faith in God as their heavenly Father, to deepen their loyalty to Jesus Christ and to help them to be more concerned about the welfare of other people and more willing to give themselves in sacrificial service is in harmony with the spirit and ideals of the Pilgrim Fellowship. "To achieve Christian personality after the pattern of Jesus" comes first in the Statement of Purpose and is the underlying purpose of all program plans.

It Unites Youth of the Church.

Loyalty to the church and cooperation with adults in the program of the church are basic. The Pilgrim Fellowship is broad enough to include all the young people of the church and all they do in and through the church. The call to all Congregational Christian young people is "to work for a united church, practicing Christian freedom, and definitely promoting the program of Jesus."

Several states have developed plans for chartering active local groups which meet certain requirements worked out as essential for a good youth program in the local church.

It Places the Responsibility for the Local Church Program for Youth in the Local Church.

Every local group retains full freedom in every matter: name, organization, pledge or purpose, and program. With this freedom goes the responsibility to plan a program which will meet the needs of all young people from twelve to twenty-four, and to enlist their enthusiastic participation in the work of the church. There are many sources of help, but the local church has the privilege and responsibility of planning its own program, which may be carried out through Church School classes, Christian Endeavor Societies, Clubs with names which have a special significance or by young people of the church working through all these organizations or others.

Its Program is Planned and Carried Out by Young People, With the Counsel of Adults.

From the local church to the National Council, young people have the responsibility for planning and carrying out the program. Counselors are friendly helpers with more experience and knowledge and the opportunity to counsel, not to dictate nor to do what young people should do themselves.

It Grows Through Contributions of Many Individuals and Groups.

No national secretary determined the name or phrased the Statement of Purpose, designed the emblem or decided what the program should be. No one knows how many people have helped to develop the present program of the Pilgrim Fellowship. All states have made their contributions and all are indebted to others for good ideas. The best plans of the Pilgrim Fellowship in the years ahead will come from young people and adults who are willing to pioneer and to work and to share their experiences with others.

It Demonstrates the Values of Inter-Church Cooperation.

Opportunities for fruitful fellowship with young people of other Congregational Christian churches in the community, association (district or area), state and nation come through Pilgrim Fellowship rallies, projects, summer conferences and meetings when young people from several churches come together to plan such activities. This helps young people to grow in their conception of the work of the church and provides opportunities for inspiration and training beyond those which local churches can provide.

Interdenominational cooperation is essential. It is the Pilgrim Fellowship way for young people in local Congregational Christian churches to cooperate with young people in neighboring churches of other denominations through such groups as a Christian Youth Council, a Christian Endeavor Union and other bodies organized locally to foster cooperation among the youth of many churches; for the state Pilgrim Fellowship officers to be concerned about Congregational Christian participation in cooperative activities within the state; for national officers to do their part in the United Christian Youth Movement which unites young people of many denominations and other youth agencies. The program outlined in the report of the Estes Christian Youth Council is recommended as a guide to those planning interdenominational fellowship and service. ($.10 from the Young People's Department, 14 Beacon Street, Boston, Mass.)

What Has the Pilgrim Fellowship Accomplished?

The most enduring contribution of the Pilgrim Fellowship is its influence on individual young people. "Pilgrim Fellowship has given me a security . . . my personal life is much deeper and fuller as a result of my association with youth leaders in Pilgrim Fellowship" . . . "Always after a summer conference, a regional retreat or other meeting, I go home feeling very refreshed because I know that there are scores of young people all over the country who believe as I do that the only way is the Christian way" . . . "To me Pilgrim Fellowship means the hope of straightening out this world tangle . . . Sacrifice, cooperation, personal growth, awareness of the problems of others . . . all these attributes of a worthy citizen and a Christian are fostered in the program of the Pilgrim Fellowship" . . . "It would be hard for anyone to estimate the value received from Pilgrim Fellowship, especially as the business world puts to the acid test most of the principles and beliefs that Pilgrim Fellowship stands for . . . Being different and not following the crowd has helped me many times and will help in days to come." These young people speak for others.

The Pilgrim Fellowship is giving the church young people trained for Christian service. It is significant to note that the first three presidents of the National Council are recruits for the ministry: Lanson Granger, graduate of Yale Divinity School, and at work as pastor building a new

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS THE GREAT PHYSICIAN.

Lesson IV—January 24, 1943.

Golden Text: "*Wouldest thou be made whole?*"—John 5:6.

Lesson: John 5.

Devotional Reading: Psalm 116:1-8.

He Went to Religious Services.

"After this there was a feast of the Jews; and Jesus went up to Jerusalem." The Jewish feasts symbolized God's dealings with His chosen people, they kept alive the memory of God's goodness, they renewed the inner life of those who attended them, as well as ministering to the social life of all. And Jesus attended these feasts. His parents had set a good example before Him, they themselves went up for the feasts, and they took Jesus with them. Attendance at public services of worship, observance of the fast and feast days of the church and the church year, make a contribution to the lives of men and women. The one who forsakes the assembling of himself with others in the public worship of God does himself, and others an injustice. Jesus, as his custom was, went into the synagogue on the Sabbath day. The stress and strain of modern life, and of life in war-time makes all the more imperative the need for the experience of worship in God's house on the Lord's Day. Even under the strict rationing of gas in war-time, and even in a critical emergency, our government recognizes the validity and the value of going to church—a man may use his automobile for attending church. That is worth thinking about.

Where to Find Him.

"Now there is at Jerusalem by the sheep market a pool which is called in the Hebrew tongue Bethesda (house of mercy), having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered." And that was just where Jesus was. Whenever and wherever you find a crowd of needy people, there you find Jesus. He is always in the midst of suffering, sorrowing, sinning humanity. He was the Great Physician and He went where the sick folks were. Or folks brought their sick folks to Jesus. God is not some detached King, living away off in his universe, far removed from the sorrows and sins and suffering of his people—God is right down here on earth, with us and in us. Jesus is out on the battlefields and in concentration camps and in hospitals in this war.

A Certain Man.

"And a certain man was there, which had an infirmity thirty and eight years." There was a multitude of folks there, a motley, pathetic group of human beings, they looked almost like a pile of human junk—blind, lame, withered. But as usual Jesus saw the man in the mass or multitude. There was a certain man there, an individual. Jesus always sees the individual. The universe is vast and the multitude is infinite in number, but God sees us and cares for us as individuals, and deals with us as individuals. No man can get away from God by hiding in the crowd. No man need feel lonely in the crowd.

How Jesus Dealt With Men.

It is interesting to note how Jesus dealt with this man. "Wilt thou be made whole?" He first awakened a desire for a better way of life. He appealed to the will. He made the man realize that there was hope for him, that his case was not helpless or hopeless. That is an essential step in the process of helping others, or in salvation itself. Folks sometimes do not want to be saved. Or again they sometimes think they are beyond hope. In either case, desire must be awakened, interest must be quickened, the will must be challenged.

"Then Jesus said unto him Rise, take up thy bed and walk." Having awakened a desire, Jesus summons the will. Having awakened faith he summons to action. He helped the man to help himself, he made him do what he was able to do, doing only what the man was not able to do for himself. It was an appeal to the will, but it was also a challenge to faith. For thirty-eight years this man had been crippled, probably with paralysis, and he did not believe that he could rise up and walk, that is not until Jesus quickened faith in him. But when he undertook to do what Jesus told him to do, he found the strength to do it. When he obeyed he got the victory and the blessing. "Immediately the man was made whole and took up his bed and walked." Call it a miracle if you will; it is a miracle in the best sense of the word. And it has been repeated, and is being repeated again and again. Under the magic of Christ men and women, long crippled by sin, by faith have risen up and walked in paths of righteousness and of power. It has often been done in the realm of the physical again and again. It has been done even more often in the realm of the spiritual.

Contemptible Critics.

"It is the Sabbath day; it is not lawful for thee to carry thy bed." These carping, contemptible critics were more concerned about keeping every jot and tittle of the law than they were about saving a man. They put ceremony above compassion, letter of the law above humaneness. They thought keeping the Sabbath day was a matter of not doing wrong instead of in doing good. Their kind is not dead. All too many people today hinder instead of help, criticize instead of construct.

In the Temple.

"Afterward Jesus found him in the temple." He had gone there to praise God and to give Him thanks. It was the place for him to go and the thing for him to do. Those who have been redeemed by the Lord ought to go to worship and to bless Christ and to praise His holy name.

The Unknown Benefactor.

"And he that was healed knew not who it was." Alas that so often we receive so many things, are blessed in so many ways, and know not that every good and perfect gift cometh down from our loving heavenly Father, the giver of every good and perfect gift. Praise God from whom all blessings flow.

No man is worthy the honored name of a statesman who does not include the highest practicable education of the people in all his plans of administration. He may have eloquence, he may have a knowledge of all history, diplomacy, jurisprudence; and by these he might claim, in other countries, the elevated rank of a statesman; but, unless he speaks, plans, labors, at all times and in all places, for the culture and edification of the whole people, he is not, he cannot be, an American statesman.

—*Horace Mann.*

Governments, like clocks, go from the motion men give them, and as governments are made and moved by men, so by them they are ruined also. Therefore governments depend upon men rather than men upon governments.

—*William Penn.*

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

A Way Open to All.

And how shall I live a Christian Life? "Admonish the disorderly, encourage the faint-hearted, support the meek, be long suffering toward all."—I Thes. 5 : 14.

In this we are reminded of the words of Micah 6 : 8, "And what doth the Lord require of thee but to do justly, love mercy and walk humbly with thy Lord."

Prayer—Dear Father, we thank Thee for this day and all the loveliness it brings to us. We pray for the Christ spirit to live life with our fellowman even as He would. *Amen.*

TUESDAY.

Forgetting God. . .

"According to their pasture so were they filled . . . therefore they have forgotten Me." (They have forgotten Me) "by their dreams."—Hosea 13 : 6; Jer. 23 : 37.

It is understood that it is hard for a rich man to enter into the kingdom of God because he has a sufficiency of the things of this world, all of which, he comes to take for granted, has come to him by the ingenuity of his own brain and upon which he comes to depend for his happiness, forgetting that these are the doings and the wondrous works of the Lord for him. Only they who, in all these things do not forget God, who humble themselves, keep His commandments and render unto God daily a consecrated life escape this great sin.

Prayer—O Lord, our Father, forbid that we shall pervert the things of this life and lose our own souls with all those who forget Thee. *Amen.*

WEDNESDAY.

They That Be Rich.

"He that trusteth in his riches shall fall."—Prov. 11 : 28.

Remember the parable of the rich man: "They that do good, who are rich in good works, ready to distribute to the necessity of others," are the rich. A man's wealth does not lie in money or lands, but it is found in his own heart, "Where moth nor rust doth corrupt." It is here the sure foundation is found in testing times and in the last day. These are the things that "God is not unrighteous to forget." These are the things acceptable to Him when He shall judge Man's heart.

Prayer—Our Father, each day adds to the span of our life. We pray that it may add to the enrichment of our hearts through Jesus Christ. *Amen.*

THURSDAY.

God's Willingness to Forgive.

"Every one that asketh receiveth; and he that seeketh findeth."—Matt. 7 : 8.

The Lord looking upon us "remembereth that we are but dust" in ourselves, and does not "deal with us after our sins," but is ready out of His "abundant lovingkindness, and plenteous mercy, to forgive" and "to cleanse us from all unrighteousness." It is thus that our sins are removed from us "as far as the east is from the west" and there is "no condemnation" for us in the judgment.

Prayer—Our heavenly Father, in the name of Christ Jesus we come to Thee for washing through the blood, that we may be clean ever and always in Thy sight. *Amen.*

FRIDAY.

The Golden Rule—How Far?

"Whatsoever ye would that men should do unto you, even so do ye also to them."—Matt. 7 : 12.

This text is among the utterances of our Lord Jesus Christ when describing the kingdom in the heart of man. In it the commandment concerning the Sabbath is reflected, which says, "That thy servants may rest as well as thou." It reflects also the parable of the man on the road to Jericho who was beaten by robbers and left for dead, but who was saved by the Samaritan who went to unlimited sacrifice to save him. That is "how far" a Christian goes for the good of the other fellow. When Abou Ben-Adhem's name headed the list of those who loved God because he loved his fellow man, it indicates the way one must go to find God.

Prayer—Our Father, we have failed miserably in being all that we should be to others. Forgive us and make us more useful to our fellowman. *Amen.*

SATURDAY.

Religion and Good Health.

"I pray that in all things thou mayest . . . be in health, even as thy soul prospereth." "Your body is a temple of the Holy Spirit." "Therefore . . . present your bodies . . . to God, which is your spiritual (reasonable) service."—III Jno. 2; I Cor. 6 : 19; Rom. 12 : 1.

Frequently we are advised to eat plain foods, cut down the quantity, eat for health not for the gratification of the insatiable appetite. This philosophy is proven right by those who do this, such as "Atlas," the finest and strongest speciman of physical manhood in the United States. With highly developed culinary arts and a blessed appetite to be used for the good of the body, it is difficult to follow this rule. Most of us do not follow it until we have lost our health by it. To obey Paul's injunction to "eat and drink to the glory of God" as well as to worship to the glory of God, is a duty we should guard with constancy.

(Continued on page 15.)

OUR HERITAGE OF RELIGIOUS FREEDOM.

(Continued from page 5.)

denominations born of the Protestant Reformation, is committed by tradition and experience, to favoring complete religious liberty in all parts of the world.

In the exercise of this freedom, and under the sole impulse of their religious faith, Protestant Christians from the United States have been emissaries of goodwill in every region of the globe. Through the circulation of the Bible in a thousand languages and the proclamation of the truths contined therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian Gospel. They have also cooperated with national groups in many lands to promote human welfare in all its phases. By such activities they created, as an undesigned but happy consequence, a reservoir of goodwill towards this country.

This may be equally affirmed of the work of Protestant Christians in the lands of Asia and Africa and in the Hispanic American lands which are our neighbors. Among the citizens of the United States who have contributed to spiritual and cultural advancement in the sister republics of Hispanic America are names of men and women of Christlike spirit who, unashamed of the name of missionary, devoted their lives and talents to those lands. The memory of many of these is today revered in the countries which they served, while institutions which they founded continue to be popular centers of cultural heritage of our country have been shared with Hispanic America, while innumerable links of understanding and mutual confidence have been forged between the Americas.

It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed in the United States by the Archbishops and Bishops of a sister Christian communion which constitutes a religious minority in this country, to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact. We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain. We, accordingly, feel it incumbent upon us to make the following simple and plain affirmations:

First: The Federal Council of the Churches of Christ in America stands, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities in the United States and throughout the world.

Second: The churches represented in this Council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance of our Lord Jesus Christ for life and thought in those great and growing nations.

Third: We affirm, with full and first-hand knowledge of the facts, that so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with great favor by governments and peoples in the countries where they are located.

Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world.

(Adopted by the Federal Council of the Churches in Biennial Session, December 11, 1942; also ratified concurrently by the Foreign Missions Conference and the Home Missions Council.)

It is a thing of no great difficulty to raise objections against another man's oration—nay, it is very easy; but to produce a better in its place is a work extremely troublesome.

—*Plutarch.*

ROME PROFITS FROM PROTESTANTISM.

(Continued from page 3.)

archbishop can be." In 1930 I spent a month in Mexico and rarely passed a church without going in. Last winter I was back again for another visit. The Catholic Church in Mexico gives more evidence of life than in any of the other eleven Latin American countries which I have visited. Although church buildings are the property of the nation, they have been put in excellent repair and are kept clean by the people. The priests are surprisingly young. I have observed them giving religious instruction to the children. Services are incessant. On the night before Christmas Eve in 1941 I canvassed the churches of Morelia, the capital of the state of Michoacan. Every parish church was open with a "standing room only" congregation participating in a responsive musical service. The next night the cathedral at Urapan seemed set for an all night Christmas Eve service. Now a Protestant might question some of these activities, but from the Roman point of view they are evidences of religious health.

Of course the question can properly be raised as to how much credit Protestantism can take for the improvement of the Roman church in Latin lands. Undoubtedly this transformation has been stimulated by many other influences which obviously cannot be disentangled. But the root fact remains that Protestant missions broke the monopoly and that this was the beginning of progress. It can also be argued that it has been the atmosphere engendered by Protestantism which has continued to stimulate Rome towards better things.

The present attack upon Protestant missions claims that they are a proselyting force in lands that are happily Catholic. This is the point where they have been the least effective. In any land the poorest way to judge missions is with an adding machine, the best way is with a thermometer. Lives have been transformed and corners brightened by Protestant missions in Latin lands, but the number of converts is not such as to bring elation to us or consternation to Rome. The greatest service which our missionaries have wrought has been the awakening and stimulation of the Catholic Church; our greatest problem for the future is how missions can continue to affect the social and religious life of these lands.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

After much rain and bad weather it has cleared up and it makes one feel like it wont be long until the days will be warm and sunny, the birds will begin to sing, the frogs will crawl from their hiding places and begin to let us know that spring is almost here. The flowering shrubs and the little flowers on the lawn will begin to bloom and Nature will show forth her handiwork and God will stand revealed in the flowers and every living thing.

Our farmer begins to plan for the spring crops and soon planting time will be here with garden peas, early cabbage, early greens and onions: something that will come in quickly to meet our needs in early spring. We have to plan far ahead to supply our tables with something to feed our large family of growing children. Luckily our children have plenty of milk and milk is good for them as most of our children are small ones. Our older boys and girls have gone out and every child we have taken in for the last year has been a small one.

This shifting in the size of our children makes a big difference in the work, too. A big boy or girl can wait on themselves and others but the small ones must be cared for. We have some of the sweetest little girls and boys that could be found anywhere. We received a little girl a few weeks ago whose father is dead. Her mother lost everything she had last year by fire, which left her destitute. Our church people in her community insisted we take the child here. She is now seven years of age and a very lovely child.

It is a fine thing for our denomination to support a home that can come to the rescue of the fatherless and helpless. "Inascuch as ye have done it unto one of the least of these you have done it unto Me." May we as a church, do more as the years go by to lend a helping hand to the widows and orphans within our bounds.

May God bless you in the giving.

CHAS. D. JOHNSTON.

REPORT FOR JANUARY 21, 1943.

Amount brought forward		$ 406.10
Sunday School Offerings.		
Eastern N. C. Conference:		
Morrisville	$ .85	
Wentworth	6.17	
		7.02
N. C. and Va. Conference:		
Happy Home	$ 5.07	
Pfafftown	13.00	
		18.07
Western N. C. Conference:		
Park's Cross Roads	$ 15.00	
Ether	1.00	
Shiloh	5.00	
Ramseur	12.00	
Pleasant Ridge	5.40	
		38.40
Eastern Va. Conference:		
Liberty Springs:		
Sr. Boys and Girls	$ .50	
Friendship Class	1.00	
Sunday School	7.00	
Berea (Nans.)	5.00	
Portsmouth, First	7.22	
Barrett's	5.00	
		25.72
Valley Va. Cent. Conference:		
Southern Convention, Congregational Christian Churches		23.90
Special Offerings.		
Sale of old castings	$ 36.30	
A Friend	5.00	
Highland Church, Sawyer, N. Dakota	4.00	
Lucille Seymour	15.00	
Misc. Cash	1.50	
Mr. and Mrs. H. Barney	5.00	
C. M. Horner	5.00	
Mrs. Simmons	25.00	
		96.80
Delayed Thanksgiving Offerings.		
Eastern N. C. Conference:		
Wentworth	$ 18.40	
United, Raleigh	25.80	
		44.20
N. C. and Va. Conference:		
Burlington		2.50
Eastern Va. Conference:		
South Norfolk		100.00
Total for the Week		$ 356.61
Grand Total		$ 762.71

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LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

JUNIORS OF MT. OLIVET (G).

We, the Junior Auxiliary of Mt. Olivet, Valley of Virginia, would like to tell you something about what we have done and are doing:

Last June we organized, having as our leaders Mrs. Everett Snow and Miss Winona Morris. Not every organization can have two leaders so we feel very fortunate.

We have our officers and make our decisions, with very little help from our leaders. For instance, when we met the first week in June to reorganize our leaders thought we would meet once a month, but our vote was to meet once a week. This we have done ever since, even though the leaders were shocked at the idea. At our meetings, which last about one hour, we have a worship period, maybe a leader tells a story, we practice new songs, have worship programs and special numbers for Sunday School. Of course, we have our game period with different children being responsible for them, as well as being in charge of the worship for the meeting.

When school opened in September it was thought that we couldn't care to meet each week, for we would be busy at school and see each other there, but no, we still like to meet at the church for our own meetings.

We gave a short missionary program the first Sunday in December.

We also prepared a box of candy for our former Superintendent, Norman Morris, who is in the armed forces. At present he is in Amarillo, Texas, studying aircraft mechanics.

In January we will reelect officers. At present they are Joyce Snow, President; Harold Morris, Vice-President; Faye Morris, Secretary; Hazel Shifflett, Assistant Secretary; Jewell Knight, Treasurer and Song Leader.

One Sunday in October we were asked to lead the worship at a nearby Brethren Church. We had the worship all ready, but a flood came along a few days earlier. Some of us could get practically nowhere, so we could not help that time.

From March until November we had no pastor. We are delighted to have Rev. D. M. Spence help us now. We are looking forward with pleasure to having him at some of our meetings.

We have put on THE CHRISTIAN SUN campaign. We hope to get more subscriptions in the future.

When we started having regular meetings we had 8 members. At present our membership is 18. We have had other members who attended only during the summer months while they were visiting in the community. We were delighted to have these. They taught us new games and of course these were helpful.

JUNIOR AUXILIARY.

QUIET HOUR.

(Continued from page 12.)

Prayer—Our Father, we have often sinned at the table of Thy bounty. Forgive us and help us to study to know how to do better. *Amen.*

SUNDAY.

Life is too short to fall short of making every day as lovely as it is possible to make it. Cares and sorrows may have shaken it the past week, nevertheless, let fragrance crown these cares and sorrows with the loveliest things known of them, the loveliest thoughts about them. Life is too short to make it less.

PILGRIM FELLOWSHIP AFTER FIVE YEARS.

(Continued from page 10.)

church; Walter Staves, to graduate from Chicago Theological Seminary in 1942 and an assistant minister; Henry Rust, a student at Andover Newton. And many other young people of Pilgrim Fellowship experience are teaching in summer conference, leading men's groups or women's meetings, serving as ministers and missionaries, caring for children in Christian homes, working in the local church in countless ways, frequently serving as counselors of the youth who have followed them.

Thousands of dollars are given every year to Youth Service Funds sponsored by State Pilgrim Fellowships. Many days of summer service are given by college students sent out by the Board of Home Missions in Student Summer Service. Hundreds of young people travel thousands of miles every year at their own expense to serve as Pilgrim Fellowship officers. The Pilgrim Fellowship is developing many individuals, who will be lay workers with a deep sense of responsibility for missions, for social action, for relief of the suffering and for Christian education.

There's Work to Do.

The work of the Pilgrim Fellowship has just begun. Each year the movement must be interpreted again and again to new young people. Much more must be done to strengthen the program in the local church. Better plans must be devised to train those elected to office. More effective adult counselors of young people are needed. The summer conference program needs constant study to see how it may make the richest contribution to young people and through them to their churches. The program for the junior high group and for older young people must have more attention. The beginning made with student groups offers many possibilities for extension. In short, the Pilgrim Fellowship work in the future is to do in a better way everything which is being done now, and to discover new fields for service.

How seldom a top-ranking professional baseball umpire reverses a decision! When he decides he usually sticks to his decision—and he is usually right! Vacillating people seldom succeed. They seldom win the solid respect of their fellows. Successful men and women are very careful in reaching decisions and very persistent and determined in action thereafter. —*L. G. Elliott.*

OUR WITNESSES TO CHRIST

By REV. WILLIAM C. KERNAN.

We hear with gratitude the stories that are continually coming out of Nazi occupied Europe of how Christians are remaining staunch in their faith under most difficult circumstances; and of how Christians are gladly bearing persecutions with their Jewish neighbors by identifying themselves with their sufferings.

We have heard of how the King of Denmark, against the wishes of the Nazi authorities, attended services in a Jewish synagogue. We have read the stirring protest of the French bishops regarding the deportation of Jews from France, the equally stirring and important statement of the Norwegian and Dutch Christians touching the same matter in their respective countries. Reports continue to come in of the action of Christians, in many parts of Europe, who insist so much upon making common cause with their Jewish friends that they wear the Star of David which Jews must wear as a mark of identification.

Do we see similar signs here at home? We do. We are hearing more now about Christian ministers in the United States who are teaching their people the immeasurable debt that we owe to the Jews for having given us the Old Testament Scriptures, the prophets, the apostles, and the Lord Christ Himself. We are hearing more and more from the Christian Church about the Christian calling to commend the Gospel to all men by the love which we have for one another, about the absolute necessity for people, who value democracy, to live together in peace and understanding and good will.

It goes further than this. It passes from teaching to action. And here's one evidence of it. The other day, in a New York suburban community, a Christian girl of twelve years had a birthday, and for her birthday present she wanted more than anything else to join one of the private classes in the community where children are taught the social graces. Many of her friends belonged to this particular class which is rated the best of them all. Her father granted her request. A day later she refused to join at all because she had learned that the woman who conducts the class did not permit Jewish children to be members of it.

There is something very beautiful about what this little Christian girl did—and something very courageous too. In her weakness, if you will, she struck a mighty blow at prejudice and bore a glowing witness to Christ. And what she did shall not be forgotten. All Christians can do the same thing—and all of us should.

Southern Convention of Congregational Christian Churches

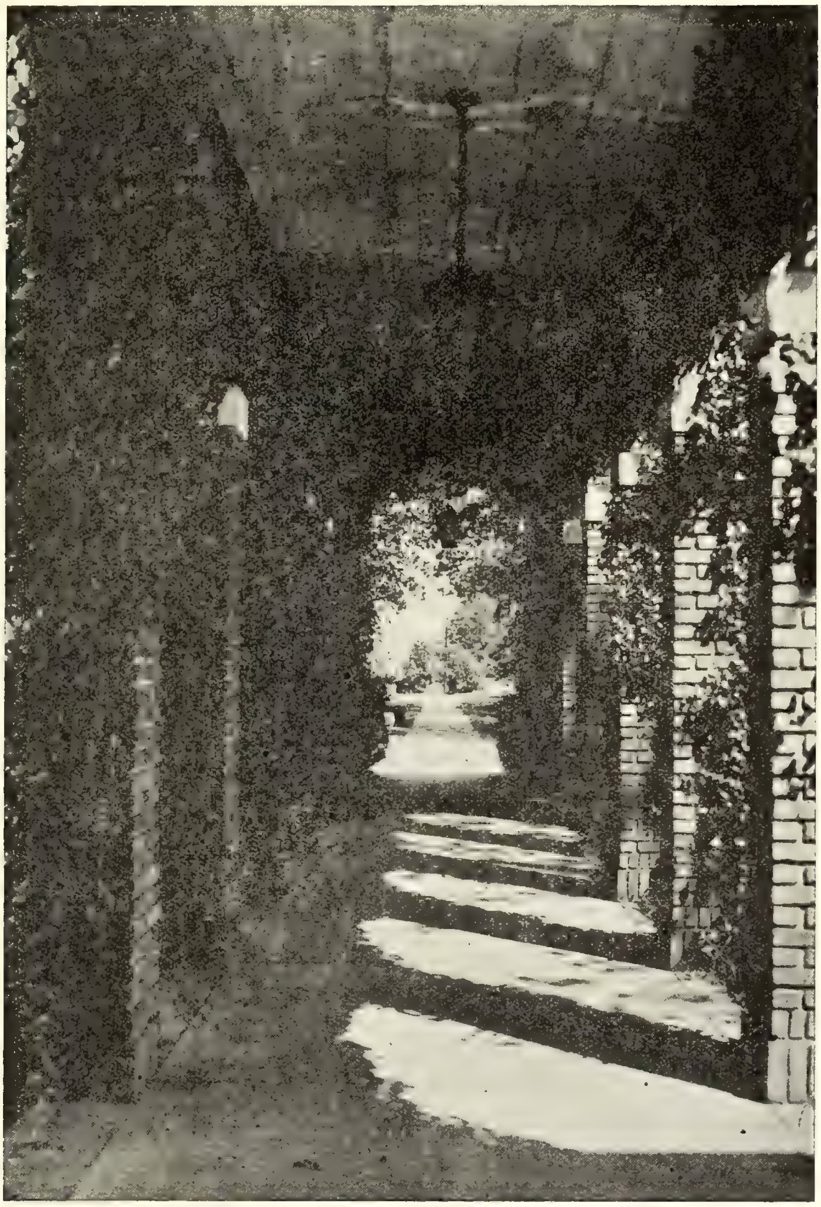
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, JANUARY 28, 1943. NUMBER 4.

Elon's Service Men's Number



LOOKING THROUGH THE COLONNADES.

This issue of The Christian Sun is dedicated to the hundreds of Elon men and women now serving in the armed forces or our country. Elon College is proud of its alumni and knows that they will correctly represent the spirit and soul of their institution wherever they are. The College follows everyone of them daily with its prayers.

NEWS AND VIEWS

The Franklinton Institute was conducted last week with a total enrollment of 43.

There are today more than 600 Elon men and women in our country's service whose names appear in this issue.

To date five members of the Elon College faculty are in our country's service with two others in class 1-A who are likely to be called at any moment.

In 1940-41 the student body at Elon College reached a total of 661; not including summer school. This was an all time high for enrollment at Elon.

There are twelve ministerial students belonging to the Congregational Christian Church enrolled in Elon College this year. Many of these students are serving churches in nearby communities.

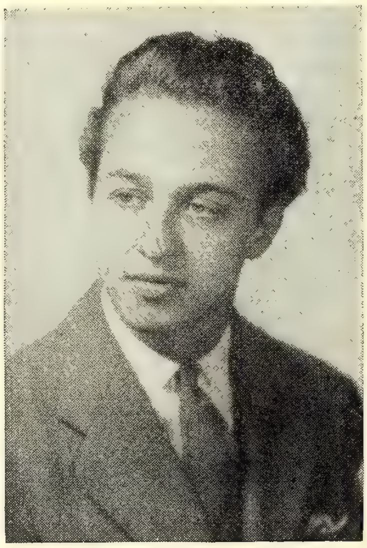
Chaplain Raymond E. Walker of Camp Peary was the evening speaker at our Richmond Church last Sunday. Rev. Shirley E. Greene spoke at both services on the previous Sunday.

Eighty members of Elon's faculty and student body have been tested for donations to the blood bank to help save the lives of wounded men. Seventy-nine of these were found one hundred per cent pure. The office tells us that this is the highest percentage of any group that has yet been tested.

An excellent and complete program of intramural sports and physical education has been included in the Elon College curriculum for the current year. Mr. J. L. Pierce, formerly with the NYA Department of Physical Training and an expert in his field, is the director for the college.

Rev. J. F. Morgan spoke before the Eastern Virginia Ministers' Association last week on the subject, "Better Sunday Schools." Miss Ruthanna Foard led a period of discussion and Dr. I. W. Johnson led the devotions. Rev. H. G. Councill presided. Other ministers present were: Jackson, Poythress, Davis, Phillips, Hardcastle, Dollar, Truitt, Crutchfield, Wright, Butler, Slater, O'Neill, and Lewis.

The total student enrollment at Elon for the current year (1942-43) will probably reach 500. A large percentage of this number has already been drafted or volunteered for service in our armed forces. At present there are about 350 students at the college. Approximately 200 of these are girls. The greater part of the boys now in school will leave to join our armed forces at the end of this quarter, March 8. With this reduced enrollment, the college will be dependent upon the churches for a more generous support.



ROBERT TRUITT.

Robert Truitt, a recent graduate of Elon, is Coordinator for the C. A. A. at State College, Raleigh, N. C. Robert came to us from Greensboro and is a member of the Truitt family that has meant so much to the Greensboro Christian Church. He was very popular as a student and has made an outstanding record in his work at State College. Robert married Miss Frances Creef of South Norfolk, Va.

WHAT ELON COLLEGE HAS DONE TO JUSTIFY ITS EXISTENCE AND MERIT SUPPORT SUPPORT OF THE CHURCH.

The fruit of a tree determines its kind and value. The same is true of a college even though that college be the church's institution. Elon College is very happy to be judged by its contributions to the Christian Church in the South. The following scores are to its credit:

1. At the beginning of the movement to establish a college for the Christians in the South, it aroused the intelligence of the entire church and heightened its hopes.
2. It challenged the generosity of the church. For a church with only 10,000 constituents to build a college was a tremendous undertaking.
3. It put the Christian Church in line with other major denominations and added to our prestige.
4. It provided facilities for the training of our young people under moral and religious influences.
5. It has given the Christian Church in the South a trained ministry.
6. It has been the principal contributing factor in the growth and development of the Southern Convention.
7. It has inspired and made possible other institutions of the Convention.
8. It enables many of our young people to go to college who otherwise could not, providing generous scholarships to assist with expenses.
9. It contributes $600 annually to assist in the editing and printing of THE CHRISTIAN SUN, our church paper.
10. It provides offices for the Mission Board and Promotional Secretary without cost, even for heat, light, and janitor service.
11. It has enabled the Christian Church to make its contribution to the cause of Christian Education.
12. It has brought to the campus fine groups of young people who have formed acquaintances and friendships that will endure throughout life.
13. It has created an atmosphere and engendered a spirit that bind young people together in the bonds of common interest in the pursuit of knowledge and preparation for life.
14. It has trained large numbers of young people to be ministers, physicians, teachers, lawyers, homemakers, businessmen, farmers, and for many other professions in life.
15. It has made possible the Elon College Community Church, houses the Sunday School and church organization without cost to the local congregation for equipment, music, heat, light, janitor service.
16. It has heightened the ideals and brightened the hopes of the entire church in the South.
17. It has made its contribution not only to the entire denomination but to many other denominations throughout the country.

Elon College solicits the support of the church that it has endeavored to serve for more than half century and extends an earnest invitation to the homes of the church to patronize the college by sending their young people to its campus for training.

ELON COLLEGE'S CONTRIBUTION TO OUR COUNTRY THROUGH THE CHAPLAINCY.

By Rev. Stanley C. Harrell.

Elon College has every reason to be proud of the contribution which her sons are making through the Chaplain's Corps of the Army and Navy. There is no other work of the Christian ministry, with the possible exception of the foreign mission field, which represents so real a sacrifice on the part of the average minister. It means the giving up of the associations with family and friends of long standing which is one of the greatest compensations of a minister's life. It means adaptation to a manner of life and a social atmosphere that is entirely foreign to much that has been a part of his former life.

The work of the chaplain, though it is one of the most difficult fields, is also one of the most challenging. In no other field can the minister find such close and intimate contacts with so many young men. And though many things which enter into the life of a service man do not seem conducive to what the minister is supposed to be doing, he would never find men brought more directly face to face with the realities of life.

It should also be said that those who are in command of the armed forces of our country recognize the importance of the work of the minister in a way that has never been done before by any organization other than the church itself. It would appear that about everything which could possibly be done under the circumstances is being done to facilitate the work of the chaplain. The chaplaincy is commended to the serious consideration of every minister who is seeking that field in which he may render the largest possible service and who is able to meet the necessary requirements.

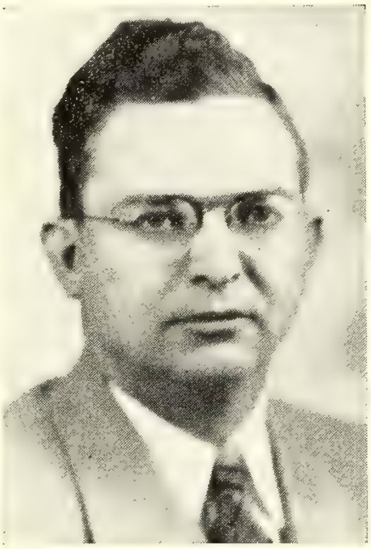
H. E. CRUTCHFIELD.

Chaplain H. E. Crutchfield, after his graduation from Elon in 1926, served as minister to churches of the Southern Convention. Since entering the chaplaincy he has been stationed in Pennsylvania and Missouri. He is now at Harvard University where he is attending the school for army Chaplains.

Three of Elon's graduates are chaplains in the United States Navy. Chaplain W. W. Elder of the Class of 1910, was a chaplain during the first World War, and has been in active service since that time. He is now stationed at Pensacola, Florida, U. S. Naval Air Base. Chaplain C. L. Moody, Jr., of the class of 1937, and who recently graduated from the Yale Divinity School, received his commission last year and is now on duty with the fleet. Chaplain W. A. Grissom, of the Class of 1937, and who is also a graduate of Yale Divinity School, and who was commissioned last year, is now on active duty.

CHAPLAIN W. W. ELDER.

Pictured above is Chaplain W. W. Elder of the U. S. Navy. Chaplain Elder finished at Elon in 1910. He taught for two years and then entered army and navy Y.M.C.A. work. It was his privilege to travel in Mexico, Cuba, Puerto Rico, Santo Domingo, the Philippines, and many other distant lands. In January, 1916, he was appointed an acting chaplain in the U. S. Navy and has been in that service since that time. Chaplain Elder was the first navy chaplain to be assigned to a submarine flagship. His last day at sea was as chaplain on the U. S. S. Texas. (Incidentally, Rev. C. L. Moody, a recent graduate of Elon, is chaplain on the U. S. S. Texas now). At the present time Chaplain Elder is stationed at Pensacola, Fla. (The Annapolis of the Air). Chaplain Elder has thirteen assistant chaplains under him and it is his duty to coordinate the work of these thirteen young priests and ministers and prepare them as rapidly as possible for duty on ships and in foreign stations. Elon College is proud of the record that Chaplain Elder has made and the fact that he holds the highest rank at the present time that an active chaplain can hold. He has a son, James, who is graduating at Elon this year. His daughter, Betty, was at Elon last year and was recently married to Lt. (JG) O. L. Follin, Pensacola, Fla. Chaplain Elder was recently married to Miss Julia Mae Oxford of Concord, Ga., who was for several years Dean of Women at Elon College.



DELOS M. ELDER, JR.

Delos M. Elder, Jr., is a member of the Medical Corps stationed at Fort Bragg. Delos was a salesman out of Burlington working the Southwest before entering the Medical Corps. He graduated from Elon College in 1930. His brother, Clifton, has been one of Elon's most loyal young alumni. Other members of the Elder family attending Elon College are James, Fanny Glenn and Sally, who is now Mrs. Ted Welch. Delos likes his work in the Medical Corps and is especially glad to be located at Fort Bragg so that he can return occasionally to Burlington where he has a host of friends.

Elon also has three of her ministerial sons serving as army chaplains. Chaplain Roy Coulter, of the Class of 1932, and a graduate of Vanderbilt School of Religion; Chaplain Edwin Hyde, of the Class of 1934, and a graduate of the Duke School of Religion; and Chaplain H. E. Crutchfield, of the class of 1926, and a graduate of the Duke School of Religion are now on active duty as chaplains with the United States Army.

Chaplain H. E. Rountree, of the Class of 1903, who had served acceptably as a pastor for a number of years, became a Navy Chaplain during World War I, and served until he was retired because of ill health about two years ago. Chaplain Rountree died in November, 1942.

Note: Dr. Harrell, who is also a graduate of Elon College, served as a chaplain with the forces in France during World War I.
—J. T. K.

THE EDITOR'S MESSAGE

EDUCATION IN TRANSITION.

Dr. Martin L. Eshleman, former professor of Greek Philosophy at Yale University, is now enlisted as a corporal at Camp Pickett. Corporal Eshleman has only fleeting memories of his former life as a scholar, now that he is engaged in the Medical Replacement Training Center as a teacher of educationally retarded (deficient) draftees. This abrupt transition from the scholar to the soldier, this exchange of the gown for the uniform, the campus for the camp, all this is symbolic of what is happening to our age. There is practically a moratorium on the classics for the duration. The majority of our adult generation have either enjoyed a liberal arts education or had access to the classics, but this young generation is being cheated of its birthright. This seems unavoidable and inevitable. They will probably be too old, when and if they return, to resume their college education and reclaim a lost literary heritage. But that is one of the penalties exacted by a moral universe of a world which has become religiously default.

Authorities are searching for untraditional ways to make the liberal arts a vital force in our total war economy. President Charles Seymour of Yale University proposes a more "serious exploration of the functional usefulness of the liberal arts in our time." The new role of the liberal arts college is set forth in the following paragraph by President Seymour:

"For the first time in history tens of thousands of Americans are being sent to foreign areas to represent in one way or another the intentions and the institutions of the United States. If they are to represent us and to do their jobs as agents, administrators, engineers, relief workers or as military men, they must know the languages and customs, the history, the psychology and the government of the peoples among whom they will work. They must know these things as well as their own professions. Both now and in the critical post-war period, if they lack knowledge and understanding either of their own life or of the life of the peoples with whom they work, they will nullify the fruits of our victory and wreck our chances for an ordered and just peace. Who will give them the training they need? Neither the government nor industry nor the Army and Navy unaided have the resources to do so. Here, then, is one major manpower job of training and enlightening for the universities of the United States to undertake."

As the majority of American colleges adjust themselves to khaki, the church should by no means take this as a cue to curtail its support of Christian education. Education is in transition but not in reverse, we trust. Some day the historian will record the response of the church related colleges to the present crisis. Their response will be dedicated not only by the policies of the government, but also by the patronage and support of the general constituency of the church.

As Elon College faces a diminishing student body and a revised curriculum it behooves the members of our fellowship to send every possible token of interest and assistance. Students and money are needed. Every prayer, expression of interest and demonstration of condence will help Elon make every decision in a way which will call for no future apology or regret.

INTRODUCING HOWARD KESTER.

The speaker was addressing a group of ministers, calling attention to the depleted soil of the South and our responsibility to the unfortunate tillers of this eroded land. The casual hearer would not suspect the price this earnest champion of the forgotten man has paid for his convictions, that he once faced an angry mob and the prospect of being hanged. This experience gives Howard Kester an eloquent testimony as he pleads for the disinherited thousands throughout the South.

The Home Boards have engaged Mr. Kester for part-time service among the churches of our area. The churches of the Southeast, the majority of which are rural, offer an excellent laboratory for the development of soil culture. The stewardship of the soil must be taught and practiced before these churches can reach their maximum efficiency in the work of the Kingdom. We sincerely hope that Mr. Kester will have access to all our Conferences in the near future. He has spoken recently before our ministers at Asheboro and Franklinton. Here are a few quotations from his general Statement of Purpose published by the Friends of the Soil:

"God is the Lord of Life. He, not man, created the worlds, the earth, and all them that dwell therein. The earth is thus sacred and holy. If we are to live, we must recognize our dependence upon the power of God manifest in soil and air, sun and water. The people that sin against these sacred gifts will perish. . . .

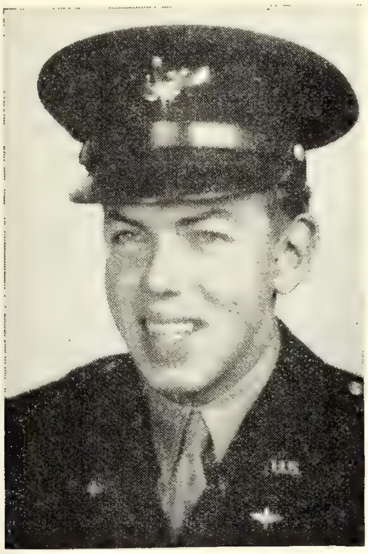
"To avert further tragedy, despair, and social chaos, we must learn the ways of God revealed in the structure of the universe and reverently submit ourselves in obedience to them. Those who despoil the earth stand under the judgment of God no less than those who oppress His people. Bread, brotherhood, and beauty can be achieved only by our intelligent and creative cooperation with the forces of God resident in the land and its resources, and with one another.

"Thus does God reveal to us the material basis of our spiritual life. In the conservation, restoration, enrichment, and upbuilding of the soil we share with God in the work of continuous creation by providing and appropriating the necessary resources for a just and free society. To neglect or to deny the necessity of these things is to undermine the very foundation of life and to destroy it at its source. Our relationship to the earth is a moral one, and to deprive any child of God access to the soil or to rob him of the fruits of his labor is to despoil him of his rightful share of his Father's World."

R. L. H.

CHARACTER BUILDING THROUGH THE CHURCH RELATED COLLEGE PROGRAM.

By Dr. J. D. Messick,
Dean of Elon College.



JOHN W. BARNEY, JR.

John W. Barney, Jr., is the son of Professor and Mrs. J. W. Barney of Elon College. John is the baby boy of his family and is in the air force, located at Selman Field, Monroe, Louisiana, training as a navigator. Prof. and Mrs. Barney have six children, all of whom have attended Elon College. Their names are as follows: Harold, Elizabeth, Helen, Winifred, John, and Elva Grace.

Immediately after the settling of Plymouth Colony in Massachusetts, the pilgrim fathers saw the necessity of an educated leadership. They were not content with an elementary or grammar school, but set about to establish an institution of higher learning so there might be leaders "fitted for public employment in church and civil state." They held the intellect should be trained, but that sound mental habits were of more importance than information. They believed that character and right ideals must also be added to man's equipment if he were to be regarded as educated. As a result of these ideals Harvard College was founded, the first in a long line of church related colleges to advocate and sponsor ideals based upon a Christian religion.

Unless colleges and universities inculcate habits of true character and manhood in those they send out to places of responsibility, as well as to train them in technical skills, we cannot expect an enduring civilization. Former President Calvin Cooledge once said: "All our learning and science, all our culture and arts, will be of little avail unless they are supported by high character. A trained intelligence can do much, but there is no substitute for morality, character, and religious education. Unless these abide American citizenship will be unequal to the task."

The young person today who surrenders his life to the Christ of Nazareth is just entering upon an abundant life that will make his services contributory to the most minute and to the greatest possibilities, regardless of vocation or profession. One who dedicates his life to the eradication of disease may be following in the steps of the greatest Physician of all time. He who goes into industry because he feels it to be the economic realm which stands most in need of transformation by the spirit of Christ, has entered upon a Christian work of the most important kind. It is not the profession that determines the benefit mankind may derive from an individual, but what philosophy of life that individual carries into the profession.

J. E. RAWLS, JR.

Dr. Rawls is the son of the late beloved Dr. and Mrs. J. E. Rawls of Suffolk, Va. Japeth is now a lieutenant and is located at 21st Marine Reinf., 3d Battery, Camp Elliott, California. Japeth was a good student while at Elon and made an outstanding record in his medical work. He grows more like his father every day of his life, which can certainly be considered a compliment. Six other members of Japeth's family have attended Elon. They are Anne, Mary Sue, Emmaline, Charles, Marcella, and Margaret, who is an Elon freshman this year. Harvey, the eighth member of the family, is in the Suffolk High School.

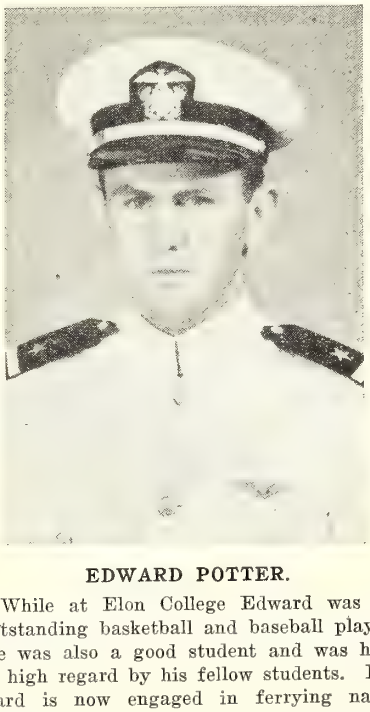
When criticized for not amassing a great fortune, Agassiz once said, "I have too important work to do to spend my time making money." George Eliot attributed to the violin maker words which should cause all to think of possible service: "If my hand slackened, I should rob God, since He is fullest of good, leaving a blank instead of violins. 'Tis God gives skill but not without men's hands."

This spirit should be breathed into the decision of every young person when seeking God's will in his life. Until such is the actuating force behind every purpose, one cannot expect the motto or the energizing force in his life to be a highly exalted one. When it is realized that God is needed in human help for every field of endeavor, then it will be that the Golden Rule in action will become possible. The transcendent task today is to get men of practical affairs to set themselves to the task of making their daily work conform more fully to the work of Christ.

Pagan principles and motives have to a great extent dominated our present-day human relationships, especially as shown in the flagrant disregard for human values in industry, the wide-spread denial of brotherhood between races, and the greatest values of life by war. The principles of love and service must in some way be so taught and caught that effective service to all mankind may become a burning zeal in every human heart.

It is a grave mistake when Christianity is presented to youth as an easy-going religion. It is a worse mistake when youth is expected to grow into religion without any guidance. The history of adolescence and maturity reveals the fact that human psychology has not changed radically and that human behavior is modified only by heredity and environmental

(Continued on page 12.)



EDWARD POTTER.

While at Elon College Edward was an outstanding basketball and baseball player. He was also a good student and was held in high regard by his fellow students. Edward is now engaged in ferrying naval planes for Uncle Sam. He is a native of Beaufort, N. C., and was a visitor on the Elon campus sometime ago.

CONTRIBUTIONS

SUFFOLK LETTER.

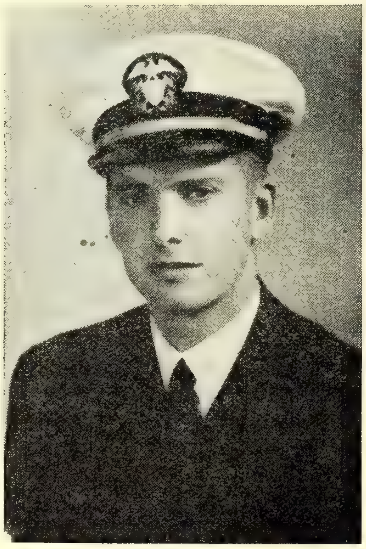
Elon College has made a definite contribution to the Church. The contributions made by a Church College cannot always be reduced to terms expressed in figures, nor tabulated in statistical tables. It is possible to give some figures relative to our own college, along with other similar institutions of learning. But it is not our purpose to give figures in this brief summary. Homes are not measured finally by cold figures. In some respects a Church College, for a season, takes the place of the home in the life of young ladies and young gentlemen. If it does not take the place of the home, it supplements the home in trying to teach methods and inculcate definite principles of living. In the last analysis this field of service cannot be reduced to mathematical formulas.

ELIJAH N. JONES.

Elijah N. Jones is the son of Mrs. and the late D. B. Jones of Holland, Va. Elijah was an outstanding student while at Elon and was later business manager of the Durham City Schools. At present he is a lieutenant in the U. S. Naval Reserves in the Intelligence Division, located at Charleston, S. C. Other members of his immediate family who attended Elon College are as follows: Dr. Darden Jones, Mrs. Adelia Truitt, Mrs. Mary Rawls Stephens, Dr. D. B. Jones and William Jones.

As a former student of Elon College for five years, although many years have passed since graduation, it is a privilege to speak of an experience as a student. Having served for several years as a member of the Board of Trustees—and occupying other positions which gave me a personal touch with the College at first hand, a further intimate knowledge of the College has added to my earlier impressions and observations. In addition to this it has been my privilege to come in contact with a number of former students and the circle of impressions has increased year by year.

Therefore, certain conclusions have been reached as to the influence of Elon College upon the Church. And these contributions have not been limited to our own denomination. Unfortunately for our Church, for a number of years we have been in the minority in the denominational classification of the students. On this account the college for many years has made its greatest contribution to other denominations because they have been wise enough to use its resources and facilities for training their young people.



JOHN HENRY PEARCE.

John Henry is in command of a torpedo boat somewhere in the Pacific. John Henry was an outstanding basketball and football player while a student at Elon. He came to us from Suffolk, Virginia, and is well known throughout the constituency of our college.

In the first place Elon College has made a definite contribution to religious education. It has a well equipped building dedicated to this definite work. Dr. W. A. Harper should be credited with the farsighted vision which made that possible. The teaching of religion has influenced many types of professional and lay men and women. It has given a definite balance to education which is sadly needed in this age. Character has its roots in religious impressions. Education without religious guidance is narrow and lopsided. Colleges which teach religion are broader and more liberal minded in their emphasis upon life.

Elon College has made a worthy contribution to the training of leadership. Ministers, lawyers, doctors, teachers—and other classes too numerous to mention in this brief summary have all been influenced in their training for service. Men and women who have been faithful are cheerfully giving the college much credit for their training. Laymen and laywomen have received equal benefits in preparing them for life. Religion and morals cannot be limited to theory, and the Church College proposes and attempts to put doctrine into practice and express rules in terms of actual experience.

Elon College has also inspired our denomination in the Southeast with a spirit of independence and loyalty. It was a brave group who decided to establish such an institution of learning. Larger denominations regarded the adventure as a hopeless task. But its history has justified the faith of its founders, and inspired our people with a faith in themselves. That perhaps is one of its greatest contributions to the denomination. With the college out of debt greater advancement should be made in the future.

I. W. Johnson.

OUR COLLEGE.

Elon College is the total expression of our Southern Convention's interest in the field of higher education. It is the crystalization of our efforts for our young people on a college

JAMES WASHBURN.

James Washburn, a grandson of the late Rev. and Mrs. L. I. Cox, is located at Chickasha, Oklahoma. He is in training as a pilot and has made one of the best records of any member of his group. His aunt, Mrs. Stella Cox Huffines, is accountant for Elon College.

campus. For more than a half century our people have put into the college their interest, their hopes, and their money. Whatever the college is today it is the result of our efforts. If we want a better college, it is our privilege to make it so. The history of Elon College is full of human interest. Woven into its founding and support are the names of many of the fine families of the church. They gave of their best for that which they thought would make for the efficiency and progress of their church. Their family's names enrich the history of the college and shall forever live with it.

The history of Elon College is filled with achievements, born in poverty, and cradled in need, it has grown to a great institution. The vision of her founders has led the college on from victory to victory. She has had her reverses, her hardships, her difficulties, but she has also had her friends—friends who have spared nothing for her betterment. True, such friends have been few, but they have been sufficient to sustain and guide her.

Elon's problems in recent years have been as perplexing as any. At times it seemed that she had reached the end of her row. The lack of financial support accentuated her problems. For her the light shone dimly, if at all. Here again the church came to her rescue. In heroic and sacrificial efforts the church, the alumni, and friends have relieved the college of a burdensome debt that has hindered her progress through the years.

As we reach the morning of a better day, our skies are again clouded, darkened by the smoke and dust of battle. War has played havoc with peoples, homes, and fortunes. Not all, however, for some from a financial standpoint are more complacent than ever. Their coffers are full. Their holdings are increased; but not so with the college. The government's dire need of man power has taken, or will take, the able-bodied young men from our campus. For the past ten years Elon College has realized its principal support from tuition and fees paid by students enrolled. With the drastic reduction in enrollment occasioned by the government, the college is left in financial straits. These facts rest sensibly and heavily on the conscience of the church. Church, friends, and alumni should, as on occasions past, arise and, out of their fullness, give necessary support to their college.

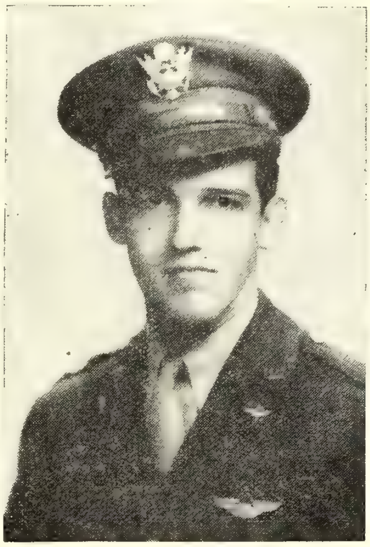
L. E. Smith.

W. N. HILLIARD.

Mr. Hilliard is in training in the Midshipman's School in New York. After leaving Elon and joining the navy, Billy spent about a year at Panama Canal Zone. He was selected for officers' training school last October and since then has been stationed in New York, where he is soon to graduate as an Ensign. Billy is from Cary, where his father is a leader in the local Christian Church.

WORTH B. WICKER.

Major Wicker is a son of the late Dr. W. C. Wicker, a minister in the Christian Church and Professor at Elon College. Major Wicker is stationed at Columbia, S. C., and is connected with the Inspector General's office. It is the duty of this office to cooperate with the Secretary of War and to inquire and report upon all matters which affect the efficiency and economy of the army; the preparedness of the army as an agency of national defense; the conduct, discipline, efficiency, living conditions, and morale of units and individuals; the condition and state of commands, posts, services, and installations, and of their arms, equipment, and other supplies; the economical, efficient, and lawful expenditure of funds and property, including the purchases, receipt, storage, and issue of property and the condition of accounts pertaining to funds and property. Major Wicker joined the U. S. Navy when he was fifteen years old and served during the last World War. While serving as an Episcopal minister in the Eastern part of North Carolina, he was chaplain for the National Guard in Greenville. Major Wicker was a brilliant student, and all of his old schoolmates are glad to know of his success.



THOMAS N. BOONE.

Captain Boone is in the U. S. Air Force transportation system. Tom attended Elon College for two years before entering the U. S. Air Force and has made rapid strides in this field. He is the son of Mr. and Mrs. T. N. Boone of Burlington and has an older sister, Evelyn, who attended Elon College. Tom likes his work and will probably spend the rest of his life in the field of aviation.

ELON'S MINISTERS.

One of Elon's outstanding organizations, which has been most active since the founding of the institution is the Ministerial Association. Together it has worked with the Student Christian Association, made up of the unity of the Young Women's Christian Association and the Young Men's Christian Association. These units working together strive to make religion felt more keenly on the campus.

The Ministerial Association like all other groups, has been dealt a vicious blow by the present conflict. Our group of ten members this year is much smaller than in previous years, at least by half. We had only two freshmen to enter, and one of them has been called upon to serve our nation in the navy. Yes, we are proud of our Brother Theologues who have gone into the service. We must admit we had to let them go reluctantly, but we hope and pray for their safe return.

Due to the great shortage of ministers in our churches, and the armed forces of the country calling for more Chaplains, we find the boys in

(Continued on page 10.)

LOYAL TO ELON.

It is a good thing to be a loyal person, to have that quality within which makes one willing to stand up for one's own. The loyal person is apt to be loyal to his home and family, his church, and state, and to his friends. It is not necessary, however, for him to allow his loyalty to blind his better judgment and make him narrow and partisan. But his loyalty binds him to his home and family, or any other fundamental affiliation which is fair and square. You can count on that kind of person. And I have observed that that is one of the first qualities of a hero. In any neighborhood you can hear people speaking in highest terms of anyone who is outstandingly loyal. It is a quality much to be admired.

Elon is our college. Our fathers and mothers, and grandfathers and grandmothers, loyal leaders of their church, our church, in other years have made Elon ours. It is a part of our heritage. Like our name, or our ties of kinship, it belongs to us. It took a long line of loyal people to make Elon what it is today, and those people happened to be the people of our own religious persuasion. We are "bone of their bone, and flesh of their flesh." They sacrificed for Elon. They attended Elon. They built Elon. They loved Elon. They fought for Elon, and suffered whatever Elon suffered, and never gave her up. I know something of the history of Elon from its foundation, and I can safely say that as much loyalty and sacrifice went into Elon from those who gave it its existence as ever went into any other like school. There lives about Elon a glory of her former years. And you and I have the privilege of being amongst a host of people who know these things, and who therefore also love Elon, as our very own.

We have shown that, to some extent at least, by our rising up and freeing Elon of its indebtedness. Many people made a sacrificial gift to Elon in the several recent campaigns to free her of her debts. They did not give from the overflow. They gave from the *only-flow* there was. They gave of their down-to-the-bottom living expenses. They are to be honored, along with those who were able out of their abundance to give also. It was the combined giving of the poor, and of those who had more, that caused us to live up to the noble traditions of our college's past and pay her out of debt. In that we were really noble sons and daughters of the men and women who gave us Elon. We do not think we need or deserve any extra credit for thus doing our duty. It brought a joy within each of our hearts just as the oding of any duty always brings joy to our hearts, and we are all glad for that.

Now one thing more we shall do, and that is, if at all possible with the requirements in the case, send our sons and daughters to Elon. That is, too, a test of our love and loyalty for Elon. Our sons and daughters can make Elon great. Without our sons and daughters Elon is cast out, disheartened and disowned. Other schools may look "greener!" They seem as we see them across the distance much better. But they are not on the whole better, and for the bringing of our own children into the fullest realization of life's demands and opportunities they are perhaps not as good. That will be for each parent along with the child to decide, but let us remember that it will take not only our money but also our sons and daughters to make Elon worthy of our traditions, our Church, and the cause of righteousness of which we and our college are integral parts.

JOHN G. TRUITT.

Elon was one of the first colleges in which the Civilian Pilot Training program was established, course. Prof. A. L. Hook is coordinator and teacher for ground work. The actual flying is done at by the government. The Civilian Pilot Trainees at Elon wear dark green uniforms with the letters Virginia Polytechnic Institute, where he studied military science, assists in the physical education pr class work. Many of the boys who took their first training at Elon are now at the battlefront flying

ALUMNI IN THE SERVICE.

We are listing below the Elon alumni who are in the various branches of service at this time. We know that this is not absolutely correct. You perhaps know of some Elon alumnus who is in the service and whose name does not appear on this list. If this is true and you will be so kind as to write and give his name to the alumni office, it will be appreciated. We are not giving the rank nor the address, but they rate all the way from private to major.

James Abbitt, Louis Adair, S. H. Alexander, Hurl Almond, Arnold Anschelewitz, Mavert Arnold, S. D. Arnold, Allen Askew, Vernon Atkins, H. M. Austin.

Joe Bagley, Kenneth Baker, H. L. Baldwin, Frank Barnette, J. W. Barney, Jr., John Van Barrow, Jack Basnight, Harry Bauknecht, John A. Baynes, Jr., Talmadge Bean, Henry L. Beauduy, John Beaver, Kenneth Beeman, John Bell, Earl Bell, Allen Berry, Robert Billingsley, Jordan Bivens, Rufus Blanchard, Joe Blanks, Nelson Blue, Kenneth Boland, Willis Boland, Robert (Jack) Boone, Marvin Boswell, Wayne Bowman, Robert Boyd, Clarence Boyles, Hal Bradley, Floyd Bradshaw, Horace Brannon, Calvin Brantley, Vernon Braxton, Holt Briggs, Henry C. Broadwell, Hall Brooks, Roger Brooks, Stroud Brooks, Howard Brown, Curry Bryan, Jr., B. W. Bullock, Erskin Byrum.

Dr. Fred Cadell, Lawrence Cameron, William Capps, Nelson Carroway, Edwin Carson, Silvio Caruso, Stuart Casey, Garland Causey, Richard Chadwick, D. B. Chandler, Soule Chandler, Milton Chesire, Boyd Clapp,, J. V. Clark, Linwood Clark, John Clayton, Worth Cloninger, A. D. Cobb, Clifton Coble, J. C. Coble, Zeb V. Coble, James Coleman, Bill Coleman, Claude Comer, Beverly Congleton, James B. Connor, Garrett Cooke, James C. Cook, James S. Cook, Oliver G. Cook, Bill Cooper, Carl Cooper, James Cooper, Lee Cooper, Nathan Cooper, David Corey, G. J. Costen, Truitt A. Cox, Dr. B. F. Cozart, Gordon Crabill, Maurice Craft, H. E. Crutchfield, Dick Cubell, Howard Culbreth.

e 1938 one hundred and seven students have taken this ington Airport under competent pilot trainers employed 1 the left sleeve. Dr. D. J. Bowden, who is a graduate of he college owns three airplanes which the students use in and pursuit planes.

Glenn Dalton, Robert Damron, Ernest Davis, Gilbert Davis, Glenn Davis, Elsie May Day, Mocile Day, Rupert Deal, Ollie W. Deaton, Robert Dellinger, Willie Dildy, J. A. Dillingham, Charles Donato, Frank Donovan, Fred Dow, Franklin Dunn, Charles J. Durham, Jr.

Sam Earp, Thomas S. Earp, Lloyd F. Early, Boyd Elder, D. M. Elder, Jr., W. W. Elder, Arnold Edwards, John Lee Edwards, Thurston Edwards, Ralph Edwards, Charles Evans, Jr., L. B. Ezell.

Lawrence Farrell, Allen Faucette, Henry Faucette, Elbert Fearing, Edwin Fearrington, Seymour Feigelson, James Ferris, Fred Fite, Howard Fite, Archie Fleming, Sylvester Fleming, Bruce Flory, James Flowers, Lokie Flythe, Archie Fogleman, Robert Folger, Glenn Ford, W. H. Ford. D. R. Fonville, Jr., Walter C. Fonville, J. L. Foster, Jr., Carl Foushee, Clyde Foushee, F. W. Foushee, F. B. Foushee, James Foust, Robert Fowler, Clayton Fulcher, Murray Fulcher, Andrew Fuller, W. H. Freeman, Jr., Sam Friedman, James Fritts, John Henry Frye.

W. J. Gatlin, Jr., Harry Garner, Philip Gearing, Dwight Gentry, Johnny Georgio, James Gillespie, Fred Gilliam, Jack Gilliam, Robert L. Glenn, Claiborne Glover, Clifford Gold, Seymour Goldblum, Joe Golombek, Yale Goodes, Eugene Gordon, Robert Graves, Robert Gray, Arthur Greenwall, John Griffin, Rev. A. W. Grissom, Marvin Gunn, Thomas Gurganus.

Donald Hamilton, Robert Hamilton, Alvin Hamm, James Mamrick, Charles R. Harden, Joe Hardison, Joseph Harper, Craig Harrington, Hunter Harrington, Jesse Harrington, Gray Harris, Jim Harris, Keith Harris, Gordon Hatchell, Brent Hatchett, Vernon Hayden, Willard Hayes, Hubert Heatwole, Harris Hendricks, James Heritage, Jarvis Herring, Randolph Hester, Robert Hester, W. B. Hester, Edward Hicklin, Harold Hilburn, J. W. Hill, W. N. Hilliard, Stedman Hines, Robert Hisey, Eugene Hodges, Page Holder, A. G. Holt, Jr., C. T. Holt, Jr., Glenn Holt, Jr., Grover E. Holt, Robert Holyfield, Dewey Hooper, Joseph Hopkins, John S. Horton, Lester Howard, William Nowell, Thurston Hoyle, Louis Hubbard, Lloyd Huffines, Kenneth Huffines, W. H. Huffstetler, C. A. Hughes, Leroy Hughes, Albert Hunt, Alfred Hunt, Graham Hunt.

Ross Ingram, Grayson Inman, Roger Inman, Fred Isley.

Herbert Jenkins, Gordon Jewell, S. F. Jackson, Albert James, Lester James, Henry Johnson, C. D. Johnston, Jr., Carl Jones, Charles Jones, Curtis Jones, Elijah Jones, E. N. Jones, John C. Jones, William Jones, Thomas Jones.

John Kelly, Mahlon King, Paul King, Raleigh King, Talbert King, William Kirkpatrick, J. W. Knight, Ernest Koury, Isadore Kravitz, Sidney Krukin, Walter Kughn.

Marvin Langston, Walter Laughan, Claude Lawrence, Art Lea, Pete Lea, William Leath, Charles Lentz, Dr. Glenn Lewis, North Lewis, James Lightbourne, Jr., Tommy Liles, Hoyt Lindley, John Litchfield, Matthew Long, William Loy, Charles Lowdermilk, Wade Lowe, John M. Lowry, T. E. Lowry.

Walter Mallard, Bill Maness, Charles Maness, Leon Maness, Rex Mann, Robert Mann, Roy Mansfield, Lincoln Manzi, Wade Marlette, Charles Masse, Al Mastro, Dan Matthews, Phillip Matthews, Richard Matthews, Harold Maxwell, Oscar Maynor, John McBrayer, Charles McCauley, Dr. E. W. McCauley, Lon McCauley, Marshall McCraw, John R. McDonald, William McGee, Woodrow McInnis, John McLean, Hugh McLean, W. K. McLean, Robert Meachum, Paul Messick, Clifton Michael, Leonard Miller, John W. Mitchell, Fletcher Moore, Rev. LeGrand Moody, Voigt Morgan, William C. Moss, John Mullenax, Joseph Murray.

William Nash, Ralph Neill, Charles Newman, Jr., Van Stone Newman, Wayland Newman, John Newton, Dr. E. R. Nichols, Marion Nicholson, Nathaniel Noell, Frederick Norfleet, William H. Norris.

William O'Connor.

Joe Padgett, Joe Painter, William Palantonio, Haywood Parks, J. W. Parker, John Henry Pearce, Maurice Peebles, Tom Perry, Clarence Petrie, Milland Piberg, Charles Pittman, Carl Pointer, Calloway Pollard, W. H. Porter, Jr., Edward Potter, Harold Powell, Herman Powell, Douglas Powers, Paul Price, James Pritchette, Albert Progar, Dewitt Pruden, John Puglisi.

James Rabey, Charles Randolph, J. E. Rawls, Jr., Travis Rawls, Latham Ray, Joseph Rector, Robert Reynolds, Horace Rhinehart, Charles Robbins, C. M. Roberts, Ed Robertson, Melvin Robinson, Nathan Robinson, Tal Rochelle, J. P. Rogers, James S. Rollings, Jr., Robert Rollings, Ben Ross, Otis Ross, Paul Roye, Thomas Rudd, Jack Russell, Thomas Russell, William D. Russell.

Charles Saunders, Joel Scott, Neill Senter, Edward Shaw, Amos Shelton, Ed Shomaker, Fred Shoffner, Jack Shoffner, Olive H. Shoffner, Robert Shoffner, Emil T. Showfety, William Siddell, S. V. Simpson, Vernon Somers, Aubrey Smith, Howard Smith, Leon Smith, Jr., Sigmon F. Smith, John Staley, Davis Stallings, Jr., Don Steed, Richard Steel, Crayton Stephens, Ben Stevenson, Paul Stokes, T. J. Stokes, Ed Storey, Hatcher Story, David Stuart.

Joseph A. Tate, Charles Taylor, Earl Taylor, George C. Taylor, Sidney Taylor, Tillett Taylor, Wilbur Taylor, Hugh Thomas, Azariah Thompson, Finley Thompson, Robert Thompson, Russell Thompson, William Thompson, Joe Tomanchek, John Troppoli, Irving Troxler, Bernard Tulschinsky, Emmanuel Tulschinsky, Freddy Tysor.

Rufus Underwood.

Charles Van Lear, John Vernon.

M. C. Wagoner, Forest Walker, Galloway Walker, Glenn Walker, Floyd Ward, Edward Warren, Herman Watkins, Allen Watson, J. E. Watts, Blanchard Watts, Hal Watts, Daniel T. Watts, William Weant, George Webster, Richard Weldon, Henry Wells, Clifford Wentz, John Westbrook, Harold White, H. E. White, Tom White, Lillian White, Cooper Whitfield, Lloyd Whitley, Rev. Worth Wicker, Cecil Wickline, James Wilburn, Luther Wilkins, Jack Wilkerson, Paul Willard, Thomas H. Williamson, Thomas Wolfe, Gus Womble, James Wood, James Worsham, Myron Wright, Paul Wynne, H. M. Wyrick, Rigdon Wyrick.

Elbert Yarborough, J. M. York, Jr.

William Zipperer.

MID-YEAR ALUMNI MEETING.

Dr. John G. Truitt, President of the General Alumni Association, has announced that the regular mid-year meeting will be held on February 6 at 2:00 P. M. All the alumni, and especially the Vice-Presidents from the different districts are urged to attend this meeting. The college will furnish free entertainment, room and meals for all who attend. The most of those who attend will have to come by bus or train unless O.P.A. rules differently before February 6. If you definitely decide to come, write George D. Colclough at Elon in order that arrangements may be made for your entertainment.

ELON'S MINISTERS.

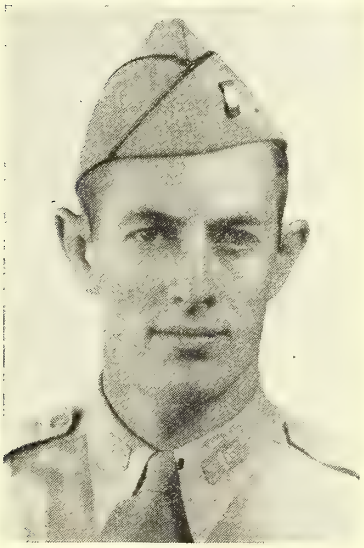
(Continued from page 7.)

great dilemma. Will the army wait until we finish our degree, we ask? Of course that is left to the discretion of our country's leaders. We are not "slackers;" we want to help. The government has advised students to stay in school as long as possible. Some are deferred, and they feel quite obligated to make every minute count. If we are to serve people when this conflict is over, we must be better prepared than ever.

Elon is also well equipped to train these young men. In the Religion Department, we have excellent instructors: well trained and learned men. We would not forget the lady instructor, well prepared in the field of Religious Education. Dr. D. J. Bowden, Dr. Merton French, and Miss Helen Boyd, dean of women, are true leaders in regard to all students. Under the influence of these instructors, the "ministers to be" are sent out with the intellectual training and practical knowledge necessary for church management.

More than half of the Ministerial students are serving churches as regular pastors. They are glad to do it for the sake of helping the churches, adding to their own learning also. Whether it be in the service of their country, or in service for their God, their ultimate attitude and slogan are "Study to show thyself approved" by God and man.

JOHNSON L. GRIFFIN, *Pres., Student Ministerial Assn.*



WELLINGTON SAECKER.

Lt. Saecker came to Elon from Portsmouth. He made a splendid record while in college and was captain of the football team during his senior year. He married Marcella Rawls, daughter of Mrs. and the late Dr. J. E. Rawls of Suffolk, Va. Lt. Saecker is stationed at Columbus, Mississipi, where he is an instructor in the U. S. Air Force.

CONVENTION SUPPORT OF THE COLLEGE.

Elon College is the child of the Southern Convention of Congregational Christian Churches, and as such the Convention is responsible for the College. The Convention admits and assumes this responsibility, and officially, as a Convention itself, supports the College from the financial standpoint. It does this in three ways.

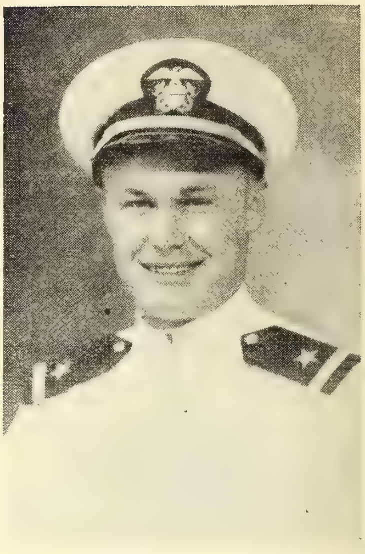
L. E. SMITH, JR.

Corp. Smith is located at Camp Croft, South Carolina. He is the only son of President and Mrs. L. E. Smith. He graduated from Elon College in 1937 and the following year was in Law School at the University of North Carolina. In 1939 he entered Fagan School of Dramatic Arts, Rockefeller Center, New York City from which he graduated the spring of 1940. Following graduation he was on the stage until January 1942. Since that date, he has been in the armed forces of the government, serving as corporal at Camp Croft, Spartanburg, South Carolina.

First: Through Conference apportionments. The Convention definitely assumes responsibility for paying to the College each year the sum of $12,500. This represents the interest on Convention bonds held by the College. The Convention distributes to the respective Conferences a proportionate share of this $12,500, as their apportionment. The schedule is as follows:

Eastern Virginia	$ 5,000
Valley Virginia	700
Eastern North Carolina	1,800
N. C. and Virginia	3,200
Western North Carolina	1,800
	$12,500

(It should be remarked in passing that the Conferences have not apportioned this total amount among their respective churches.)



DANIEL T. WATTS.

Ensign Daniel T. Watts is one of the seven members of his family to attend Elon College. Ensign Watts holds his A.B. degree from Elon and his Ph.D. from Duke University, where he specialized in Physiology. He is now in the Medical division of the Naval Air Force and is stationed in Alameda, California, where he is testing the flying cadets in a pressure chamber in order to learn how high they can go without reserve oxygen.

It should also be noted that the Convention raised last year $8,717.73 which was the largest amount raised for this purpose for many years. If the churches would pay their Conference apportionments to the College in full, it would help the College tremendously.

Second: Through regular Fifth Sunday Offerings for the College. It is suggested that every Church or Sunday School receive a special offering for the College on every Fifth Sunday. It is also suggested that a program featuring the College and its work be presented in connection with this Fifth Sunday Offering. If every church did this, the Convention would easily raise more than enough money to go over the top in apportionments. Some churches receive this offering. All churches ought to receive it.

Third: Through special offerings and gifts in what is designated as the College Period—January and February. The Convention officially approved the plan, and asks every church to use the plan, of receiving a special offering for Elon College on some Sunday in January or February. Again it is suggested that a special program be presented at this time. Furthermore during this period the College is allowed to solicit gifts from individuals and organizations for the College. These two approaches to givers could mean much to the College if our people responded liberally.

H. S. HARDCASTLE.

J. L. FOSTER, JR.

J. L. Foster, Jr., son of Rev. and Mrs. J. L. Foster of Elon College, is stationed at Fort Bragg. For several years before entering the army Jimmy was in the Post Office at Elon College, where he was especially efficient in this type of work. As soon as he reached Fort Bragg he was placed in the postal division and is still employed in that type of work.

ALUMNI NOTES.

Woodrow Piland is principal of the Thomas Jefferson School, Suffolk, Virginia.

Mavert Arnold was recently inducted into the army and sent to Fort Custer, Michigan.

Daniel P. Jones (Redd), a former tennis star, was recently married. Redd is now in the army.

Lt. and Mrs. J. L. Edwards (nee Mattie Pickett) are located at Box 89, AAFBS, Midland, Texas.

Prof. W. J. Cotton is married and teaching near Marion, N. C. Prof. and Mrs. Cotton have one child.

Rev. C. L. Moody, '37, is a chaplain in the U. S. Navy on the U. S. S. Texas, c/o Postmaster, New York City.

William O. Cox, '35, son of the late Rev. L. I. Cox, recently went into the army and is located at Fort Jackson.

G. Lawrence Ferrell, one of the first Elon boys to be drafted, is in officers training school, Fort Sill, Oklahoma.

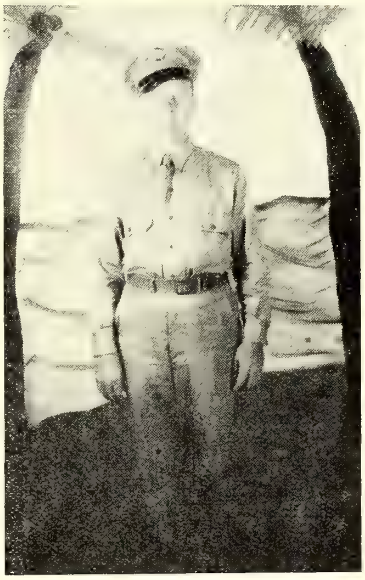
Cpl. Van Stone Newman, a grandson of Dr. J. U. Newman, is stationed at the Provost Marshall's Office, Scott Field, Ill.

Capt. W. Glenn Lewis is in the medical corps of the army and stationed at APO 701, c/o Postmaster, Seattle, Washington.

Jewell Kerns, '42, was recently married to E. Dale Kearns. Mrs. Kearns attended Elon and later graduated at State College, Raleigh.

Wade E. Marlette, '23, a famous athlete while at Elon, has recently been made a lieutenant in the U. S. Navy. Lt. Marlette is stationed at Chapel Hill, N. C.

Jack Boone is completing his work as an Ensign at Notre Dame, Indiana. His address is Midshipman R. L. Boone, Lyons Hall, Notre Dame University, USNR, Notre Dame, Indiana.



WILLIAM O. COX.

Pictured above is William O. Cox, '35, son of the late Rev. and Mrs. L. I. Cox of Elon College. He is stationed at Miami, Florida. Bill is the baby boy and before entering the army was in business in Charlotte. At one time his father was Treasurer of Elon College and for many years was a very prominent pastor. Other members of the Cox family to attend Elon are as follows: Mrs. Stella Huffines, Mrs. Myrtie Sutton, Basil S., Lenneous R., Mrs. Fleta L. Black, Mrs. Alta Washburn, Walter E., Woodrow W., and Mrs. Mattie Cox Parker. His niece, Mrs. Martha Sutton York, and his nephew, James Washburn, also attended Elon.

Mr. W. H. Albright, the first student to matriculate at Elon, has written the alumni office that he would be very happy to hear from any of the old students who were here with him.

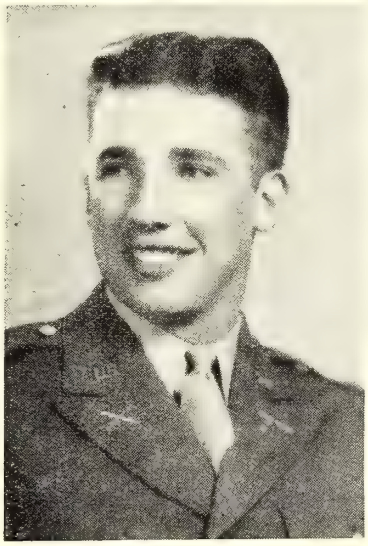
Mr. and Mrs. Harold Barney have two children, Harold Lemont, Jr., and John Charles. Harold has been employed as research engineer by the A. T. & T. Co., New York, since 1929.

Claude Lawrence was recently publicized for shooting down two German planes and out-maneuvering two others in a bombing raid. Claude will be remembered as a basketball player and a very popular student on the campus.

Mr. H. M. Loy writes that his son, Bill, is now a lieutenant at Quantico. His daughter, Mary Ward, who attended Elon, is married and making her home at Nashville, where her husband is in the army. Mr. and Mrs. Loy are living in Jacksonville, N. C., where Mr. Loy has a large and profitable business.

Charles E. Newman, Jr., was recently commissioned as a lieutenant (junior grade) in the U. S. Navy and sent to Harvard University. Charles is taking a special course before going into active duty. He is the son of Mr. and Mrs. Charles E. Newman, Sr., of Virgilina, Va., and graduated from Elon in 1928.

Dr. J. B. Walker was recently elected President of the Alamance-Caswell Medical Association. Dr. Walker attended Elon College, and his son J. B., Jr., graduated here and is now at Richmond Medical College. His oldest child, Mary, finished here several years ago and is now married. Agnes and Woodrow are students at Elon at the present time.



EUGENE GORDON.

Lt. Gordon is one of the nine members of his family to attend Elon College. Lt. Gordon holds his A.B. degree from Elon College and his Ll.B. from Duke University. He was an outstanding student while at Elon and at Duke. He is now stationed at Camp Butner, Durham, N. C.

Missions — The World for Christ

ELON COLLEGE FUND.

The Mission Board rejoices in the success of the Elon Debt Campaign and indulges in the hope that every church will raise its apportionment for Elon College. The College needs more in these uncertain times.

With the emphasis being placed on Christian Education the Protestant church college should be supported more liberally than heretofore.

All institutions and boards will be greatly benefited by payment of Conference Apportionments in full.

J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 22, 1943.

Sunday Schools.

Linville, Va.	$ 6.63
Happy Home, Ruffin, N. C.	6.24
Flint Hill (M.), Biscoe, N. C.	.41
Pleasant Hill, Liberty, N. C.	9.92
Bethel, Elkton, Va.	1.00
Durham, N. C.	8.39
Total	$ 32.59

Individuals and Churches.

Rosemont, Norfolk, Va.	$ 36.70
Concord, Timberville, Va.	.48
Turner's Chapel, Sanford, N. C.	3.90
Total	$ 41.08
Total for the week	$ 73.67
Previously acknowledged	7,297.56
Total since Sept. 1, 1942	$7,371.23

War Victims and Services.

Previously acknowledged	$ 368.31
Lynchburg Christian Endeavor Society, Lynchburg Va.	2.00
Total	$ 370.31

Gratefully,
Mattie Cox Parker,
Secretary.

ATTENTION SOCIETIES!

It has been decided to dispense with the usual Year Book for the Woman's Missionary Societies and instead to use mimeographed Guide Books. The Superintendents' Messages, which ordinarily appear in the Year Book, will be printed in The Christian Sun. Below is the first one, and there will be one each week for the next several weeks. We suggest that you read them carefully, noting what points are of especial importance to your society. It may be that you will want to read them to the whole group, or cut them out and place them in your society's record book. They are for your information, so be sure to use them.

FRIENDLY SERVICE.

Objective: To have an active Chairman of Friendly Service in each society.

Plan of Work: The Chairman is suggesting three projects for this year's work. Select the one you find most interesting and worthy.

1. *Grants' Hospital,* Grants, New Mexico, Dr. James L. Cornelius, Superintendent:

Suggested gifts: Soap, soap flakes, Ipana tooth paste, tooth brushes, small combs, small mirrors, red rubber sheeting, safety pins, talc powder, towels, wash cloths, sheets, pillow cases, cotton, adhesive plaster, uniforms for nurses, sixe 16, 18 and 20.

2. *Southern Union College,* Wadley, Alabama, Rev. Ross Ensminger, President:

Suggested gifts: Dish cloths, dish towels, hand towels, sheets, double and twin bed size spreads, bedside rugs, dust cloths, wash cloths and pillow cases.

3. *Japanese Evacuees,* Mr. Clarence Gillette, 521 East Cook Street, Santa Maria, California:

Suggested gifts: Children's clothes, sweaters, coats, books, toys, games, gloves, socks, toilet articles, and adult clothing.

Many societies bring Friendly Service Gifts to their World Day of Prayer meeting.

CHARACTER BUILDING.

(Continued from page 5.)

conditions; therefore, it becomes essential that righteous living be held up as the most desirable way of life by some agency or influence. Young people are eager for some cause to champion and their enviromnent will determine what that cause is to be.

Now youth is confronted with the doctrines of Communism, Nazism, Fascism, and Skepticism, all of which challenge our religious, social, and industrial traditions. These doctrines offer their programs, which are empty and Christless. They would tear down the essence of divine guidance and substitute man-made achievement. They would eliminate many of the sacred home ties by replacing them with false hopes. And they would leave the finalty of the personality as an entity worth little, except as it fits into a machine.

Here is where the church related college can make a splendid contribution that is mandatory for properly trained leadership if our way of life is to prosper. It is growing in significance in the enlarging conception of its work as a builder of manhood and womanhood.

There are many students of life and its problems who would hold that the church in modern society has a function of cooperation with all other organizations in building a new world peopled by a new type of citizenship, those who possess a faith in an eternal God. Therefore, enterprise and institutions sponsored by the church must be organized in such a way as to provide for all individuals the stimulus of the religious heritage of the race as many of our forefathers meant it to be.

The real hope of Christian educators today is that, in some way, they may harness the free-will of youth to forming good habits that will overcome all bad habits in which they have fallen because of indulgence or heredity, and so save them to society. It is the crowning glory of humanity that the ideals of youth are constantly undergoing changes, and that his responses and reactions are not fixed and predetermined. However, if in early years youth has not been guided into Christian principles, and if in later years there is not arresting of this direction, he will not learn the ways of eternal life and of its contribution to society. Therefore, for the college student the church-related college has a wonderful opportunity and a tremendous responsibility.

The church-related college has for one of its foremost aims the Christianizing of its student body. It sets the stage for environmental influence to so pervade the atmosphere through religious leadership and the curriculum that students are spiritually benefited. Christian faculties are employed. Moral habits from both faculty and student are demanded. Religious services are conducted regularly by local and visiting persons. Student organizations are set up and campaigns in religious emphasis are conducted. Deputation groups visit

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS THE BREAD OF LIFE.

Lesson V—January 31, 1943.

Golden Text: *"Jesus said unto them I am the bread of life."*—John 6:35.

Lesson: John 6:

Devotional Reading—Psalm 63:1-8.

A Crowd of the Curious.

"And a great multitude followed him, because they saw his miracles which he did on them that were diseased." Then as now, people were interested in the spectacular. Then as now they saw superficially. They looked upon Jesus as a miracle worker, as a doer of signs or mighty works, but they had little conception of his essential ministry to the inner life of men. Let a man come to town and hold a meeting in tabernacle or tent, and let him have something "special", even if it is sensational but not religious, and crowds will flock to the meeting, regardless of the spiritual impact or influence of the meeting. Jesus had to guard carefully and continually against a mistaken conception of his ministry.

A Compassionate Christ.

"Whence shall we buy bread, that these may eat?" Jesus is concerned about the hungry folks in the world. There is enough and to spare, more than enough to go around. The misery of the starving peoples in Nazi-dominated countries, in China, in Greece, breaks the Father's heart. He identifies himself with hungry humanity, and he waits the cooperation of his disciples to feed the multitudes.

Life as a Proving Ground.

"And this he said to prove him:" God is concerned with making men, with developing character. Thus he puts us to the test, thus does life become a literal "proving ground." God does not tempt any man—the Scriptures say that—but God does test men, he develops them through the problems which life presents, and through the things which they experience.

Minimizing What We Have.

"But what are these among so many?" Well they weren't much, only five barley loaves and two small fishes, and that isn't much for lunch for a crowd of five thousand men. But they were far more than the confused, carefully calculating disciples thought. Like us, he had no idea of how even the smallest and fewest things of life can be used by God in doing wonders. Our paltry gift of song or speech, our capacity for friendship, our limited worldly wealth, our ability to teach, even the least of our talents is potentially great when we devote it absolutely to Christ.

The Boy in the Midst.

"There is a lad here." Andrew had eyes to see. At least in part. In all that crowd he saw one lad, a mere boy, who had five barley loaves and two small fishes. (His mother had probably packed a lunch for him before he left home.) But Andrew did not see the larger possibilities in that boy. Thank God, there are folks who see in boys, even in the so-called bad boys, tremendous possibilities. Thank God for all who are willing to spend their time working with boys, teaching boys, developing boys, sharing life with boys. The boys of today will be the men of tomorrow. We had better be alert to our privileges and responsibilities concerning these boys. That boy in your home, in your Sunday School Class, in your community, better get him to give what he has to Christ. Christ can do a lot even with that which a boy brings.

Saying Grace.

"And when he had given thanks." It wasn't much, only five barley loaves and two small fishes, but the Master thanked God for it. How grateful he always was for even the least blessing. How consistently did he give thanks for everything. And how marked is the contract between him and us. It is almost unthinkable but it is true that multitudes of people never say grace at the table, never say "Thank you" to God, not only for the food they eat but for the countless blessings they enjoy. One of the most widespread sins is the sin of ingratitude.

Doing Things Decently and in Order.

"Make the men sit down." Jesus had practical, common sense. He loved order. He utilized organization. Before he started to feed that multitude which would easily have become a mob, he arranged them in small groups, in orderly arrangement. There is a divine order in planning a service of worship, in doing the work of a church, in administering the affairs of the Kingdom, in carrying out the programs of the Kingdom of God.

Christ's Hands.

"He distributed to the disciples, and the disciples to them that were set down." A boy had heard his father pray that God would feed the hungry people in the community. At the close of the prayer the boy handed his father the key to the store room of the farm house and suggested that his father help to answer his own prayer. There are some things, of course, which God has to do directly for us and for others. God's ministry to the inner spirit of man must be done by God's Spirit. But even in this really God often works through others. And this is especially true in material things, and in human relationships. It is well to pray for the hungry people in Greece and China and France, but it is better to make a contribution to these people through the work of the Committee for Assistance to War Victims and Services.

Enough . . . and to Spare.

Everybody had enough, and there was a lot left over. It is the principle of divine abundance. The thing increased with the using. Give God our talents and he increases and multiplies them. Give him our tithe and the nine-tenths go further and do more. Use what we have for Him and we will have more to use for him.

CHARACTER BUILDING.

(Continued from page 12.)

other colleges so that Christian brotherhood may be enhanced. The atmosphere of the campus is thoroughly democratic. Racial prejudices are modified. And above all else, the way of Christian living is made popular.

The college sees its problem to be that of intelligent Christian leadership, and counsels with each student that he may be directed into that channel of life where he will develop himself spiritually, intellectually, socially, aesthetically, and physically. It holds with Woodrow Wilson who once said, "The world cannot be saved materially unless it is redeemed spiritually;" and with Robert Milligan when he stated that "The most important thing in the world is a belief in the reality of moral and spiritual values."

The Twelfth Annual Ministers' Week will be held at the Chicago Theological Seminary, February 1-5. Professor Douglas Steere of Haverford College will lecture on "Practical Christianity in These Times."

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

FELLOWSHIP PROGRAM.

Dear Friends:

Christian Youth Week is January 31 to February 7, 1943. During those days Christian young people throughout the country will reemphasize the responsibility of Christian youth for our day. Let's make Youth Week a period in which we will work with youth groups of other denominations in our community. Let us make Youth Week a demonstration to ourselves and to our communities that Christian Youth are united.

This year, The Eastern Virginia Pilgrim Fellowship wishes to put its emphasis on the Mission Projects of the National Pilgrim Fellowship. We will be given credit on our church apportionments for these projects. In the January issue of the Pilgrim Fellowship *Newsletter,* Betty Long, National Chairman of the Missionary Action Commission, writes: "The world today cries out for young men and young women who can keep their feet on the ground and their heads above the crowd. It is not easy to fill this big order when the very essence of our lives is being uprooted and changed. We all need something to first think seriously about, then to meditate upon, and finally to act upon. This is a day of action: a day of putting dreams into deeds.

"In our National Pilgrim Fellowship mission plan we have an answer to this need of all youth everywhere. All sign of patronizing airs must leave our minds, and we must work together with our various fields so that we, too, may find that certain something that each of us needs so desperately, and which can be found only in service to others.

"This year our mission program should grow to even greater heights, because the need is now two-fold. The giver as well as the receiver needs very much to grasp hold of something in order that sanity may remain in the sphere of man's world. Each of us must take it upon himself to make the Pilgrim Fellowship program more vital than ever before. But this is not enough. If our plans and dreams are ever to know fulfillment, some of us must dedicate our lives to Christian service. If this can be an outgrowth of our mission word in PF, then we can truly say it has been successful.

"This is no time for half-way jobs. We must go 'all out' or not at all. Let's go all out for missions, all of us, so that not only now but in post-war years our services can be poured out in the places which need them most."

Even though we are busy with our war work let's make this one of our best years in Pilgrim Fellowship. Other states are continuing their work in a big way and so can we!

Sincerely,
EMILY HARRELL LYNCH, *Pres.,*
E. Virginia Pilgrim Fellowship.

JAMES H. LIGHTBOURNE, JR.

James H. Lightbourne, Jr., son of Dr. J. H. Lightbourne, pastor of the Burlington Christian Church, has been in the U. S. army since last June. Jimmy graduated from Elon as a ministerial student the latter part of May, but rather than go on to the Seminary he decided to enter the army. His father was a chaplain during the last World War. Jimmy is located in a camp in Rhode Island. He is liking his work and making good for Uncle Sam. Before going into the army Jimmy served as pastor of the Monticello Christian Church, where he was popular and very successful. Rebecca, a sister, attended Elon some years ago, and Peggy is a junior this year.

This is a golden opportunity for the church to come to the support of the college both by sending its young people for training and its money for support.

FIFTH SUNDAY IN THE SOUTHERN CONVENTION.

As a rule there are but four fifth Sundays in any one given year. It happens infrequently that we do have five fifth Sundays in our church year as observed by the majority of our conferences constituting the Convention. On the fifth Sunday by instruction from the Convention all Sunday Schools and churches are requested to inform their people about Elon College, its origin, purpose, program, and contributions and to receive an offering or provide for an offering for the college to be known as apportionment for the college to the various churches constituting the different conferences.

The fifth Sunday in January, which is next Sunday, has been designated as Elon College Day and it is hoped that the day will be observed as college day in all of our Sunday Schools and churches. Material in this issue of THE CHRISTIAN SUN provides valuable information and suggestions for Sunday School superintendents and teachers and ministers.

Offering for the college through the apportionment plan has increased in a very satisfactory way. In 1931 we received less than $1,500 from this source. The amount has increased gradually from year to year, reaching a total of $8,717.73 for the year 1941-42. We still have nearly $4,000 to go to reach the goal set by the Convention. The very great loss of students to the armed forces of the country will constitute an acute financial problem. Under ordinary conditions, more than the amount apportioned would not be required but in the face of existing circumstances over which the college has no control, it will be necessary not only to raise the entire apportionment but to receive individual and personal gifts in addition if we are to balance our current budget.

This is an earnest appeal to every church, Sunday School, and individual to make a generous contribution for current demands of the college during the college period. Let's make our fifth Sunday offering the largest we have ever sent to the college.

The following contributions have been received during the week:

Previously reported	$ 467.26
Churches.	
Eastern N. C. Conference:	
Mt. Auburn	11.25
Sunday Schools.	
N. C. and Virginia Conference:	
Shallow Ford	5.94
Pleasant Grove	2.60
Total	$ 487.05

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

In our report this week we are reporting the balance of material sent in up to December 31. During the busy days in December there may have been packages sent in that were opened up and overlooked in so far as getting them entered on the book was concerned. My secretary married last summer and has been away since. We had to draft two of our older girls to help us and they were not familiar with the work which will account for any failure to credit packages we may have missed. If any were missed it was an error of the head and not of the heart. If at any time we do overlook anything we would be glad if you would call our attention to it. We greatly appreciate anything you send us and certainly would not intentionally overlook a single item when they help so greatly in our work.

There are two things we need very much: Sheets, regular size, and towels. These are two articles that are used every day and they do wear out. If some of our Missionary Societies would like to help us out along this line we would greatly appreciate their thoughtfulness.

Then sometime before Easter we will need dresses, especially for girls 14 to 17 years of age.

The good women, God bless all of them, have been very good all these years to make dresses and send to us at the Easter season. The girls look forward to receiving a pretty dress to wear on Easter Sunday. Of course they would be greatly disappointed if they did not get one this Easter season.

A young lady sent us two beautiful used dresses last week. One of our larger girls saw them when we opened the box. She said to the writer, "I need a Sunday dress. This one is pretty and it will fit me all right, and, too, this is my sixteenth birthday. Please give it to me for my birthday present." She won and was very happy. We can often spread a little joy here and there and it don't cost us very much. This used dress made this girl happy. Won't you help us to make others happy at Easter time?

Chas. D. Johnston.

REPORT FOR JANUARY 28, 1943.

Amount brought forward		$ 762.71
Sunday School Offerings.		
Eastern N. C. Conference:		
Wake Chapel		5.30
N. C. and Va. Conference:		
Burlington, First	$35.29	
Reidsville	11.82	
Pleasant Grove	10.50	
Shallow Ford	17.18	
Hines' Chapel	38.00	
		112.79
Western N. C. Conference:		
Brown's Chapel	2.00	
Antioch (R.)	2.50	
Zion	6.35	
		10.85
Eastern Va. Conference:		
Suffolk, Jr. Phil. Class	$ 2.50	
Bethlehem (D.)	9.76	
Cypress Chapel	7.65	
		19.91
Valley Va. Cent. Conference:		
Bethel	$ 1.00	
Newport	5.87	
Timber Ridge	1.94	
Antioch	5.30	
		14.11
Georgia Conference:		
Vanceville	$	1.00
Special Offerings.		
C. M. Horner	$10.00	
Interest	2.09	
A Friend	5.00	
		17.09
Endowment.		
L. S. Holt		150.00
Thanksgiving Offering—Delayed.		
Eastern Va. Conference:		
Uunion (S.) Church	$10.00	
Sunday School	10.00	
		20.00
Total for week		$ 351.05
Grand Total		$1,113.76

The following articles have been sent in since last report up to December 31, 1942:

Mrs. G. C. Talbert, News Ferry, Va., Pleasant Grove Church, Women's Missionary Society: 1 new quilt.

Cheerful Workers Class, First Christian Church, Reidsville, N. C.: Seven new bed spreads.

First Christian Church, Albemarle, N. C.: 1 box clothing, cloth, sox, etc.

Mrs. J. Davis Reed, Jr.: 1 box clothing.

Women's Missionary Society of Concord Church: 1 box clothing, quilts, etc.

Minneola Mfg. Co., Gibsonville, N. C.: 1 bale of outing goods.

Virginia Mills, Inc., Swepsonville, N. C.: 1 pkg. of outing goods.

Proximity Mfg. Co.: 1 bale of assorted goods.

Miss J. Pierce, 2230 Park Ave., Richmond, Va.: 1 box of used clothing.

Mrs. Luther Wilkins, 319 W. Washington St., Suffolk, Va., (members of Liberty Spring Church): 1 box clothing.

Mrs. C. F. Rudd, 418 County St., Portsmouth, Va.: 1 box used clothing.

Vick Chemical Company, Box V., Greensboro, N. C.: 3 cartons cough drops, Vatronol, Vaporub.

Mrs. S. W. Carpenter, Weedowee, Alabama: 3 pairs used shoes.

Miss Minnie Lee Fine, Rt. 1, Steppville, Ala.: 1 box used clothing—and new ones from the women of that section.

Mr. W. D. Ray, Chapel Hill, N. C.: 1 box clothing.

Mrs. Robert Kenney, Timberville, Va.: 1 new comfort.

Mrs. Leon L. Bond, 523 Granite Ave., Richmond, Va.: 1 box clothing.

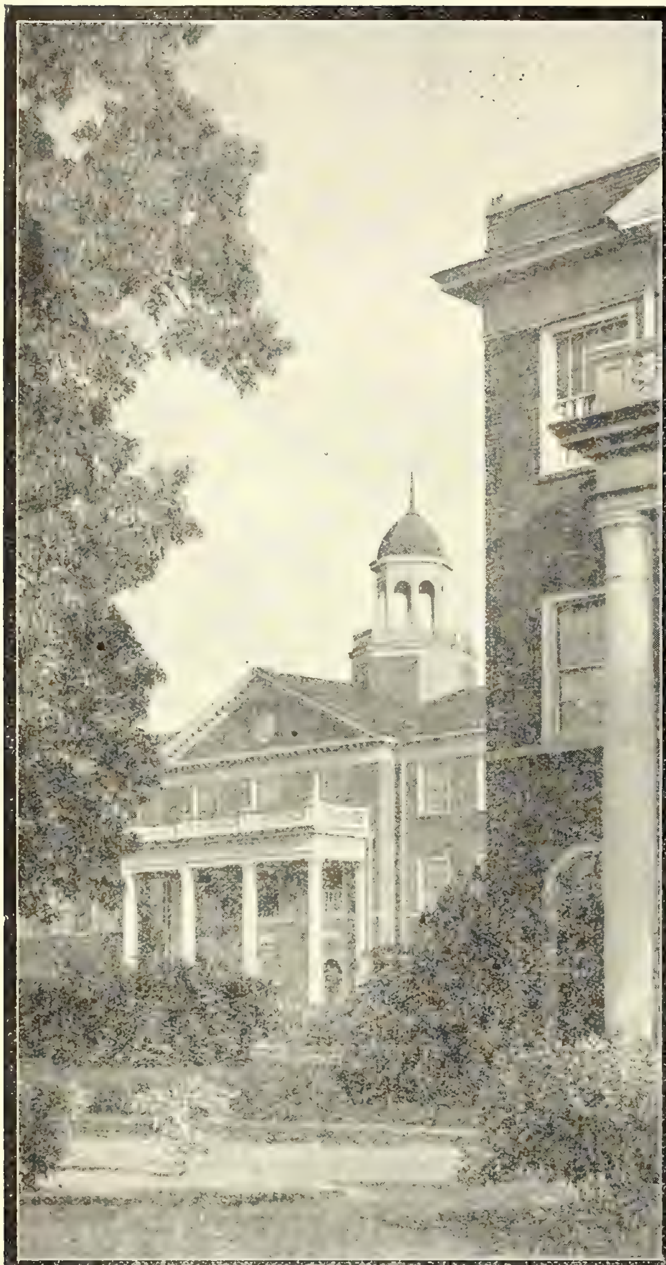
Miss Francis Vickory, Ramseur, N. C., Philathea Class: 1 box new clothing.

Mrs. Egbert Truitt, Glen Raven, N. C.: 1 new quilt.

Miss Edith Walker, Burlington, N. C.: 1 dress and two hats.

J. L. PIERCE.

Prof. J. L. Pierce has charge of the physical education program for the Elon College student body. He is doing a mighty fine job and is working hard on his program. This is the first year that Elon College has had a complete physical education program for the entire student body. Heretofore more emphasis had been placed on the three major sports—football, basketball, and baseball. At the present time all students are required to take a limited number of hours of drills, setting up exercise, archery, volley-ball, tennis, soft-ball, tag football, soccer, etc. The students are liking it and are especially pleased by the way Mr. Pierce goes about teaching these subjects.



The CHRISTIAN SUN

Southern Convention of Congregational Christian

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, FEBRUARY 4, 1943. NUMBER 5.

Mrs B F Frank 12-1-43

A Share-Cropper's Prayer

By RICHARD HENRY EDWARDS.

Eternal God, who dost desire us each to make a crop with Thee on Thy great plantation and who art ever saying to us that Thou canst not make Thy crop alone—by Thy gracious favor and our own tireless labor help us to make a crop this year—a crop of which we need not be ashamed. Thou hast been so generous to us, so fair with us, so solicitous for us, and Thou hast shared Thy purposes so fully with us that we would not disappoint Thee. Help us not to dawdle at our work. Help us not to let Thee down. Every day Thou teachest us how great a thing it is to help Thee clothe and feed a naked hungry world. Clothe and feed us, we beseech Thee in the nakedness and hunger of our spirits that we be no more cast down, but risen and radiant in the light of Thy presence.

By reason of Thy sun and rain and fertile soil, by reason of Thy constant presence with us, by reason of Thine utter sharing with us, we are indebted to Thee beyond our power ever to repay Thee. By Thy boundless love for us Thou forgivest us all our debts, even so we would forgive our debtors. Thou restoreth us unto the sunlight of Thy favor in spite of all our failures and givest to us another chance this year to make a crop with Thee.

Thou hast even set us over a part of Thy plantation with precious families of Thine under our care. Thou hast even made us operators for Thee. And so the more we do beseech Thee that we may be so humble, so gentle, so fair with all our fellows, so considerate of every least one among Thy people that we may be not unworthy of Thy confidence in us.

O God, our Father, who never yet hath failed to furnish us abundantly, help us this year not to fail Thee. Grant that this year, working with Thee in the wide fields of human need, we may make a crop, a great big crop, a clean white crop. Amen.

NEWS AND VIEWS

Mrs. E. M. Carter of Youngsville, who has been quite ill recently, is now reported much improved.

Every Deacon in the Southern Convention could profitably subscribe to, and read their church paper, THE CHRISTIAN SUN.

"Abundant Living," a new devotional book by Dr. E. Stanley Jones, is being sent by the First Christian Church, Portsmouth, to their men in service.

Rev. J. G. Truitt, D.D., pastor of the Suffolk Christian Church, was guest preacher at a recent regular service of the Jewish Synagogue in Suffolk.

Fifty-seven men and women of the Burlington Sunday School and the Church are in the service. These are now located over the whole world. One has given his life for his country; another lies wounded in Africa.

Miss Ruthanna Foard, director of religious education, of the Suffolk Church, addressed the Tidewater Congregational Christian Sunday School Union at their regular meeting at the Christian Temple, January 28.

The twenty-sixth annual Christian Workers' School of Lynchburg, Va., will be held from February 15 to 19, 1943. The school will be held at the Memorial Methodist Church, but is sponsored by the various denominations of the city. Mr. W. T. Dunn, who is a prominent member of our church there is the publicity secretary for the school.

We learn that Mr. John L. Carr, Jr., has been commissioned a second lieutenant in the Air Crops and is now stationed at San Bruno, Calif. Lieut. Carr is a son of Mr. John L. Carr of Midlothian, Va., who was a member of the First Church, Portsmouth, and later a charter member of our Richmond Church. Lieut. Carr is married, his wife having been Miss Mary Catherine Snovell of Easton, Pa.

The Holland Christian Church announces the gift of two brass flower vases, one in memory of Edwin Lawrence Ballard and his wife Virginia Catherine and was the gift of their daughter, Mrs. W. M. Daughtrey. The other vase was given in memory of Eli and Julia Ann Daughtrey by their son and daughter, Deacon Elmo L. and Miss Emily Daughtrey. Both families, memorialized, were charter members of the church. Beautiful new church lights were put into use the same Sunday. These were given in memory of Wilson J. Holland by Mrs. Wilson J. Holland, Miss Eloise Holland, Mr. J. Bernard Holland and Mr. and Mrs. George D. Underwood.

DR. TRUITT SPEAKS OVER RADIO STATION WLPM.

Rev. John G. Truitt, D.D., made five addresses last week over WLPM Suffolk, Va., from the text: "Faith, without works is dead, being alone." Jas. 2:17. The first address urged his hearers to show their faith by church attendance; the second urged them to show their faith by support of their Sunday Schools; the third urged them to show their faith by keeping their names alive on their church rolls, in this connection he said: "Some people's church membership is dead while they live, and suddenly comes to life when their funeral is announced;" the fourth address urged his hearers to show their faith by contributing of their money as a symbol of their consecration to the Christ, and with a desire to use their church as a channel of blessing to the world; and the fifth address urged his hearers to show their faith by the contribution of a part of their time and talent to the work of their church.

RELIGIOUS INSTITUTE OPENS.

The United Church, Raleigh, was host to a capacity crowd recently when Irina Skariatina, famous Russian novelist and foreign correspondent who had just returned from Russia opened the Institute of Religion with an address on "Russia's Role in the Widening Community." This annual institute, although initiated and sponsored by the United Church, has become in effect a Raleigh institution with the people of many churches and different faiths cooperating. It will meet one night a week for six weeks.

Along with well known speakers, a series of courses are being offered. Two courses are attracting special interest: a course on "The Bible Through the Centuries," will be taught by Prof. L. E. M. Freeman, Professor of Bible at Meredith College, and a course on "Preparation for Marriage and Parenthood" will be taught by Mrs. Gladys Hoagland Groves of Chapel Hill. A number of courses are being sponsored by various community agencies this year including, the Family Life Council, the Parent-Teachers Council, the Family Service Society, and several departments of the Raleigh Woman's Club.

THREE MEN.

brought a young man over and intro-

There has been no less than a reformation within the Congregational Church here at Chapel Hill. 'Way back in September, when school first started, Raymond Andes (who has a teaching fellowship here at the University) invited me to come to the Union Church. This is a pretty little church not far from the center of town, and is one of our denomination.

I immediately discovered that there are three men who are very eager to see the church get on its feet once again. One is the teacher of the adult Sunday School class—a quiet man with very kind eyes, who always takes the background, but is always ready to help when called upon. Another has recently become the superintendent of the Sunday School. He seems especially interested in the church. He has two young sons and a daughter to whom the church should mean a great deal in the next few years. The third is Mr. Neville whom everyone in Chapel Hill seems to know. He looks after the church as his pride possession, and I think the girls and boys must feel that the church belongs to Mr. Neville because he is always there long before Sunday School starts. His two granddaughters are the friendliest little girls. They wear their hair plaited in long pigtails and wear ribbon tied on the ends. These three men have worked along with the handful of people who have been faithful about attending. Mr. Neville tried desperately hard to secure a minister, but he found ministers to be very scarce these days.

When I returned from Christmas vacation I felt a different spirit the moment I entered the church. There seemed to be life and enthusiasm in everyone's manner. As I puzzled over what had happened to change everyone's attitude, Mr. Neville

(Continued on page 10.)

ELON COLLEGE ITEMS.

Rev. Johnson Griffin from Oakland Christian Church, Chuckatuck, Virginia, is a member of our senior class and will graduate in May. Mr. Johnson has been serving Berea Christian Church near the college in a very acceptable way.

J. O. Atkinson, Jr., and family are moving to Norfolk this week. Mr. Atkinson goes to begin his services as Assistant Counselor for the Virginian Railway Company. He will have offices in the Virginian Railway Terminal Building, Norfolk, Va.

Mr. Amos Phillips, son of Rev. S. W. Phillips, of Portsmouth, Virginia, and a student in Elon College for four years is to return to Elon at the beginning of next quarter, March 9, as a ministerial student and to complete requirements for his graduation.

Twenty-three members have been received into the Elon College Community Church during this conference year. Elon College is endeavoring to expand its curriculum in the Department of Christian Education with the hope of being of more service to the church.

The first meeting of the Council of the Church-Related Colleges of North Carolina will convene at the O'Henry Hotel, Greensboro, N. C., February 10 at 10:30 A. M. Each college is to be represented by its president or some representative of the faculty to be appointed by the president.

The Board of Trustees of the college will meet in the President's office Tuesday, February 9, at 10:30 A. M. Among other items to be considered will be provision for the college for the duration. The loss of students will seriously affect the material interests of the college as well as curtail its usefulness.

Elon College is operating on the quarter system. The third quarter begins March 8, a good time to enter for special training in any subject. There is plenty of room for your son or daughter at Elon College. Now is the time to enroll either for the third quarter, fourth quarter, or the first quarter which begins September 7.

Elon College continues to make its contribution to the war effort. The last of the faculty to enter the service was Dr. Howard Gravett of the Science Department. Mrs. Irving D. Bartley, who holds her Ph.D. in Biology, has been selected to complete the present term. Students are constantly leaving for training in some department of the government's program.

Elon College was one of the first institutions selected by the government to offer a course in Civilian Aeronautics, now Transportation Training Service. Professor A. L. Hook of our Physics Department is the instructor and has been recognized by government officials as doing an outstanding piece of work in this particular field.

The present goal for the college is $12,500. This amount is to be raised through the churches as a part of conference apportionments. At present cash contributions for this fund are lagging behind contributions for other agencies of the church. Let's determine to see that at least during the College Period contributions for this worthy cause equal contributions for other institutions of the Convention.

We are now in the midst of the College Period. Regret is expressed that proper material did not reach the pastors and Sunday School superintendents for the observance of College Day January 31. Last week's issue of THE CHRISTIAN SUN carried interesting material for such a day. It is hoped that all churches and Sunday Schools not having observed the day may do so during the month of February.

The Elon College Alumni Association is called to meet in mid-year session at the college Saturday, February 6, at 3 P. M. It is hoped that at least the president, vice-presidents and other officials of the Association will attend for the transaction of unusually important business. Preparations should be made for celebrating a debt-free Elon College as a part of the program for the approaching Commencement.

Elon College and vicinity has had the worst sleet storm in its history. The sleet began in the early evening of January 27 and continued through the night, most of January 28, and and it is snowing today, January 29. Shrubbery and trees on the campus have been broken mercilessly. Wires are down and almost every conceivable damage that a sleet storm can do has been done. The town was in complete darkness until late last evening. There is no way to estimate the extent of the damage.

Elon College is offering the following courses designed especially to train students for the war effort. aeronautics, electricity and magnetism, heat, photography, home nursing and child care, solid geometry, industrial chemistry, household physics, public speaking, personality and character development, contemporary history of war areas, history of Latin America, principles of democracy, mechanical and engineering drawing, military science, broadened curricula in health and hygiene, rural sociology, religious education, and physical education.

The Elon College All or Nothing Campaign to clear the college of its debts was launched September 16, 1941. The entire amount of the indebtedness ($105,000) was to be secured in cash and pledges by July 1, or the campaign would be judged a failure. The goal was reached and all but about $3,000 of the amount pledged has been collected, not including pledges made by the faculty and students of the college. War conditions have greatly disturbed the personnel of our institution. In a short while the college will settle its debts in full. If you haven't paid your pledge, payment would be thankfully received.

HE WAS A FRIEND OF MINE.

(To the memory of Earl W. Vickers.)

He was a friend of mine,
  Tender and strong and true,
Thinking of others always,
  His motto, not "I," but "You."

He was a friend of mine
  When skies were bright and blue;
A friend when clouds hung heavy,
  Helping to see me through.

He was a friend of mine
  When other friends were few,
Giving his help unstintedly,
  Willing yet more to do.

He was a friend of mine
  And a friend of others, too.
How many leaned upon him for aid
  Only the Father knew.

He was a friend of mine;
  And I know, when this life is through,
I shall clasp his hand on that golden strand,
  And our friendship again renew.

J. W. BARNEY.*

*Professor at Elon College.

THE EDITOR'S MESSAGE

BUILDING THE CHRISTIAN RURAL COMMUNITY.

Too often we think of building the rural church rather than building the rural community. The point of view, or point of departure, is important. Samuel B. Coles and Henry C. McDowell went to Africa to build a Christian rural community, and not simply to build a church. Now the churches in that area (Angola, approximately the size of Texas) are self-supporting. By teaching the native Africans to cultivate the fertile lowlands, by introducing varied crops and improved implements of cultivation, an invaluable contribution to community welfare was made. The church has been the recipient, but not the only one, of the blessings which it bestowed upon the rural life of Angola.

Calongue is the central station, the material and spiritual dispensary for Angola. The station is there to serve, not to bleed the community. The evangelist and the agronomist go hand in hand into all the surrounding area. Dr. Robert MacMillan, the head of the hospital, has gained recognition and honorable mention in the medical journals of America. The church is an integral part of the community. It nourishes constantly the roots of community life.

This type of church which ministers to the entire community is not unique, but it is an exception to the general rule. Far too often our rural churches in America are merely wayside stations which minister spasmodically to a segment of the community in which they are located.

An excellent American example of rural community building is found at Merom Institute, Indiana. There is much to be learned by a study of Merom. This church centered institution has been described by its director, the Rev. Shirley E. Greene. "Merom Institute is a Christian Institution in its motivation and in its purpose. Many parts of its program are not such as are usually found in a Christian Church or in its denominational college. Its two basic assumptions are: 1. That the central task of Christianity is serving persons and producing the Kingdom of God and, 2. That any activity which meets a genuine human need is a proper activity for an institution which bears the name Christian. Operating from these premises, the Institute has consistently sought to develop within the territory which it serves, programs to meet human needs in ways that would minister to the growth and spiritual maturity of persons and to the growth of the good community, or the community of God. We try to measure all our programs by the yardstick of their effectiveness in serving these aims.

"We have sought strenuously to cultivate a sense of geography," continues Mr. Greene. "We began work with the contacts we had, which were largely within a one-hundred mile radius of Merom. One of our first undertakings was a survey of this territory to discover its nature, its resources and needs. Through the years, the picture of our region has been clarified by our studies and programs. At present we define the Merom Region as Southern Illinois, Indiana, and Ohio. While this is too large an area to be served intensively from one center, we find it to be sociologically a natural and homogeneous region. Within it Merom Institute is promoting social research, interdenominational cooperation, and regional consciousness.

"The region described in the preceding paragraph is predominantly rural in its habitations, its economics, and its cultural interests. Merom Institute, therefore, addresses itself primarily to the concerns and problems of rural life. We believe in the values inherent in rural life and we seek to maintain the integrity of the rural home, the rural church and the rural community. We conceive the task of the modern rural community to be that of preserving what was of value in the traditional isolated type of rural community and at the same time grasping that which is good from the new world order of radio, automobile, newspaper, mail-order catalogue, national and international market, etc.

"This is a complex problem and its aspects vary from decade to decade in the face of the economic cycles of prosperity and depression, the vicissitudes of war and peace, the multiplication of scientific inventions and so on. Yet upon its solution depends the future well-being, not only of the rural communities of America, but to a very large extent, the soundness of American civilization. Among the specific problems of rural life to which we have given attention are the village unemployed, rural health, community recreation, soil conservation, education for rural leadership, craftsmanship, bio-dynamic farming, library service, community organization, and the task of the rural church.

"Unlike the average college or conference center Merom Institute has its roots very definitely set in the soil of the local community. Merom, Indiana, is our home, and Merom is the scene of a vigorous year-round community program sponsored by the Institute. This program is developed, not on the assumption that Merom is the best or the worst rural community in America, but rather on the conviction that it is a lot like many thousand other village-centered communities scattered over the American countryside. As such it possesses qualities both admirable and unfortunate. A program which will work for the nourishment of the good, the elimination of the bad and the building of God's kingdom in Merom ought therefore, to have demonstration value for other rural communities, as well as immediate, practical value for Merom.

"The local program of the Institute is under the guidance and supervision of a local group known as the Merom Institute Committee. Every active community organization in Merom is invited to name one representative to this committee. At present the representation includes the Town Board, the School, the Congregational Christian Church, the Methodist Church, the Book Club, the Odd Fellows, the Eastern Stars, the Rebekahs, the Woodmen, the Royal Neighbors, the

Men's Brotherhood the Home Economics Club and the Junior Home Economics Club and the Handcraft Club. An official list recently published of programs now going on in Merom under the supervision of or as a result of promotion by the Institute is as follows: Book Club, Boy's Club, Community Laundry, Community Night (monthly), Girl's Chorus, Health Committee, Circulating library, Nursery School, Play Ground, Recreation Hall, Skating Rink, Soil Conservation Project, Vacation Church School, Women's Chorus, and Work Shop." R. L. H.

A Peace Worth Fighting For

By VICE-PRES. HENRY A. WALLACE.

When all we hold dear is threatened and we know that only by a supreme and united effort can we protect our country and freedom, something deep within us turns for strength to the power we feel outside of us—to God.

Each soldier, sailor, and marine shares that feeling. No matter how light-hearted or how rough-cut he may seem, he carries in his heart the sense of having dedicated himself to that supreme effort. He has left his home, his accustomed occupation, and his loved ones, and he knows that death will come to some of his comrades, if not to himself. No one can go through that experience without thinking deeply about his own life, about his relation to his country and his fellow human beings.

One who defends his homeland girds on his armor to fight for the cause he believes to be just. He has faith that God will strengthen him, for he knows that his God is a God of battles. But that is not all. He has faith because he knows that his God is also a God of peace.

The man who can fight best in time of war is he who believes most completely in peace as the ultimate destiny of all mankind. In time of war, it is peace which gives significance to everything we do.

In this war, we are not fighting for a treaty of Versailles, or a peace that will last only until our sons are grown. We are fighting for a peace that will endure, because it is just, charitable, and understanding. Such a peace can be built only on a victory so complete as to eliminate the last trace of the warlord spirit in the aggressor nations. Then the vision of the prophet as described in the fourth chapter of Micah will come to earth: "Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."

We can not understand either this war or the peace to come, unless we have some knowledge of the Bible and the history of the United States. Expressed in the fewest words possible, the meaning of the Bible is: "All men are brothers because God is their father." And one of the most profoundly religious steps in all the history of mankind took place when our forefathers, as Lincoln said, "brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal."

Both in the Bible and in American history two fundamental principles are at work, which at first thought seem contradictory. One of these is the dignity of the individual human soul. Every person is a son of God endowed by his Creator with certain rights, provided these rights do not conflict with the rights of his brothers. The second great principle exemplified in the Bible and in the history of the United States is the recognition of unity, that we are members of the same body.

Over-emphasis on liberty makes it possible for central government to be so weak that the rich and ruthless oppress the poor. Over-emphasis on unity leads to sacrificing everything to a dictator and his bureaucrats. These two great fundamental principles are really not contradictory, but they can be reconciled only through the application of education and religion.

I am convinced that the world was meant eventually to be one world and to be a peaceful world. The existence of the airplane and of modern methods of communication makes certain that sooner or later the world will be one. The principles which must be observed in building a world of peace are very similar to those which were used in building the United States of America. Our whole history has been one of working out, in many forms and in many ways, a practical compromise between liberty and unity.

Democracy is the only form of government which harmonizes fully with the religious principles of the Bible—the only form of government which can carry out the supremely religious function of binding free men together. Even in democracy, for free men to be bound together in unity, there must be mutual tolerance, educational and economic opportunity for everyone, and a religious appreciation of the significance of the individual human soul in its relationship to the general welfare.

Where less than half the people know how to read and write, democracy is difficult, if not impossible. In order that anarchy may be avoided, the binding power of force must be invoked until such time as education and civic training do their work.

Benevolent over-lordship applied to illiterate peoples can be justified only if the dominating power is used continually to eliminate ignorance, raise the standard of living, and educate for self-government, so that democracy may be practiced without danger of anarchy or dictatorship. In this spirit the United States governed the Philippines and in this spirit the United States will grant the Philippines their complete independence.

The just and enduring peace which must come when this war ends must first make certain that neither Germany nor Japan can make instruments of war and that the German and Japanese youth are educated for peace and not for aggression.

Then the just and enduring peace must make it possible for people everywhere in the world to use modern science, governmental organization and private initiative to improve their economic condition. Cold, hungry people, landless or unemployed, are the seedbed of anarchy and godless dictators. They must be given hope and economic opportunity, or those other people who have plenty of jobs, land, and food will pay with their own blood and the blood of their sons and brothers.

Christ said, "Go ye into all the world and preach the gospel to every creature." This saying has been the backbone of missionary endeavor for many centuries. All men of insight know that by air, land, and sea the world is now so closely linked together that Christ's saying has an intensely practical application, that it is the foundation of enduring peace.

The gospel we preach is the unity of free men and the unity of free nations. These unities, these freedoms, can be reconciled and expressed in peace and a higher stand-

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CONTRIBUTIONS

SUFFOLK LETTER.

It seems to be in order to discuss post-war plans and objectives. Newspapers and magazines give a prominent place to such topics. One is in doubt about some of the motives and purposes behind certain types of suggestions. However the American way of life provides for free public discussion of social problems. On this basis we join with others in expressing our opinion.

In the first place we believe that any economic plan for the world should include definite objectives for wages. Every nation should agree to adopt the same scale of wages for laboring people. By that we mean not the same wage for every worker, but the same standard of wage for each type or class of worker. A bricklayer in China, for example, should receive the same wages per hour as one who works in the United States. A carpenter in India should receive the same wage as one in England. So of all the other nations. This would relieve one of the greatest elements in competition due to the differences in cost of production. There is no reason why "cheap labor" and "high labor" should continue to compete on the price markets of the industrial and commercial world.

In the second place, the democracies of the world should insist upon some oversight in the field of education throughout the world. The fundamental elements of true democracy should be taught in every school. Any economic, political or social theories contrary to these basic principles of democracy should be definitely excluded from every school room. Some one at once will raise the question: "Who shall determine the fundamental principles to be taught in the schools?" To this we reply: The principles of democracy will answer that question. Socialist democracy cannot answer that question. New Deal democracy cannot settle this matter. Totalitarian democracy cannot be the final court of authority. Just plain democracy devoid of modern definitions and free from ancient limitations can be trusted to bring forth a safe and sound basis of understanding, and it can offer a freedom and a liberty worth fighting for by all nations. The hope for real democracy in the future will be in the schools of the world.

The governments and the churches must learn to give greater cooperation in promoting the work of Christian missions. The Christian missionaries have done much to promote a better understanding between the races and the nations of the world. They should be encouraged to continue and increase their constructive work. They should work under the guidance of their various denominations, working in close harmony. And the various governments should exercise great care in the administration of economic and industrial affairs to the end that the moral and spiritual foundations of Christianity should not be antagonized by any political agencies. Justice, freedom and liberty should be basic in all international relations.

When capital and labor adopt the spirit of good-will and international cooperation as fundamental to a sound economic structure; when the state and the schools agree on a conservative program of democratic education; when the governments encourage and sustain the broad principles of Christianity in all international relations, the world will look with brighter hope to the future for an era of peace and prosperity. Even so may it come and quickly.

I. W. JOHNSON.

ELON COLLEGE DAY IN THE CHURCHES.

As a part of the observance of the College Period the churches and Sunday Schools are asked to observe "College Day." The purpose of this day is to center the attention of the constituency on the college, its achievements, and program. Information elicits expression. The lack of information on the part of the natural constituency of the college has been a principal factor in the efficiency of its services and the retarding of its growth. Through foresight and efficient planning Elon College has equipment for instructional purposes unrealized by its most enthusiastic supporters. Numerous committees from the government have made investigations of the physical equipment and material facilities of Elon College and without an exception have expressed amazement at the completeness and adaptability of Elon's instructional facilities. With meticulous care and discerning judgment valuable additions have been made to our faculty from year to year. Always in the selection of an instructor for Elon College concern is held for the young men and young women who are in college and for those whem we are hoping to enroll. When an institution asks for the important years in a young person's life that must be dedicated to training and guidance, that institution's responsibility to offer the student the best in his desired field is inescapable.

The students who select Elon College as their college not only find adequate facilities and efficient instructors but other young people of like ambitions and kindred purposes. In their associations and their applications to subjects elected from the college's curriculum they create an atmosphere that generates what we call "college spirit." No one can come to Elon's campus without being conscious of such a spirit. A government official said to me recently, "When I received instructions to come to Elon College, I wrote my wife, 'I have been assigned to another one of these "jerk-water" colleges.' I came, the next day I wrote my wife that I was mistaken. That never in my life had I visited an institution with such distinctive college atmosphere and apparent usefulness in the training of young men and young women," and said he, "It is the kind of an institution that I would like for my children to attend." This statement was voluntary as are similar statements on the part of those who attend our campus. The college has geared itself to the war effort and is endeavoring to make its full contribution to church, state, and civilization in these days of stress, of anxiety, and of great need. The college is most desirous of continuing its program of service to the church and to the cause of Christian Education. We are all aware that it takes money to run a college of the type and character of Elon. For the past decade Elon College has been able to rely almost entirely upon student fees and tuition for its support. Income from the student body has been augmented by contributions from the churches vary in amounts from $1,000 in 1931-32 to $8,717 in 1941-42. With the loss of students to the war effort income from the student body will be cut at least fifty per cent. A very critical situation is created for the college. The church, alumni, and friends of the college have done a magnificent job in providing for the payment of the debts of the college. When this handicap

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FOR THE CHILDREN

Dear Friends:

Sunday, February 14th, is Race Relations Sunday. February is Brotherhood Month. So I am using for Our Children's Page this week A Service for Worship for Children that was worked out by Mrs. Jeannette Perkins Brown, Supervisor of Primary Work, Riverside Church, New York City. This can be used as your Children's Missionary Worship Service for February. If there is no organized Children's Missionary Group use it in the Sunday School, or wherever Missions are taught:

Introduction: In preparation for this service the children should be taught the first stanza of "America the Beautiful." Other songs suggested are a children's musical setting for Nancy Byrd Turner's poem "America, My Country," found in "Children's Worship in the Church School," Perkins, and the second and third verses of the Negro Spiritual, "Lord, I Want to Be a Christian."

Music: To induce a quiet atmosphere, a Largo or other composition.

Leader: "I am going to make a prayer. Will you bow your heads, and close your eyes and try to think about nothing but the words and the meaning of the prayer?"

Prayer: (Slowly and quietly spoken) O God, we have come together here from many different homes; our thoughts are full of what we have done lately, of what we have seen or heard; or what we would say or do next. It is hard to clear our minds of all this busy-ness, and to be still. Yet we would be quiet, God, so that Thy Spirit may enter ours, and bring us closer together, and closer to Thee. Here in this room let us feel that we are members of one family. May the thoughts that come to us today about families and friends and countries be true thoughts. May they make us understand one another better, and want to help one another more. *Amen.*

Musical Phrase: (Played softly as a response) Moment of silence.

Song: "America the Beautiful."

Leader: "You can see that Miss Bates, who wrote that song, loved all the wonderful, good things about America. If Washington or Lincoln could come back now, what do you thing they would find about their country that is 'Good'?" (Get children's ideas).

Leader: "I think Miss Bates must have thought those things, too. She thought there was a great deal of good in America, but she made a prayer at the end of the verse for something she thought was most important of all for a country. And that was brotherhood. Why do you think she said 'brotherhood' instead of 'friendship'?"

(Wait for possible answers, but if none bring out the quality in brotherhood which means the special interest in each other because of "family" feelings, the belief in each other's possibilities, pride in each other's successes, etc. Continue)

"Some of us have brothers. Some of us have not. But let's pretend that each of us has a brother whom we like especially. What are some of the ways you would show you liked him? How would you want people to treat him? If you saw him do a hard or brave thing, what would you say to him? Supposing he had very good ideas, but because he didn't talk very easily everybody else in his group got ahead of him, interrupting him with their ideas, so he never had a chance to tell his; would you do anything about that?"

Introduction to Story: "Everything you have said, then must be a part of the feeling of 'brotherhood.' It reminds me of a story, and thinking about the story makes me wonder if any of us could really practice brotherhood outside our families."

* * *

Story: That Novo.

Once a child had to leave his own and come to a new part of the world to live. He brought with him his box of treasures, his paints and crayons, a knife, and some small animals he had whittled out of wood, and even some shapeless chunks of wood in which he could imagine more little carved animals.

The child had had a frightening time in his old home. It had made him shy with strangers, and with everybody but his mother he stuttered a little. But she knew how bright he was, and how many things he could do. "You will learn quickly the ways and speech of Americans," she told him. "They will be glad of all you can bring them. America," she said, "is made up of people who have come from other lands who bring their gifts and ideas to her."

So the child went to school in his new home and began to learn. The other children called him Novo because his own name was too long and hard for them. But they did not know what good ideas he had for them, for at the first mistake he made in trying to speak their language—they laughed.

It made him feel stupid, and after that he was afraid to speak. Whenever he tried, he stuttered so badly the children would not wait to hear what he had to say. On the playground they would point to him and say, "That Novo!" That made him feel queer and so he kept out of their way.

Each day when his mother would ask, "What did you learn in school today?" he would tell her all the new words he had learned, but when she asked, "What did you do in school today?" he would answer "Nothing."

One day he came home humming a tune. "It's an American song," he explained. "Did you sing it in school?" his mother asked.

"The others did," he answered, "But they didn't think I could, and my voice wouldn't come out."

"Why not?" his mother asked. "You can sing now." So he could, but singing to his mother was different. She knew that of course he could sing.

Another day after school he got out his paints and started to paint a big picture on paper which he spread out on the floor. "It is a nice picture," his mother said, watching him. "Did you paint in school today?"

"The others did," he admitted. "But they don't think I can paint."

"Why not?" asked his mother. "You can paint now." So he could, now. When he had finished, his mother liked his picture so well she hung it on the wall.

On a third day he told his mother that some of the children had been working in clay. "I can make squirrels and rabbits can't I, Mother?" he asked, taking from his pockets some of the figures he had whittled from wood. "Of course you can," she said. "Did you make some in school?" "No," he said, "I never had worked in clay, and they didn't think I could make the shapes." "Why not?" asked his mother. "You make them in wood, and that is harder. But how will the others ever know what you can do unless you show them?" Novo thought about that.

Novo was still thinking about it when he got ready for school next morning. He put in his pocket some of the little wooden animals he had carved. He even told his mother he would like to take his picture with

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Missions
The World for Christ

MISSIONARIES APPOINTED BY THE AMERICAN BOARD.

Rev. Philip Hebard Ward and Mrs. Elizabeth Eldredge Ward, R.N., of 75 Sunset Terrace, Collinsville, Connecticut, have just been appointed career missionaries by the American Board of Commissioners for Foreign Missions, Boston, for service in the Near East.

Mr. Ward, who is minister of the First Congregational Church of Collinsville, is the son of Dr. and Mrs. Edwin St. John Ward, Templeton, Massachusetts. Dr. Edwin Ward is Medical Director of Hospital Cottages for Children in Baldwinsville, Massachusetts. Mrs. Ward is the daughter of Mr. and Mrs. Allan Monro Eldredge, 11 Sherman Street, Auburn, New York.

Mr. Ward, who was born in Beirut, Syria, is a member of a distinguished missionary family, his great-grandfather having been Rev. Edwin Elisha Bliss, a Congregational missionary under the American Board in Turkey for 49 years. His grandfather was Langdon Storer Ward, treasurer of the American Board for 30 years. His father, Dr. Edwin St. John Ward, was a missionary of the American Board in the Near East for four years and then in 1911 became Professor of Surgery at the American University, Beirut, Syria, until 1931.

Mr. Ward has two aunts in missionary service in China and Turkey, and a third aunt, Mrs. William A. West of Wellesley, Massachusetts, whose husband, Professor William A. West, is still in Syria. His uncle, Dr. Mark H. Ward of Newton Highlands, Massachusetts, former medical missionary in Turkey, is now Medical Secretary of the American Board in Boston.

Educated at Deerfield Academy, Amherst College (1935) and Union Theological Seminary (1938), Mr. Ward, who is Phi Beta Kappa, won his varsity letters at Amherst in soccer and track, captaining the soccer team.

Mr. Ward has worked at the Riverside Church School and the Union Neighborhood Center, in New York City. He was summer pastor at Sherburne Center, Vermont, and worked for a time at the Massachusetts General Hospital. Mr. Ward was assistant pastor for two years at the First Congregational Church at New London, Connecticut.

Mrs. Ward, born in Auburn, New York, was educated at Smith College and Barnard College, Columbia University. She is a graduate of Johns Hopkins Hospital School of Nursing (R.N. 1942). Mrs. Ward was a staff nurse in psychiatry at Johns Hopkins Hospital and is now serving in the Obstetrical Nursery at Hartford Hospital. For three years she did Club Work at the Union Neighborhood Center, New York.

The Wards will go to Syria, as soon as transportation can be secured. Mr. Ward will teach on the staff of the Near East School of Theology in Beirut and Mrs. Ward will do nursing and public health work.

MISSIONARY OFFERINGS.
WEEK ENDING JANUARY 30, 1943.

Sunday Schools.	
Shallow Ford, Elon College, N. C..	$ 15.40
New Hope, Harrisonburg, Va....	3.53
Pleasant Ridge, Ramseur, N. C...	7.87
Oak Grove, Sunbury, N. C.......	4.75
Ingram, Va.	5.51
Hines, Chapel, McLeansville, N. C.	3.00
Lebanon, Semora, N. C..........	.80
Ether, N. C.	2.55
Auburn, Raleigh, N. C.	3.22
Pope's Chapel, Franklinton, N. C.	3.00
Total	$ 49.63
Individuals and Churches.	
Asheboro, N. C.	12.00
Woman's Board S. C. C.	
Mrs. W. V. Leathers, Treasurer, Suffolk, Va.:	
Home Missions	964.42
Foreign Missions	1,617.44
Specials.	
First, Burlington, N. C., S. S....	33.37
Total for the week	$2,676.86
Previously acknowledged	7,371.23
Total since Sept. 1, 1942....	$10,048.09
War Victims and Services.	
Ether, N. C.	$ 11.92
Previously acknowledged	977.32
Total to date	$ 989.24

Mattie Cox Parker,
Secretary.

QUARTERLY REPORT.

The following is the quarterly report of the Woman's Mission Board of the Southern Convention of Congregational Christian Churches, quarter ending December 31, 1942:

Receipts.		
N. C. Conference:		
Women's Societies	$1,055.95	
Young People	49.08	
Juniors	17.49	
Cradle Roll	3.76	
		$1,126.28
Va. Valley Cent. Conference:		
Women's Societies	$ 69.92	
Young People	83.99	
		153.91
Eastern Va. Conference:		
Women's Societies	$1,017.24	
Young People	193.65	
Juniors	81.78	
Cradle Roll	9.00	
		1,301.67
Total Receipts		$2,581.86
Disbursements.		
To Mrs. Parker, Sec., Home Mis., Gen Fund	$ 960.42	
Orphanage	4.00	
		$ 964.42
Foreign Missions, Gen. Fund	$ 960.43	
China Relief	50.00	
Japanese Evacuees	8.85	
		1,019.28
Thank Offering (War Victims and Services		598.16
Total Disbursements		$2,581.86

Respectfully submitted,

Mrs. W. V. Leathers,
Treasurer.

SUPERANNUATION.

Previously acknowledged	$1,089.27
Concord, Elon College, N. C.	8.00
Lebanon, Semora, N. C.	5.25
Wake Chapel, Fuquay Springs, N. C.	9.00
Holy Neck, Holland, Va.	25.00
Catawba Springs, Apex, N. C....	12.75
Piney Plains, Raleigh, N. C.....	8.00
Holland, Va.	50.00
Antioch, Windsor, Va.	15.00
Ingram, Va.	23.00
Wakefield, Va.	5.92
Asheboro, N. C.	3.00
New Elam, New Hill, N. C.....	7.80
Winston-Salem, N. C.	5.00
Total to February 1, 1943.....	$1,266.99

Board of Superannuation,
By: *Mattie Cox Parker.*

THE NORTH CAROLINA AND VIRGINIA C. M. A.

Several years ago the writer was elected financial secretary of the C. M. A. of the North Carolina and Virginia Conference. He had able and hard working predecessors who had builded sound foundations. On these foundations the new secretary hoped in time to be able to place a structure of dignity and service. That hope is near realization.

Necessity required the C. M. A. to make grants on the basis of expectations. Money was promised but the money had to be raised. Through the years these grants have been paid and through the years the C. M. A. has steadily moved forward toward the year when it could grant funds in hand.

As of February 1st the treasurer, Rev. Joe A. French, will have in hand $250.34. The financial secretary will have $39.50. The balance due on appropriations is $298.50. This means that for 1942-43 only $8.66 is needed to pay in full all the appropriations. It also means that when the C. M. A. meets in November, 1943, it can have in the treasury together with the money from the 1942-43 Conference Fund, funds sufficient to make normal appropriations for 1943-44.

It will be observed we use the word "can". We should want to but your secretary concludes some ministers and some churches are not interested to any observable degree. Observable in this instance refers to memberships in the C. M. A. at five dollars a year. It is doubtful if much interest will be forthcoming from a church unless the minister of the church is interested. And so we appeal to our ministers to secure the C. M. A. membership quotas from their churches.

The secretary wishes to express gratitude to the Gibsonville Church in relieving the C. M. A. of the responsibility of an appropriation when the church felt the appropriation was not needed. This action by the Gibsonville Church probably establishes a precedent.

Attention is called to a principle followed by the C. M. A. for the last several years in making grants. When the terms of the grant are not met the C. M. A. is not obligated to pay the appropriation nor any part of it. In most instances the C. M. A. has made adjustments which seem equitable.

Your secretary again pleads for more memberships.

J. H. LIGHTBOURNE.

Not infrequently our God brings His people into difficulties on purpose, so that they may come to know Him as they could not otherwise do. Then He reveals Himself as "a very present help in trouble."

—*J. Hudson Taylor.*

FIRST CHURCH, BURLINGTON.

It is difficult to evaluate the contribution a church is making to its community and the Kingdom of God on earth. The way of least resistance is to record statistics. Statistically the Burlington Church had a very good record for 1941-42. It increased in membership, it met all of its current expenses, it reduced its indebtedness, it met all of the apportionments, the average attendance of the Sunday School stood at normal, the rally day attendance was the largest in the history of the Sunday School and the morning congregations were slightly larger than the average for the previous year. Losses were sustained in the interest in Prayer services and there was no increase realized in Sunday night attendance.

The Burlington Church and the friends of the Church engaged actively in the Elon All-or-Nothing Campaign, pledging a total of $11,239.50, of which $10,852 had been paid by January 27.

A very active organization of the Church is the Woman's Auxiliary, a merger of the Woman's Missionary Society and the Ladies Aid Society. Last year the Woman's Missionary Society experienced a most encouraging response, meeting in full the $1,000 apportionment and carrying on within its membership a program of fine service, informative mission study and deep spiritual enrichment.

The activities of the young people and the boys and girls are many and varied. Scouting is represented by a Boy Scout Troop, a Girl Scout Troop and a troop of Brownies. There is in the Sunday School a Youth Fellowship and for the Church a Youth Council. Senior and Junior Pilgrim Fellowships meet regularly and once each month as missionary societies. There is a Young People's choir and a Junior Choir and both of these are heard each month.

The music of the Church enriches with the years and has much to do with the atmosphere of devotion and worship which characterizes the regular morning worship service.

A very encouraging factor is the interest evidenced by the members of the Church in the community life of Burlington and the frequency with which these members are called upon to serve in positions of responsible leadership. The position of the Church is tolerant but evangelical; progressive but wholesome.

Through the years the Burlington Church has interested itself and its city in the Christian Orphanage. This Conference year of 1942-43 will probably exceed any other year in support for the Orphanage, for already $2,585.65 has been raised in cash and $522.50 pledged.

The Church is interested also in superannuation, two of its members and the pastor serving on the Board of Superannuation. Each year it contributes above the apportionment for this cause.

It is not correct to state the men of the Church are not interested in missions although they do not give the time to missionary meetings the women do. But in our homes the apportionment of the Woman's Auxiliary is given consideration when the benevolent and missionary giving of the family is under discussion. And every third Sunday the men contribute generously to missions.

It is sometimes remarked the Burlington Church is not interested in Elon College. This is not true. Through the years the members of the Burlington Church have given often and generously to Elon. For several years the Elon apportionment has been raised in full and now that the Elon debt has been paid it will not be many years before a larger Elon apportionment will be asked and raised.

The Burlington Church has one young man in preparation for the ministry, two boys who feel a call to that profession and three young ladies who very definitely declare they wish to become employed church workers.

As churches go the Burlington Church is not a large church, the active resident membership being under five hundred. But it is an effective church both in its impact upon the section in which it is located and in the program of the conference of which it is a member.

In Mr. C. V. Sellars the Burlington Church had a loyal member and a Sunday School secretary second to none. Upon Mr. Sellar's death it was found he had remembered the Church in his will. The income from this legacy will be used to supplement the gifts of the membership to superannuation.

Individual members of the Burlington Church are active in civic and church enterprises. Mr. E. T. Sanders is a state senator, Mr. W. R. Sellars serves in the legislature, Mr. C. R. Faucette is a member of the City Council, Mrs. J. D. Strader is president of the N. C. Woman's Missionary Conference, Mr. V. R. Holt

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

OUR AMERICAN BOARD FOREIGN PROJECTS.

1. Support of Arturo Villalobos, Mexico. Many of the members of our Pilgrim Fellowship this past summer had a chance to know Mr. Villalobos personally and to feel the lift that came from his piano concerts. Music is a universal bond of fellowship. Teaching music and training church groups to sing will have many additional opportunities for Christian service and personal influence, especially upon the youth of Mexico. Here is our chance to share in teaching the small Protestant churches scattered over Mexico to sing.

2. Support of Inanda Seminary, Inanda, South Africa. Seventy-five years ago a beloved missionary, ''Mother'' Edwards, started an elementary school with nineteen pupils. The school grew until it became Inanda Seminary with its beautiful grounds and buildings. Inanda gives sound training in domestic science and upholds high ideals of personal living so that the girls who are trained as teachers and nurses can also help to build Christian homes. Pilgrim Fellowship gifts help to support and maintain this remarkable school.

3. The United Church and Rehabilitation Word in West China. Christians from other parts of China have greatly reinforced the scattered Christian groups in West China which are awakening to a new sense of responsibility. On all sides the church is discovering its opportunities, yet West China is still a virgin field for Christianity. In Szechwan only one out of 4,000 persons is a church member. Miss Kuan, who was a guest at the meeting of the National Pilgrim Fellowship in Deering, 1942, is one of the fine Chinese leaders who may be carrying on this work in cooperation with the Boards.

4. The American Bible Society. For over one hundred and twenty-five years the American Board and the American Bible Society have been working together. Through the combined efforts of translators and Bible Societies the number of languages in which one part of the Bible is now available is approximately 1040. The Society is now distributing many Bibles among service men. Here is an opportunity for Pilgrim Fellowship groups to give to others the Word of God in printed form.

YOUNG PEOPLE'S DEPARTMENT.

Definite things I hope to see done in the Young People's Department this year:

1. Women of the local churches assuming a definite responsibility in seeing that the young people are including missionary study and giving in their program, and seeing that they are aware of the Standard of Excellence to which they should attain and the correct method of reporting their missionary achievements.

2. Each young people's group endeavoring to give more generously to missions and to assume their part of the $5,000 goal of the Mission Board of the Southern Convention for the War Victims and Services Committee.

3. Since the Woman's Board has voted that the young people's foreign mission funds will be sent through its regular channels to headquarters for the National Pilgrim Fellowship Missionary Projects, that these three projects be studied by the local groups in addition to the study on Latin America. Materials may be secured from Pilgrim Fellowship, or denominational missionary headquarters.

MRS. RUSSELL V. POWELL.

ALWAYS FOR CHRIST AND THE CHURCH!

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 7, 1943.

SCRIPTURE: Phil. 3:7-14; Ps. 84:5-12.

Christian Endeavor Day.

Daily Readings—

Monday—Blessedness of Unity.—Ps. 133.
Tuesday—Christ, the Head.—Col. 1: 18.
Wednesday—One Body in Christ.—Rom. 12: 4, 5.
Thursday—Christ's Presence Assured.—Matt. 18: 20.
Friday—Built Up in Christ.—Eph. 2: 19-22.
Saturday—Faithful Unto Death.—Rev. 2: 10.

January 31 was Denominational Day for Christian Endeavorers. It also was the beginning of Christian Endeavor Week. This was a wonderful opportunity for you to check upon your loyalties to your church: 1. I am loyal to my church when my daily life conforms to the Christian standards and ideals which my church upholds; 2. I am loyal to my church when I faithfully attend its services and generally contribute to its support; 3. I am loyal to my church when I take my place in its organized life and work.

These tests lay the foundation for the topic, ''Always for Christ and the Church!'' The traditional slogan of Christian Endeavor ''For Christ and the Church,'' truly expresses the spirit and purpose of the Christian Endeavor movement.

Christian Endeavor emphasizes loyalty to Christ. Members are encouraged to practice private worship and to engage in the daily reading of the Bible. Every society is loyal to the church of which it is a part. The society proves its loyalty to the faithfully supporting the work of the minister in all his efforts to build up ''the Body of Christ.'' (The statements in this paragraph may be used as topics for short talks.)

The Discussion Period—

1. Christ is the Head of the Church. (One of the cardinal principles of the Christian Church.)

2. What is meant by ''One Body in Christ?''

3. What assurance do we have of Christ's abiding presence?

S. E. M.

THREE MEN.

(Continued from page 2.)

brought a young man over and introduced him as ''Rev. Johnston L. Griffin, our new pastor.''

One can never realize what a minister means to a church unless he has experienced having to work without one. Rev. Griffin is a senior at Elon and will graduate in May. Already he has taken a keen interest in his work here. In his sermon this morning he mentioned that the first thing he did upon arriving in Chapel Hill on Saturday afternoon was to stop by to see the Church—just to go inside and look around. Rev. Griffin seems to be very proud of his new pastorate and several members of his congregation told me, just this morning, that they are very proud of their new minister. The attendance has already doubled and it looks as if we really mean business.

MARGARET EARP.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AFFIRMS HIS DEITY.

Lesson VI—February 7, 1943.

Golden Text: *"He that hath seen me hath seen the Father."*—John 14:9.

Lesson: John 8:12-59.

Devotional Reading: Philippians 2:1-11.

The Scripture lesson for today reveals an ugly side of human nature. The Scribes and Pharisees do not appear in a very attractive light. They are quarrelsome, captious, critical, cynical. One gets the impression that they were men who saw the light but were not willing to walk in the light. They were not trying to find the truth, but to win an argument. They were not trying to learn a new way of life but to justify themselves in their old way of life. So many arguments about religion are like that. All too often we try to justify our ways rather than to obey the implications of a new truth.

The Light of the World.

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Previously Jesus had asserted this same claim. He was the Light of the world, the light that lighteth every man that cometh into the world. Everything takes on new meaning when seen in the light of Jesus Christ, the Light of the world. He sheds new light on the character and conduct of God, on the nature and destiny of man, on the nature of sin, on the meaning of suffering, on the nature of the life after death. He sheds light on the pathway of life, and those who walk in fellowship with Him need not walk in darkness. Indeed to walk in the dark with Him is better than to walk in the light alone. There is such a thing as guidance. If any man will to do he shall know.

Christ's Witness to Himself.

There is not the slightest taint of boasting anywhere in the life of Christ. He was the humblest of men. But he did not hesitate to speak out when the occasion demanded. He again and again asserted that He was the Son of God, that He and the Father were one, that the Spirit of God dwelt in him. He intimated that the works that He did bore witness to His unique nature and His unique relation to the Father. Christ is His own witness to what is called His Deity. And there were many who believed on Him because of this simple, sincere witness.

Christ's Oneness With the Father.

"He that sent me is with me; he hath not left me alone; for I do always the things that please him." That was the secret of his intimate and unbroken fellowship with His Father. He lived in absolute communion with, because he lived in absolute obedience to, His Father. Sin breaks the relationship between God and us. There was no break in the life of Jesus because there was no sin. At every moment he was in good standing with God. Because of our weakness or our wilfulness we sin, and we do not always have the sense of the presence of God with us.

True Freedom.

"And ye shall know the truth, and the truth shall set you free." There are those who boast of their freedom who are abject slaves. On the other hand there are those who are in forms of bondage and still are free. "Stone walls do not a prison make." The man who does as he likes, for instance, will soon become the slave of his likes. Paul and Silas in prison were of all men most free. And the scribes and Pharisees, free in one sense were of all men most in bondage.

The truth sets men free. How do the forces of evil and the workers of iniquity fear truth! And even the Church has at times kept the truth from the people. The first men who tried to give the Bible to the people in their own language often paid the penalty of their lives for thus giving the people the truth.

It is to be noted that Jesus says that as we abide in his word, that we are his disciples and then we shall know the truth and that truth will set us free. The history of mankind is in one sense the story of the search for truth, the truth that sets men free. But it is not freedom to do as one pleases, but freedom under and within law.

True Bondage.

"We are Abraham's seed and have never been in bondage to any man." It was stretching the truth anyway, for the Jewish people had been in bondage to first one and then another great nation. But perhaps these blind critics meant that they personally had never been in bondage to any man. Well they were in bondage to themselves, they were the slaves of bigotry and prejudice and selfishness and pride, slaves of their own ignorance and selfishness. Jesus said that the man who commits sin is the bond slave or the bond servant of sin. Sin has blinding, blighting, but also binding power.

Freedom in Christ.

"If the Son shall set you free ye shall be free indeed." There is liberty in bondage to Christ. He has power to break the fetters of sin and set men free. Paul wrote about the "liberty wherewith Christ sets men free." Through obedience to and faith in Christ, men can find freedom that is true liberty.

Force as an Argument.

"They took up stones therefore to cast at him." They could not meet the truth of his words with truth so they turned to force. This has been the way of the Church all too often. The apostles were stoned and beaten and imprisoned because their enemies could not meet the truth they proclaimed.

ELON COLLEGE DAY.

(Continued from page 6.)

shall have been entirely removed, I am sure that the constituency will be happy to provide for the inevitable deficit in the operating expenses of the college. Surely when our boys give their time, abilities, and we fear their lives for our country, and her free institutions, we should be glad to give a part of our money to keep their college and our college open and able to continue its program of instruction until they return. It is our opportunity and privilege to "keep the home fires burning" on our altar of Christian education "until the boys come home."

College Day affords the opportunity to place these facts before our people and lay the needs of the college on their hearts. The majority of our constituency have more money than usual. Shall we pull down our old barns and build greater ones and say to ourselves, "We shall use the increased income of these tragic days to improve our material situations, increase our bank accounts and multiply our holdings," or shall we say, "By the guidance of the Spirit, we shall divide our living that the church and her institutions may make greater contributions than ever that in the midst of these chaotic conditions the Kingdom of God in its fullness may come in the earth?"

L. E. Smith.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Is It Raining, Little Flower.

"A cheerful heart hath a continual feast."—Prov. 15:15.

Is it raining, little flower?
Be glad of rain!
Too much sun would wither thee;
'Twill shine again.
The sky is very black, 'tis true,
But just behind it shines the blue.

Art thou weary, tender heart?
Be glad of pain!
In sorrow sweetest things will grow,
As flowers in rain.
God watches—and thou wilt have sun,
When clouds their perfect work have
done—*A. A. Proctor.*

Pray for the vision to see the good of sorrows and sufferings.

TUESDAY.

Another Christian Grace.

"A faithful spirit concealeth a matter."—Prov. 11:12.

How often has my father said to me, "be careful of whom you speak, to whom you speak, how, when, and where." Now you are asked to take your Bible and please read the following passages: Lev. 9:16; Prov. 16:28; Prov. 26: 20-22; Ps. 15:23; Jas. 1:26; 3:5; Col. 4:6.

Prayer—Our Father, we love Thee. We would put our arms about Thy neck and nestle our souls to Thy bosom. We are unworthy because we have fallen short of Thine own grace for us. But make us worthy this day. *Amen.*

WEDNESDAY.

To You Church Workers.

"Gather unto me seventy men of the elders of Israel."—Read Numbers 11:16, 17.

This was the first Mosaic form of government. It emanated entirely from God and before the Tabernacle of the Lord for service to the people. This later resulted in their asking for a king, but, laying that aside, the function of the church in its service to the people is still the same, and from Him we may draw our strength and inspiration to serve the people for His glory.

Prayer—Our Father, who art the ruler of hearts still, rule over ours, and use us for Thy service. *Amen.*

THURSDAY.

A Dependable Grace.

"The Lord will give grace and glory; no good thing will be withheld from them that walk uprightly."—Ps. 84:11.

This reminds us that "the path of the righteous is as the shining light that shineth more and more unto the perfect day," and that every soul who walks this path "appeareth before God in Zion."

Prayer—Our Father, Thou art our light from whom cometh grace and glory. We know that "no good thing wilt Thou withhold from us," if we walk the shining way. We give ourselves to Thee. Help us to be faithful. *Amen.*

FRIDAY.

Gratitude Both for the Living and the Dead.

"Blessed be he of the Lord who hath not left off his kindness to the living and the dead."—Ruth 2:19, 20.

Boaz was kind to Ruth because of previous friendships by those who were long since loved and lost. David sought to do some one a favor because of his deceased friend Jonathan.

"There is a friend that sticketh closer than a brother." He was, and is, and ever shall be "the same yesterday, today and forever." "What shall we render Him for all His benefits toward us? We will take of the cup of salvation and call upon the name of the Lord."

Prayer—O Lord, we will walk humbly with Thee this day and forever. Grant unto us the courage and the strength to do so. *Amen.*

SATURDAY.

Mutual Love Between God and Us.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."—Matt. 5:16.

True Christians constantly share in the life of Christ; therefore Christ is in them and is communicated by them to others. This means that in Christ we develop a heavenly pattern of a superior character which emanates from us in an influence upon others for good.

It is the loving and quiet way of life that most people love most and by this they are awakened themselves to glorify God. Let us examine ourselves and see how we stack up with this.

Prayer—Our Father, grant that we may be filled with Thy Spirit, through Jesus Christ our Lord and then we know we shall fulfil Thy laws of love and salvation for our fellowman. *Amen.*

SUNDAY.

It has been said that "Christian Personality is developed through obedience to the laws of the Spirit," one of which is to contemplate the good and the beauty of Sabbath observance according to His word. What one thinks or fails to think about this will effect his personality for good or ill. What is it to be with us?

PEACE WORTH FIGHTING FOR.

(Continued from page 5.)

ard of living for all people only by invoking the message of the Bible and the doctrines taught by Jefferson, Madison and Lincoln as they created, perfected and preserved the democracy of the United States.

To save our own precious democracy, we must make it available for other people as fast as they are ready for it. America was not meant to live for herself alone, but to be a torch of hope for the whole world. America, to preserve her freedom and prevent her own misery, must cooperate with the other United Nations to raise the standard of living of the whole world and insure a just and lasting peace. To do so is practical politics, sound economics, and true religion. The post-war world will open to youth returning from the battlefields the greatest disappointment or the greatest opportunity which any generation has had. It all depends upon our faith and our resolve to bring a peace worth fighting for.

CHILDREN'S PAGE.

(Continued from page 7.)

him and she helped him roll it up. But on the way he kept wondering if the other children would care about what he could do. Suppose they should laugh at him and say, "That Novo!" The lonely, frightened feeling came back.

It had taken him so long to make himself ready today that he found school already begun. He took off his coat and hat, in the cloak-room, and stood still, wishing he need not go in before his class. Voices came to him clearly. The door was open. The class was making plans for a Fair. The frightened, stuttering feeling suddenly grew worse, for he heard the words that he dreaded most of all, "That Novo," a child was saying, "he can't do anything." Novo was so still he hardly breathed. He heard Miss Meylink, say, "Everybody can do something."

"Well, then, why doesn't he show he can?" a child asked, and the teacher answered, "We haven't made Novo feel that he belongs yet. The minute he does, you'll see what he can do. I often think," Miss Meylink went on, "that he must feel as my father did when he came to this country as a little boy." Novo was listening hard now. Miss Meylink's father had come to this country as a little boy! Then her family had come from another land, just as Novo and his mother had! He was glad he had learned so much English for he could understand now.

"My father often told me," she was saying, "how like an outsider he felt. He could speak no English, and he wore long full trousers, which were tight around the ankles. He even wore wooden shoes, which the other children thought very funny. But they did not laugh at him long, for he and his Dutch father, my grandfather had a great deal to give to this country. They built a great dairy farm, and showed other farmers a new way to bring water to their farm lands which my people had learned in the old country. And when my father grew up he loved his new country so much he started a school to train boys to be better farmers here. Yet, when he first came, the other children thought he could not do anything."

Miss Meylink stopped. "That's just what we said about Novo," said a voice that was Marion's. Everything was quiet for a moment. Then a voice that was Joseph's said, "That he was only eight years old when he was like my father, too. He told me came to America, and he couldn't make out what people were saying, so all the children thought he was dumb. He said it made him act even dumber, just trying to talk to them. He said he wanted to go back where people could understand him. But it's a good thing for America that people like him come here and stay, because now he works in a laboratory and discovers things that help everybody to keep well. Say, do you s'pose we make Novo feel dumb?"

Novo hardly heard that question. He was too surprised to find that Joseph's family, too, had once belonged to another country. Then his mother's words came to him: "America is made up of people from other lands who bring their gifts and ideas to her." Slowly he walked through the cloak-room door.

"Here's Novo now," Joseph said, jumping up and going toward him, and Marion who sat next to him said excitedly, "We're going to have a Fair, Novo, an 'All-Nations Fair.' To show how all kinds of people help to make America interesting, because everybody brings something different that he can do. What can you do, Novo, that will be like a present from your country? Oh dear, I forgot you can't understand!" "I do understand," said Novo quite clearly—and all were surprised that he did not stutter—"I can paint." He unrolled the big picture. "Why, Novo!" the children exclaimed, "We didn't know you could paint! Could you paint a big one for the back of our Fair?"

"Yes, I could," and pulling from his pocket a chubby bear, a rabbit, a squirrel and a kitten, "I can make animals, too, with my knife, we shall have a whole forest full, yes? Your clay ones and my wooden ones, and sell them for the Red Cross?" The children were delighted.

"Oh, Novo, what good ideas you have!" Charles said, and when Mary added, "Isn't it lucky that you came here, Novo, you can do so much!" He knew that never again would he have that lonely, frightened feeling here. He "belonged" now.

* * *

After the Story: A moment of silence.

Leader: "Let us think for a moment about our country. Between our thoughts Miss M.... will play a chord and then we can sing 'America, America, God shed His grace on thee. . . . '"

Leader: "We are proud of our country. We love the good things about it. We are sorry about the bad things. We know there are many children here who are lonely and need friends to help them."

Chord: Refrain (sung) of America, America, etc.

Leader: Prayer for the peoples that make up our great American family.

Song Response: "Lord, I Want to Be More Loving."

BURLINGTON CHURCH.

(Continued from page 9.)

is chairman of the Board of Trustees at the Christian Orphanage and a member of the Board of Trustees of Elon College as are Mr. Clyde Gordon, Mr. J. H. McEwen, Dr. C. W. McPherson, Mr. D. R. Fonville and the pastor. Mr. J. H. McEwen and Mrs. W. R. Sellars are also members of the Board of Trustees of the Orphanage. Mr. Clyde Gordon, a rather new member of the Church, served loyally in the interest of the Elon All-or-Nothing Campaign and is chairman of the Burlington Welfare Department.

In other years the name of W. K. Holt (Kirk Holt) was well known throughout the Convention by reason of his interest in the Orphanage and his participation in Convention affairs. This year Mr. W. K. Holt, Jr., serves as superintendent of the Sunday School.

J. H. Lightbourne.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Christian Orphanage has its troubles too. On Thursday morning, January 28, we were greeted with a freezing cold rain which had completely wrapped the trees and the shrubbery in a coat of sleet. It kept raining slowly and the icy mantel on the trees and wires grew thicker and heavier. The limbs on the trees began to crash and fall to the ground. Some fell across the telephone wires and put our telephone out of commission and cut us off from the outside world. Others fell across the power lines which broke the wires leaving us without power to run the stokers and the pumps which cut off our water supply and our heat and lights. For two days and nights we had no lights except candle light, no heat except a fire place, and no water at all in two of our buildings except what we hauled from the other buildings where we had a small quantity.

Think of a large group of children in a building without water, heat or lights and the weather below freezing and you can imagine what we had to go through with for those two days and nights. I hardly think the writer was ever happier to see the lights flash on than he was late Friday afternoon when the crew got the wires back together and turned on the current. It meant so much to us: those stokers would be running again, the pumps would be working, and there would be light in all the buildings and there would be warmth and comfort again. We don't know how to appreciate good health until we lose it, and we don't fully know the value of heat, light and water until they are suddenly taken away from us. It teaches us that we are fully dependent on the Lord for all our blessings. He can take them from us and show us how dependent we are on Him. He can restore them and show us His great love for us. We should always be thankful for the blessings the Good Master gives us from day to day.

CHAS. D. JOHNSTON.

REPORT FOR FEBRUARY 4, 1943.

Amount brought forward	$1,113.76	
Sunday School Offerings.		
Eastern N. C. Conference:		
Henderson	$ 8.51	
Beulah	3.30	
Christian Chapel	2.00	
New Hope	2.86	
Plymouth	11.14	
Pope's Chapel	4.50	
Christian Light Church	3.50	
Sunday School	1.70	
		37.51
N. C. and Va. Conference:		
Hines' Chapel	$ 6.00	
Women's Mis. Society	4.00	
		10.00
Western N. C. Conference:		
Asheboro	$11.00	
Needham's Grove	3.40	
Hanks' Chapel	9.25	
Randleman	7.81	
		31.46
Eastern Va. Conference:		
Mt. Carmel	$ 8.11	
Liberty Spring, B. Johnson Class	1.00	
		9.11
Valley Va. Cent. Conference:		
Winchester	$ 8.50	
Mayland	3.32	
Linville	9.55	
New Hope	1.58	
		22.95
Special Offerings.		
Mrs. W. F. Lawrence for shoes for Gladys Kinton	$ 3.00	
K. P. Goodwin	12.00	
J. W. Baber	20.00	
Social Security for Faulkner children	38.28	
Cash	3.60	
Mrs. Henry Bailey for shoes for Patsy Allen	3.00	
		79.88
Alabama Conference:		
Pisgah	$ 2.56	
New Hope	2.18	
		4.74
Delayed Thanksgiving Offering.		
Eastern N. C. Conference:		
Lee's Chapel		2.50
Eastern Va. Conference:		
Union (South.)		7.00
Valley Va. Cent. Conference:		
New Hope		8.00
Total for the week		$ 213.15
Grant Total		$1,326.91

A Debt-Free Elon!

No--Not Yet! But--
You Can Still Do Something About It!

$3,000
Needed This Week!

Sit down as soon as you have read this and write your check for as large amount as you can spare. It will only cost you three of every four dollars you send. Uncle Sam, as bad as he needs money, will reimburse you for the rest—maybe even more. If every Sun subscriber who can will add his bit, then we know that another goal will have been reached. We want to issue a special Elon College Number soon and we want to issue it for a debt-free Elon. The Sun urges you to act now. Send your contribution to

LEON EDGAR SMITH, President

Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

FRANK E. PARKER.

At a meeting of the Ladies Aid Society of Cypress Chapel Christian Church, the following Resolutions were adopted:

Whereas, Our Heavenly Father in His wisdom has seen fit to take unto himself our friend and member, Frank E. Parker;

Whereas, Frank E. Parker has been a member of the Ladies Aid Society of Cypress Chapel Christian Church and served loyally and faithfully;

Whereas, His happiness and pleasure in life was founded in unselfish service and help to others;

Whereas, His greatest achievements in life, the one perhaps that gave him the most instant reputation, is the eulogy written by James Henry Leigh Hunt, 1784, entitled "Abou Ben Adhem" often quoted in part by Mr. Parker as a pattern of life:

An Angel writing in a Book of Gold.
"What writest thou?"

The Angel answered, "The names of those who love the Lord."

"Then write me as one that loves his fellow-men."

The Angel wrote, and vanished, the next night, the Angel came again, and showed the names, whom the love of God had blessed;

And lo, Ben Adhem's name led all the rest.

Whereas, his life has been an inspiration and noble example of citizenship;

Now Therefore, Be It Resolved: The Ladies Aid Society of Cypress Chapel Christian Church, that we, through this resolution, express our grateful appreciation of this valued life of our departed friend, for his unselfish service and deepest and sincerest sympathy for his bereaved family.

Be it further resolved that a copy of this resolution be sent to the bereaved family of the deceased and a copy be spread upon the minutes of this society and a copy be sent to The Christian Sun.

Mrs. G. C. MANN,
Mrs R. E. BRITTLE,
Mrs. V. B. HARRELL,
Committee.

JOHN W. BAGE.

On September 30, 1942, our Heavenly Father in His great Wisdom called from our midst our beloved brother, Mr. John W. Bage.

The Dendron Congregational Christian Church of which he was a member desires to record our sorrow in his passing and to express our appreciation for his life among us.

Therefore Be It Resolved:

First, That our loss is his eternal gain, and we bow in humble submission to God's will;

Second, That we extend our heartfelt sympathy to his family and commend them to God whose grace is sufficient for them;

Third, That we ever hold his friendship in warm remembrance;

Fourth, That a copy of these resolutions be sent the bereaved family, a copy to The Christian Sun, for publication, and a copy recorded in the minutes of the Church.

Mrs. L. T. WILLIAMS,
Mrs. THURMAN WILLIAMS,
Mrs. GARLAND SPRATLEY,
Committee.

GEORGE FRANKLIN WHITLEY.

Whereas, God in His infinite love has seen fit to call to his reward our brother and co-worker, George Franklin Whitley, and, we as a church, and individuals desire to record our appreciation and sorrows in our loss,

Therefore, Be It Resolved:

First, That the Isle of Wight Christian Church of which he was a member and co-worker, has lost one for whom they mourn,

Second, That we extend to the family our heartfelt sympathy and earnest prayer that God's blessings may fall upon their sad hearts and give them comfort,

Third, That a copy of these resolutions be sent to the bereaved family, one spread upon the church records, and a copy be sent to The Christian Sun for publication.

Mrs. W. J. DARDEN,
Mrs. B. B. BARKER,
Mrs. W. E. WILLS,
Committee.

L. HOMER WHITLEY.

Whereas, God in His infinite love has seen fit to call to his reward, our brother and co-worker, L. Homer Whitley, and, we as a church and individuals desire to record our appreciations and sorrows in our loss,

Therefore, Be It Resolved:

First, That the Isle of Wight Christian Church of which he was a member and co-worker, has lost one for whom they mourn,

Second, That we extend to the family our heartfelt sympathy and earnest prayer, that God's blessings may fall upon their sad hearts and give them comfort,

Third, That a copy of these resolutions be sent to the bereaved family, one spread upon the church record, and a copy be sent to The Christian Sun for publication.

Mrs. W. J. DARDEN,
Mrs. B. B. BARKER,
Mrs. W. E. WILLS,
Committee.

MRS. ELLA BRINKLEY.

On the 6th day of December, 1942, was a sad day for the Ladies Aid Society of Cypress Chapel Christian Church, for on that day Mrs. Lelia Brinkley, the faithful wife of Mr. A. L. Brinkley of Nansemond County, Virginia, was called from her happy home on earth to a happier home in Heaven.

The 8th day filled Cypress Chapel Church with a great and sympathetic congregation, where flowers and music, scripture and prayers, mingled in spiritual harmony, with the spirit of her life and the devotion of her loved ones, who sorrow not as those without hope, for after a life well spent in service for others, she rests from her labors and is receiving her reward. Only those who have been through troubles can behold the beautiful sunshine in its glory. These are the ones who appreciate the wisdom and goodness of God.

We therefore, hereby express our sympathy and loss in words, that imperfectly picture our real feelings.

First, That as wife and mother, as friend and Christian, as church worker, when her health permitted, all the relations she filled, suffer a great loss in her departure,

Second, That as a member of our society, she was willing and faithful to perform any task that claimed her services,

Third, That we offer the sincere condolences of our heart to the solely bereaved family. We realize in such a case, it is useless to attempt consolation. A higher power can alone assuage your grief and strengthen you to bear your bereavement. You will, we know, even in the darkest hour of affliction, that it is our privilege not to "Sorrow a those without hope;" but to be able to look forward with confidence to a reunion with those we love, in another and better world.

Be it further resolved that a copy of this resolution be sent to the family of the deceased and a copy be spread upon the minutes of this society, and a copy be sent to The Christian Sun for publication.

Mrs. WESLEY BRINKLEY,
Mrs. FLOYD BRINKLEY,
Mrs. V. B. HARRELL,
Committee.

Honor each teacher, and department superintendent, in your Sunday School with a subscription to your church paper, THE CHRISTIAN SUN. Let the Sunday School pay for this just as it does other materials for the teachers in the Sunday School.

Agents of Charity

By DOUGLAS HORTON.

There was Leo who sometimes also presented himself as Ray, and sometimes as Willie, forgetting what name he had given me on previous occasions. He tried no end of different techniques, sometimes asking me for money for a cup of coffee, sometimes for $17.00 carfare to get him to Denver. The pupils of his eyes revealed his acquaintance with drugs. Once when we asked him to wash the windows in the church office, he ran off and pawned the chamois.

There was Mr. Watkins, a gentleman of the old school, somewhat frayed. He specialized on young ministers, telling them the story of the accident which took his wife's life in words so dramatic as to have melted a heart of adamant. I left him sitting in the office and went outside to telephone my neighboring minister. "That man!" exclaimed my friend, "I just lent him twenty dollars."

There was the recent convert to Christianity from Islam whom I found addressing our young people's meeting. He had come in, enjoyed supper with the group, and then asked to say a few words. He was going back as a missionary to Egypt. Tears were streaming down his cheeks as he asked them for a contribution to this cause. The only difficulty was that Bob Giffen, who had just returned from living in Egypt, was in the audience and couldn't seem to place the towns nor the people the prospective St. Paul talked about.

There were Bill and Bob, who roomed together, one of whom never came to see me unless he was sober, the other of whom never did so unless he was drunk. All they wanted was work—never money. They didn't believe honest men ought to beg. But when we put a mop in the hands of either one to touch up the hallways in the church, we for the first time had illustrated to us in languorous completeness the meaning of slow motion. Bill was nothing if not human: one of the last times I ever saw him was when the Chicago Exposition was closing. He came rushing up to my doorstep and said "Hey Doc, lend me fifty cents will you? This is the last night of the Fair and I want to go down and raise hell."

One of the most interesting was Mrs. ...., who belonged to a well-known family in Boston, a charming little lady. Her story was plausibility itself—and why shouldn't it be after she had told it, with constant improvements, to five hundred ministers? If one gave the lady something, he would receive a check for the amount in two or three days from the lady's relatives. Begging for money just happened to be her mania.

After about thirty years in the ministry, I must warn my young contemporaries of the cloth that no stranger has ever come to me and asked for money who later proved to be honest. Playing the confidence game at parsonage doors is an ancient profession to which beggars young and old and of both sexes devote themselves.

A good way to meet the racket is for the ministers of a community to appoint the most hard-boiled among them as their charitable agent, sending all panhandlers to him as soon as they begin their story. That in itself robs them of the possibility of going the rounds. If then the "charitable agent" can devise a way of getting their name and local address and putting them off until the next day, he will be rid of them, for not one of them will risk the possibility of being looked up. But what a drab world without them!

The CHRISTIAN SUN

HISTORICAL ... Southern Convention of Congregational Christian ...

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, FEBRUARY 11, 1943. NUMBER 6.

Mrs B F Frank 12-1-43

A Litany of Brotherhood

Minister: Our Father which art in heaven,
People: God and Father of Jesus Christ.
Minister: Love that enfolds and seeks us,
People: Thee we adore.
Minister: In a new understanding that as Thy children all men are brethren; in our learning to live as Thy sons; in the enlargement of our understanding; in our patience, endurance, and hope; in our growing likeness to the mind of Christ,
People: Hallowed be Thy name.
Minister: In the assurance to all nations of their right to life and freedom; in the recognition of the rights of minorities; in the opening of springs of mercy and compassion,
People: Thy kingdom come.
Minister: In the restoring and perfecting of the world Thou hast created; in the affirmation of righteousness; in the growth of understanding, harmony and unity,
People: Thy will be done on earth.
Minister: Thou, who hast made us men, so that we live not by bread alone but by Thy Word, teach us our oneness with those by whose labour our food is produced and brought across land and sea, and fill us with active pity for all who have not enough to eat,
People: Give us this day our daily bread.
Minister: Teach us to hate, as Thou dost hate, the cruelty of the oppressor, the contempt for truth, the corruption of the young, the pride and exploitations of our life, the cleavages and divisions in our social order,
People: Forgive us our trespasses as we forgive those who trespass against us.
Minister: Let us not be overcome by evil; let not hope die or courage fail; make us in all things more than conquerors, through Him that loved us,
People: Lead us not into temptation, but deliver us from evil.
Minister: Deliver us from hatred and vindictiveness, from all forms of self-deception, from the over-simplification of moral issues, from insensitiveness to human needs, and from reluctance to take responsibility,
People: For Thine is the Kingdom.
Minister: Assure us that neither life nor death can separate us from Thy love in Christ Jesus our Lord,
People: For Thine is the Power.
Minister: Thou art Sovereign Lord,
Sovereign over all the earth.
O Lord, in Thee have we trusted, let us never be confounded,
People: For Thine is the Glory, forever. Amen.

—Adapted from The Christian News-Letter, Oxford, Jan. 1941.

NEWS AND VIEWS

The Executive Committee of the Southern Convention is meeting this week at Elon College.

Chaplain H. E. Crutchfield is attending the school for Chaplains at Harvard University.

Listen to "Hymns of All Churches" program over NBC, 2:45 p.m., Monday through Thursday.

Rev. Tertius Van Dyke, son of the late Dr. Henry Van Dyke, has been appointed as dean of Hartford Theological Seminary.

Don't miss the next issue of The Christian Sun. You will be interested in the contents and will be glad for certain definite announcements.

All who wish to continue the good work of The Christian Sun, please raise your right hand, with a subscription in it! More people of our Southern Convention should read The Christsan Sun.

The Suffolk Christian Church and Sunday School has 83 men in the service of their country. Names of several of them with rank and address are printed in the Bulletin each week with request that members write them.

Dr. John Sutherland Bonnell of the Fifth Avenue Presbyterian Church, New York City, gave the Sprunt Lectures at Union Seminary, Richmond, last week. Dr. Bonnell speaks over the Blue network each Tuesday, 1:30-1:45 p.m.

A good way to help your Church, your Orphanage, your College, your Mission Board, your Board of Christian Education, your Board of Superannuation, and every other enterprise of your Church, would be to read The Christian Sun, and subscribe to it for a friend, too.

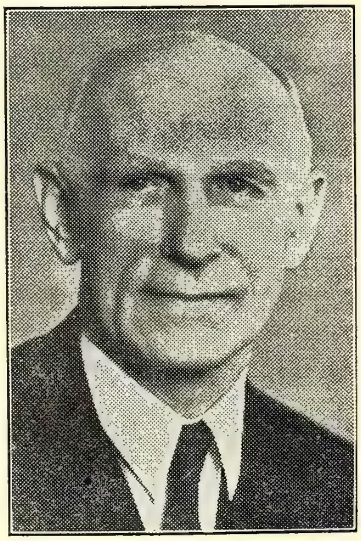
The twenty-first annual observance of Race Relations Sunday will take place in the churches of many denominations this Sunday, February 14. The general theme this year is "Interracial Brotherhood Through Christian Unity." Race Relations Sunday is an integral part of Brotherhood Month, the month of February.

SERMONS ON THE BOOK OF JOHN.

Rev. R. L. House, Richmond, is preaching two months from the Fourth Gospel. These sermons are progressive studies which coincide with and supplement the Sunday School lessons for the quarter. The following subjects are being used:

February—The Old and the New (Communion); The Remembrance (Communion); Human and Divine Nature; The Unquenchable Light; Victory in Advance; No Miracles, But—; Many Other Things That Jesus Did; Jesus' Three Loves.

March—The Bread of Life (Communion); The Water of Life (Communion); The Logos, or Word; The Door; The True Vine; The Light of the World; The Way; The Truth and the Life.



DR. FRANK C. LAUBACH.

Dr. Frank C. Laubach went to South America last October. He has been in Colombia, Ecuador, Bolivia, Peru, and is now in Brazil. He has been busy starting Literacy Campaigns and is pleased with the results achieved.

Dr. Laubach asks the prayers of the Christian people as he continues to serve the illiterate people of South America. He hopes to be back in May. Mrs. Laubach is living at Benton, Pa.

NOTICE.

The Piedmont Ministerial Association will meet at Elon College February 15. Subject "Expansion or Retrenchment in Church Work." A good program is planned. The Elon Student Ministerial Association is invited. Lunch in Elon dining hall together. Joe A. French.

ITEMS OF INTEREST.

Inquiries are coming in from prospective students as to entrance requirements, date of fall opening, etc.

President and Mrs. Smith entertained the senior class Friday evening, February 5, at a dinner and theatre party.

WANTED—Four boys to work on the college farm. They go to school three months and work three months. The college pays all regular expenses.

The Kappa Psi Nu college fraternity held its annual banquet at the King Cotton Hotel, Greensboro, N. C., Saturday February 6 at 6:30 in the evening.

Dr. H. K. Eversull, secretary of the Council of Churches, Cincinnati, and a member of the Board of Trustees, preached at the college Sunday morning at 11:00.

Jack Boone of the class of 1941 and Miss Joyce Black, a graduate of the Commercial Department of the college, were married Saturday afternoon, January 30, at 3:00 in the Reformed Church, Burlington, N. C.

Thursday, February 4, was designated as clean-up day for the college. Faculty and students had planned to donate their services in removing broken limbs and other accumulations on the campus, occasioned by the sleet storm. Rain prevented this work being done, but it will be done at a future date.

Funeral services for Rev. L. L. Wyrick, who lived at Elon College, were conducted from Apple's Chapel Church Wednesday afternoon, February 3, at 2:30 P. M. Services were conducted by Rev. J. L. Neese, pastor of the church, Rev. B. J. Earp of Albemarle, Rev. T. J. Green of Randolph County, and Rev. Frank Apple of Henderson, N. C.

J. R. Simpson, a former Elon Student, is in the Postal Division of the U. S. Army. He has been with the Army Post Office in San Francisco, California, since last June, and has recently been promoted to Staff Sergeant. J. R. is a brother of Mrs. E. W. Vickers, Elon College, and Mrs. E. R. McNeely, nee Miss Annie Simpson, class of 26. He is the youngest child of H. C. Simpson, Elon's first student.

News of the Southeast

Rev. Wm. T. Scott, *Associate Editor.*

FLORIDA NEWS.

Ft. Myers. Rev. Ernest G. Spinney reports that one of his members recently sponsored two broadcasts over the local radio station.

Pomona. A special Unit Plan Committee was authorized by the church at its annual meeting and a Unit will be raised for the Annuity Fund during 1943.

Mt. Dora. An Adult Bible Class has been started under the leadership of Mr. Frank E. Bridgman, a member of the Florida State Laymen's Committee.

New Port Richey. Though the number of winter visitors is cut considerably the church under the leadership of Rev. Floyd H. Andrus is having a good year. Book reviews given by Mr. Andrus have proven to be very popular. At a well attended watch night service he reviewed "Abundant Living," by E. Stanley Jones and as a result 15 of those present ordered copies of the book.

New Smyrna Beach. The Board of Trustees, at its monthly meeting held December 31, after carefully discussing the finances of the church, and realizing the need of systematic giving on the part of its members and friends, in order to meet the financial obligations of the year 1943, decided to adopt what is known as "The Joash Treasure Chest." The name is taken from an incident recorded in II Kings 12:1-12, where Jehoash or Joash, King of Judah, was anxious to see that due provision was made for the repair and maintenance of the House of the Lord. As a result of consultation with Jehoiada, the priest, a chest was taken, a hole bored in it, and it was placed beside the altar. Into this chest the money given for the House of the Lord was placed.

ALABAMA NEWS.

Rev. and Mrs. C. Carl Dollar of Lanett, Ala., announce the birth of a son, John Avent, on January 19.

Miss Marguerite Davison spent December and January in Massachusetts where she filled various speaking engagements. Because of the busy summer Miss Davison has made it a practice of taking her vacation in the winter.

Their many friends will regret to learn that illness has made it necessary for both Rev. M. L. Thrasher and Rev. W. H. Tillman to give up their work. For the past several years Mr. Thrasher has been minister of the Garden City, Mt. Creek and Mt. Olive churches. Since 1939 Mr. Tillman has been pastor of the Headland Parish, consisting of New Hope, Blackwoods, Christian Hills in Alabama and Bonifay in West Florida. We earnestly wish an early recovery for both of these faithful ministers.

Thorsby. The Annual Meeting of the church was held on January 13. The minister, Dr. Carl A. Polson, reported 7 adult members had been added since June 1, including two young married couples. A new Church School Class of 20 members has been organized and this class is sponsoring the project of securing 50 new hymnals. Ten new members have recently been added to the Pilgrim Fellowship. The A. T. Clark Class has sponsored improvements. Dr. Polson also reported that the church voted to endeavor to add $210 to the minister's salary.

Pilgrim. On the return of Dr. Dycer to his pulpit last August, restored to health, in gratitude to God, we members of Pilgrim Congregational Church, by a unanimous vote, passed some resolutions which closed with this pledge:

"Because of these great blessings we members of Pilgrim Congregational Church, on this day pledge to God and to our pastor, Dr. Dycer, our united loyalty and cooperation in this work that lies ahead."

That pledge has been kept. Under the leadership of Dr. Dycer, we have gone forward in such a splendid way that we now stand on a firmer foundation than ever before including our finances. Every member deserves credit for such spendid cooperation in closing our 1942 church year.

GEORGIA NEWS.

Crest, Hebron. Has recently organized a Woman's Missionary Society and elected officers for same.

Macedonia Parish. After serving 19 years in other churches, Rev. Samuel M. Penn is happily at work in Macedonia Parish. Mr. Penn reports a hopeful outlook for the future.

Demorest, Union. The music for the morning services of the church is furnished by the Department of Music of Piedmont College and the Vesper Service is a cooperation between the College and the Churches of the Community.

Columbus, United. The dedication of the new additions to the church was held on Wednesday night, January 20, by Chaplain Hasty. A goodly number, a grand dinner, and a splendid dedication were reported.

Rev. J. N. Rumph of Phenix City, Fla., Rev. R. J. Ellerbe and a number of army men and their wives were present. Music was rendered by Mrs. Charles York and Mrs. Books, both service men's wives.

Rev. R. J. Booth has submitted his resignation to the church as minister but no successor has as yet been selected.

TENNESSEE NEWS.

Daisy. The Boy Scout Troop is being organized. The church cooperates in monthly union services with the other churches of the village.

Chattanooga, Union. Young people cooperate in the program at Union Church every Sunday evening which begins with a picnic supper, followed by games and a closing Devotional Service.

Crossville, First. The church is maintaining a series of open house nights to which soldiers are invited and every Tuesday from 30 to 40 of the men are invited for dinner in the homes. Following the dinner the church sponsors a varied program in charge of various groups from the church and Pleasant Hill Academy.

Chattanooga, Pilgrim. The pastor, Rev. Alfred W. Hurst, is conducting a series of lectures on Sunday morning on the History and Principles of the Congregational Christian Church. These are intended primarily for the adult members of the church. The list includes: The Pilgrim Fathers Started Something; Congregational Contributions to the American Way of Life; Our Pilgrim Heritage; What do Congregational Christians Believe?; Basis of Membership in a Congregational Christian Church; An Inclusive Church; Bearers of the Light.

THE EDITOR'S MESSAGE

PHILIP THE MISSIONARY EVANGELIST.

Philip, the deacon and evangelist, not the Apostle, is sometimes referred to as The evangelist of the New Testament. His method of personal evangelism offers a striking and instructive contrast to the mass method employed by Peter on the day of Pentecost. There is vast encouragement here for the minister or layman who may be distressed by his inability to sway the masses. The evangelist of the New Testament was not a spell-binder. He was not a master of mass psychology. He did not cater to the multitude. He did not depend on a crowd for inspiration. But with the rarest economy of words and steps he simply won the logical person who was the most immediate. This method of evangelism has never been invalidated. It requires more consecration than elocution, more friendship than oratory, more devotion than dynamite.

Philip was an evangelist plus. He was not content to win only those of his family and race. He went into Samaria and through the projection of his method of personal evangelism was instrumental in winning the Ethiopian eunuch. Luke the universalist delights to record this victory in evangelism and race relations in the eighth chapter of the Acts. St. Luke doubtless had much intercourse with Philip, with whose liberal views he was in sympathy. This is the first example of a Negro-Gentile baptism. Luke carefully records this admission into that wider communion on which all races and all conditions stand on equality.

Did Philip jeopardize his ministerial or social standing when he occupied the same seat with the Negro eunuch? (Acts 8:31). Was this a breach of social etiquette, a violation of the Jim Crow law of Palestine? None of these considerations deterred Philip in fulfilling his Christian duty. The Ethiopian was promptly converted and baptized into the church. There was "nothing to hinder."

Fortunately, the early church recognized and utilized the sagacity of this missionary-evangelist. Philip became the first bishop of Asia Minor. The leadership of the early church was neither segmented nor regimented. It was gloriously liberated. The artificial barriers of race, the false distinction between home and foreign missions, the separate ministerial compartments for teachers, preachers and missionaries, these developments had not yet laid a restricting hand on the phenomenal progress of the early church. Who can view the total needs of the church today without sensing the need for a churchmanship commensurate with that of Philip the missionary evangelist? Race Relations Sunday is an appropriate time to ponder such a question.

OUR GERMAN FELLOWSHIP.

Sounds queer, doesn't it? How can that be when we are at war with Germany? The answer is given by Dr. Ernest M. Halliday of New York, General Secretary of the Church Extension Division of the Board of Home Missions.

"Rev. Conrad Saur, of Denver Colorado, has just been elected Pastor-at-Large among the German Congregational Christian Churches throughout North Dakota, South Dakota, Nebraska, Wyoming, Colorado, Montana, and the Pacific Northwest, by the Board of Home Missions of the Congregational Christian Churches, New York City. Mr. Sauer, who was pastor of the Denver German First Congregational Church, assumed his new post around January 15.

"Our German Congregational churches constitute by far the largest foreign speaking group in our fellowship," says Dr. Halliday. "In 1941, there were 192 congregations with a total membership of around 24,000 served by 95 pastors. Mr. Sauer has the unanimous support of the Executive Committee of the German General Conference as well as of the Board of Home Missions."

February is Brotherhood Month and many local observances will be held during the week of Washington's birthday, February 19-28. We are fighting, we believe, that the spirit of brotherhood which we prize in this country may be manifested here and by free men everywhere. It is our aim to extend such brotherhood earthwide which gives hope to all races and nations. This continuing German fellowship is an important achievement for our church and is a harbinger of victory for brotherhood throughout the world. The interesting history of this fellowship is given by Dr. Halliday:

"Back of the founding of these German churches in the United States lies a romantic tale of sturdy pioneering and courage. Most of the German Americans who founded them came not from Germany, but from Russia. They came, as did the Pilgrim Fathers to seek new homes in a land where economic, political and religious freedom would be given them.

"Back in the middle of the 18th century Catherine II of Russia offered special inducements to foreigners to settle along the Volga River in Southeastern Russia. German immigrants responded by the thousands. They found hardships of many sorts, but they also found freedom of religion.

"About 40 years later Emperor Alexander of Russia extended similar privileges along the northern shore of the Black Sea and other Germans migrated. But about a hundred years after the first settlements a change came over the Russian policy and the Czar decided that this German population must become Russian. He abrogated the special privileges and sought to absorb them. Many sailed at once for South America, some for Canada, and large numbers to the United States.

"German Congregationalism began in America as early as 1846. With the influx of the Germans from Russia the churches multiplied. Today is has its own organizations, department for missionary work, etc. The total benevelonce of these German Congregational Christian churches amounted during the last year to over $30,000." R. L. H.

A Well-Balanced Patriotism

By Rev. Charles H. Davis,

Pastor of the First Congregational Christian Church, Norfolk, Va.

Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's.—Luke 20: 25.

We read in the book of Nehemiah that the Hebrew, "cup-bearer-to-the-king," was sad because the walls of his native city were broken down, houses demolished, and the temple in ruins. With great emotion he asked the king for the privilege of restoring them. Permission was given and that ancient patriot went home, built Jerusalem's walls, repaired the houses and restored the temple of his God.

Our text gives the words of another whose love for His nation and His fellow men was never questioned. His was "A Balanced Patriotism."

Something in our nature absorbs our environment. Woven in and around our hearts are the scenes of our childhood. We may journey far, and stay long, yet how often those early scenes come to mind and there is great joy in returning to them if they remain unchanged, and sadness if we note their transformation or destruction. "Where'er I roam, whatever realms I see, my heart untrambeled fondly turns to thee." This land of ours gives all of us our living. As from our mother's breasts we were nourished, and in return give her our love and service, so does our sense of loyalty respond to the land of our home life. Here we live, play, go to school, go to church, and learn all we know of God—and of Christ. Here we fall in love and build our homes. We form ourselves into government, choose our presidents, representatives and all other necessary officers. Here we pay our taxes, and get more for our money than in any other expenditure of our lives. Now then, what is a citizen to do? That which is right. He will render to his Government the things that belong to it. Our nation has a right to claim our services.

Breathes there the man with soul so dead
Who never to himself has said,
This is my own, my native land.

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

A Debt We Can Never Pay.

Never in one short life can any citizen give to his nation an adequate return for all she gives to him. Never has America found her sons and daughters failing or faulting to give her their best, their all, their possessions, children, their lives, if she needed them. That spark of fire from ancient Tiber's banks has rekindled many a heart:

Then out spoke brave Horatius,
The Captain of the gate:
"To every man upon this earth
Death cometh, soon or late.
And how can man die better
Than facing fearful odds
For the ashes of his fathers
And the temples of his gods."

When we think of America, her earthly beauty, her resourcefulness, her open heart for all, her common schools, her free libraries, her equal suffrage, her freedom for religion, her democratic society (one needs only to read the names of the football players to be conscious of this democracy), it is then that our hearts swell with generous desire to give her anything, even all. There is no country like America!

Oh, it's home again, and home again,
America for me!
I want a ship that's westward bound
To plow the rolling sea,
To the blessed Land of Room Enough
Beyond the ocean bars,
Where the air is full of sunshine
And the flag is full of stars.

Our God Rightly Claims Our Service.

Back beyond man's memory; beyond history's dawn; beyond science's piercing eye; beyond the revelation of spade and shovel in ancient lands; back in the great dawn of the human race there was given man an element that draws him upward to his higher self from which he recognizes a Power of Life. From this Power he is conscious that he receives light, truth, knowledge, ideas of kindness, love and mercy. Thus he knows that there is a God, a supreme Being, above him, better than he is, who cares for him, who loves him. Man finds in God's truth a source of life and action. God becomes an authority, a Refuge, a daily Companion. Our parents loved this God, prayed to Him, worshiped Him.

Through Him the first fond prayers are said
Our lips of childhood frame;
The last low whispers of the dead
Are burdened with His name.

Into our lives by instinct, intuition and instruction our God is woven. He is the author of every good and perfect gift, back of every righteous decision, our moral and spiritual support, the strength of our courage, the light of our lives, the love of our hearts. We worship Him, we praise Him, we seek his gracious forgiveness of our sins, we look to Him for eternal life and the same wonderful blessings for our dear ones. With the Psalmist we say: "What shall I render to the Lord for all His benefits toward me?" Again, "How shall a young man cleanse his way? By taking heed thereto according to Thy law." Here is the highest satisfaction of life. He has a right to claim our obedience. Only as a man tries to live the great truths of God does he arrive to manhood and the condition of mind that brings peace and contentment. We do not always measure up to that standard, but we realize and accept it. We sometimes disobey, sometimes forget. He never forgets us and we return to Him with greater zeal.

This God revealed Himself to us in Jesus Christ.

There's not a friend like the lowly Jesus;
No, not one.
None else could heal all our soul's diseases;
No, not one.
There's not an hour that He is not near us;
No, not one.
No night so dark but His love can cheer us,
No, not one.

Jesus's Balanced Patriotism.

We encounter a demand for a balanced patriotism. This balance comes to some with great difficulty, and to others with ease. Here, you and I, are caught on the horns of a dilemma—two authorities claiming our devotion and service, which means our lives—our country on the one side, and our God on the other. We do not want to be untrue to our country, and we do not wish to be disobedient to our God. We are not the first ones to be so situated.

Jesus did not seem perplexed, neither did He hesitate. He said: "Render unto Caesar the things which be Caesar's, and unto God the things which be Bod's." There is no conflict. The one supplements the other, and both together make a balanced patriotism. Render unto your country the things that are hers, and unto God the things that are God's. Our Lord with supreme wisdom taught that there is no conflict in our position, but the possibility of a beautiful harmony, as in His own life. If the Roman government had suspected that Jesus was disloyal to the nation he would have been immediately put to death. To be sure He was killed, but not by the Roman nation, as a traitor.

Lincoln's Balanced Patriotism.

Abraham Lincoln believed in God and his country, and was loyal to

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

In a recent meeting of ministers in Suffolk it was reported that in a number of churches the congregations were larger after the order restricting the use of automobiles for pleasure became effective. The chief of police said: "There is so much improvement I personally wish the restrictions could be effective permanently." There have been fewer accidents and late driving at night has greatly decreased.

As to the church attendance the large increase is a distinct gain for the people. It may seem unpopular to advocate a decrease in pleasure driving. But it must be admitted that too many people have been wasteful of gasoline and cars by useless driving. Everyone is entitled to some pleasure, and the automobile has become the most popular means of finding certain types and forms of recreation. Some people have yielded to the impulse to ride in their cars until they are no longer content to spend much of their leisure time at home. Many farmers worked hard through the day and returned to their home at night to eat a hurried meal and bring out the car as soon as they could get ready to go. People in other occupations likewise, in normal times, and all over our land the pre-war attitude of the family was to burn the gas and let the car run up as many miles as time would permit. Under these restricted orders the family will discover that the home is a good place to live after all these years of rapid travel.

It will be a good time to re-build many deserted and broken homes. The homes remain—but something has been lost in recent years by the tendency to use them chiefly as a place to eat, sleep a few hours after being away until late at night, and get up in the morning to begin another round of working away from the family. Let the movies and the road house go for a season. Try living at home for awhile during the week days—and then go to church on Sunday. Many people will be surprised to learn how interesting and halpful the Sunday School and church services are in these trying days.

The United States has more well trained ministers and Sunday School teachers within its bounds than at any previous time in its history. And they are devoting much time and earnest consecration to their work every week of the year. People who fail to attend Sunday School and Church services regularly are missing something very vital to their present peace and future development. It may be that some of these war-time restrictions may be a blessing in disguise. Surely it will be well for every community if young and old establish a regular church going habit. If Christianity has no message for perplexed minds and no comfort for troubled hearts then humanity is facing a hopeless chaos. The Gospel of Jesus Christ offers the only hope for this age. "If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

Sunday Schools should greatly increase their enrollment this year. Church attendance should continue to increase. A deeper spiritual life, consecrated to the will of God, should be the goal of every man, woman and child. The future of the world will be determined by the character of the young people of this generation. Parents can do much to direct youth to the doors of the church by going themselves and by setting an example safe for them to follow. Go to Sunday School and church next Sunday.

I. W. Johnson.

THE COLLEGE FARM.

Certain colleges have been toying with the idea of a farm on which to produce vegetables, milk, meat, etc., for dining room requirements for many years. Some have succeeded in the effort and others have failed but even so, colleges continue to make the adventure.

Three years ago a newly found friend of Elon urged that we begin to produce the requirements for our dining room and that we use students to do the greater part of the work for which they would receive the major part of their college expenses. This friend through a sizable donation made it possible for us to acquire our first tract of land. Another friend very generously donated sufficient funds to buy a larger tract of land. Then the college acquired a tract of more than fifty acres adjoining the college town. For two years the farm has been in operation. The first year was profitable and the year that has recently closed was even more profitable.

There were no improvements useable on either of the tracts of land acquired by the college. It was necessary to build a house for the farm overseer, repair barns, build sheds, etc. At considerable expense the old house on the Atkinson farm was remodeled and made liveable for a tenant farmer. Farm equipment, tractors, tools, etc., had to be acquired. Mules, a dairy herd, and hogs were necessary for the conduct of a full farm program in the interest of the college. These all cost money. The farm, improvements, and equipment are easily worth $25,000. We owe less than $3,000 and are in a position to make the farm more profitable than ever provided we can secure labor. This is our one great problem. Our plan to use student labor on the farm has not worked out satisfactorily. A number of our boys have been drafted for war services and others have in these prosperous days become able to pay their college expenses. Surely there must be some boys throughout the country who are finishing high school at seventeen years of age who would like to go to college but are unable financially. The college is anxious to get in touch with such boys that it may be of help to them. This is a fine opportunity for young men to earn their way in college and at the same time render a service to the college and to their country in the time of need. Elon College is now operating on the quarter system which lends itself profitably to this kind of a program. The boys work one quarter and go to school the next. At the end of the first quarter their expenses are paid for two quarters. On a year round program the student will graduate in less than five years with all college expenses paid in full. Our third quarter begins March 8. The fourth quarter, June 2. These are excellent times for boys who want to work their way through college to enter. If you are interested or know of any one who might be interested in attending college on this plan, won't you please get in touch with us at once.

L. E. Smith.

Mr. Colclough reports that prospects for a student body for September are about as usual so far as girls are concerned, but, of course, there can be but few boys. Your help in securing students for Elon for the coming year will be greatly appreciated.

THE COLLEGE PERIOD.

There are only two more Sundays in the College Period. We are considerably behind what the offerings were last year at this date. The weather has not been so unfavorable as in other years. I am sure that many Sunday Schools and churches have received their offerings and that they will be coming in before the College Period closes. If you have not received an offering, won't you please do so. On account of reduced enrollment we are in great need of the assistance of the Sunday Schools and churches. We have done a fine thing in clearing the college of its debts and now we must do the next best thing and that is to keep it out of debt. The only way to keep it out of debt is to provide for payment of bills as they come in. The Sunday Schools and churches have been most cooperative and most helpful and we are as grateful as we could well be. We have a good report to make this week and we hope that next week will be even better:

Previously reported	$ 487.05
Churches.	
N. C. and Va. Conference:	
Burlington	10.00
Lynchburg	6.00
Monticello	2.63
Ingram	50.00
Eastern Va. Conference:	
Windsor	70.00
Rosemont	100.00
Sunday Schools.	
N. C. and Va. Conference:	
Palm Street, Greensboro	14.08
First, Greensboro	10.40
Ingram	4.73
Durham	15.30
Eastern Va. Conference:	
Windsor	6.22
Liberty Spring	11.00
Richmond	5.96
Oak Grove	1.20
Holy Neck	50.00
Union (S.)	2.60
Eastern N. C. Conference:	
Morrisville	3.10
Wake Chapel	6.00
Western N. C. Conference:	
Pleasant Ridge	4.30
Ether	2.10
Hanks' Chapel	3.74
Seagrove	3.63
Pleasant Hill	6.49
Needham's Grove	3.05
Va. Valley Conference:	
Linville	8.42
Leaksville	3.48
Newport	4.05
Anticch	4.76
Bethel	13.00
Grand Total	$ 913.29

The great pleasure of a dog is that you may make a fool of yourself with him and not only will he not scold you, but he will make a fool of himself, too.

—*Samuel Butler.*

FOR THE CHILDREN

This is World Brotherhood Month. Let us try to live for this month as if all men were our brothers. You say, "How impossible in a time like this!" I say nothing is impossible if one attempts the task with a spirit of love and the help of God.

Fellow Christians let us be careful how we speak before our children and the children of others whom we are entrusted to teach and guide. Are you the neighbor who when speaking of the Negro girl who came to help her each day, said, "Helen is very intelligent. She likes to read and borrows books from me to carry home with her. But she's just a 'Nigger'!"

Are you the stenographer who when taking dictation from a Social Service Worker, asked, "She's just a Negro. You aren't supposed to address a Negro with 'Miss' are you?" the Social Worker replied, "Well I do not know her intimately enough to say, 'Dear Mary'." Later when the Social Worker checked up to see how her assistant had addressed the letter to Miss Jones who was principal of a Negro school, she found the letter addressed to just "Mary Jones!"

Both of these women are members of churches. Churches whose founder and head is Christ! Is it fair to claim His name when we abuse it so?

You are right we can't act brotherly if we do not feel that way on the inside. Let us do some spring housecleaning. Sweep out the filth of hate and pray for God to fill us with His spirit of love. Let us return "good for evil;" "let us overcome evil with good!"

Sincerely,

DOROTHY TODD.

RAYS OF HOPE.

Mrs. Wisseman writes that the children of our Greensboro church have just finished a unit on "Japanese Evacuees in America." They made gifts to send to these children of crowded camps, which will help them to know that there are some little Americans who love them and want them to be happy in homes of their own. Mrs. Wisseman says that their next unit will be on Latin America. God speed you boys and girls! Isn't it fun to learn about our neighbors?

Miss Marshall writes that in addition to studying Missions through the Sunday School at Salem Church, the Juniors meet with her at her home two Saturdays each month to study Missions.

The Juniors of the Sanford Church School recently finished a project on "The Life and Teachings of Paul!" They presented their findings in a

(Continued on page 15.)

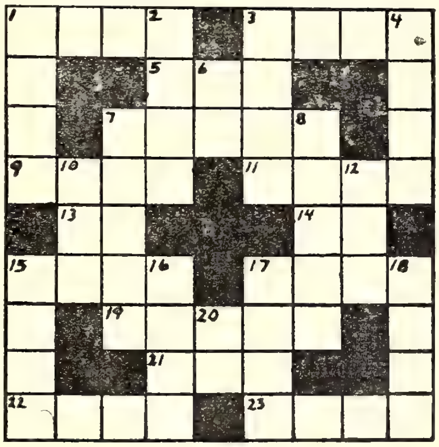
CROSSWORD PUZZLE.

ACROSS.

1. Descent or lineage.
3. A tribe having one common ancestor.
5. Every Third Order. (Abbr.)
7. Kinship; lineage. (Acts 17:26.)
9. Parts of body used for hearing.
11. A river in Egypt.
13. A prep. meaning forward.
14. Tellurium. (Abbr.)
15. Inclosed church seats.
17. Of, or near the ear.
19. A black man of African blood.
21. Rural Garden Association. (Abbr.)
22. Covering for a house.
23. How we should feel toward all of God's family.

DOWN.

1. A June flower.
2. Slippery fish.
3. Slang for Negro.
4. That by which one is called.
6. Adverb meaning into place.
7. Color of people of India.
8. Repeat; just the same!
10. Devoured.
12. In Hawaii, a wreath of flowers and leaves.
15. Without money.
16. A slave of the soil.
17. Spoken word.



18. Container for ice cream.
20. Good Gold. (Abbr.)

ANSWERS TO PREVIOUS PUZZLE.

Across—1. Harp; 3. Seek; 5. R.A.K.; 7. David; 9. Dory; 11. Song; 13. I.I. 14. I.E.; 15. Plea; 17. Know; 19. Sling; 21. Mae; 22. Yews; 23. Evil.

Down—1. Head; 2. Pray; 3. Skis; 4. King; 6. Av.; 7. Dries; 8. Doing; 10. Oil; 12. Neo; 15. Play; 16. Alms; 17. Knee; 18. Will; 20. Ia.

Missions
The World for Christ

RECRUITS ARE NEEDED.

By Dorothy P. Cushing.

The American Board of Commissioners for Foreign Missions, Boston, Mass., has just released a list of 40 immediate openings for Christian service overseas in Africa, China, the Near East and Western Europe for which they are seeking candidates. These posts must be filled by doctors, nurses, educators, ministers, religious and social workers.

The American Board, which represents the Congregational Christian Churches of the United States, will send as many as possible of these urgently needed career missionaries the moment they can secure travel permission from the Government.

"The war is creating situations at once difficult and of great promise. We look forward to a new American century interpreted in terms of Christian service. Our missions girdle the globe. Recruits are needed everywhere," says Dr. Fred Field Goodsell of Boston, Mass., Executive Vice-President of the American Board.

The call today in Christian service abroad is for "interpreters" and for "comrades." The American Board is urging the Christian youth of America to plan "to go into all parts of the world and build good will and Christian experience into the life and thought of the nations."

Some of the most desperately needed workers are: a woman doctor, a married man doctor and a nurse, all for Mt. Silinda, Southern Rhodesia, Africa; two married ministers for work among the Zulu churches and a married educator for Adams College, South Africa; two married ministers and a married doctor for work among the Ovimbundu people of West Africa.

For India there is needed a woman doctor and a nurse for the American Hospital for Women and Children in Madura. In Turkey, four three-year term teachers are needed, two for the American Boys' School at Talas, two for the American College at Tarsus, and a nurse for the Gaziantep Hospital, Turkey. Two married ministers are needed for the Mission of Fellowship in Western Europe to serve in connection with the World Council of Churches.

Other positions of immediate need for which sailings may not be possible until late in 1943 or 1944, include a woman doctor and a nurse, for Africa; one woman educator, a woman doctor, a married man doctor (who must be a surgeon) and a married social man worker, all for India; a married minister and nine women educators for Turkey and Syria.

The first requirement of any applicant for work under the American Board is Christian character and full commitment to Christ and His Way of life. The Board, as a rule, requires college or university graduation or its equivalent, plus professional courses with appropriate degrees. Health must be good and a certain amount of practical experience is highly desirable. Rarely are candidates over 30 years of age accepted.

Full information concerning any of these openings under the American Board may be secured by writing to Rev. Robert E. Chandler, Candidate Department, American Board, 14 Beacon Street, Boston, Mass.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 5, 1943.

Sunday Schools.

Bethlehem, Elon College, N. C.	$ 5.00
Ramseur, N. C.	12.00
Liberty Spring, Suffolk, Va.	5.00
Bethlehem, Suffolk, Va.	2.63
Oakland, Suffolk, Va.	10.00
First, Reidsville, N. C.	11.50
Henderson, N. C.	6.83
Mt. Gilead, Louisburg, N. C.	2.00
Morrisville, N. C.	2.50
Antioch (R.), Seagrove, N. C.	2.70
Waverly, Va.	4.00
Liberty, Nathalie, Va.	5.12
Union (S.), Franklin, Va.	5.97
Timber Ridge, Gore, Va.	2.51
Total	$ 77.76

Individuals and Churches.

Mt. Pleasant	2.55
Total for the week	$ 80.31
Previously acknowledged	10,048.09
Total since Sept. 1, 1942	$10,128.40

War Victims and Services.

Previously acknowledged	$ 989.24
Albemarle, N. C.	31.59
Young Ladies S. S. Class, Apple's Chapel, Gibsonville, N. C.	2.40
First, Burlington, N. C.	44.41
Oak Grove, Sunbury, N, C.	8.00
Damascus, Sunbury, N. C.	10.00
A Friend	5.00
Winston-Salem Church	7.15
Total War Victims and Serv.	$ 1,097.79

Gratefully,

Mattie Cox Parker,

Secretary.

SUNBURY MISSIONARY SOCIETY HAS 30TH ANNIVERSARY.

On Friday night, January 1, Mrs. R. L. Corbitt and Mrs. Rudolph Corbitt entertained the members of the Misssionary Society of Damascus Christian Church of Sunbury, N. C., at their home in honor of the thirtieth birthday of the society. After the members assembled the meeting was opened with the song "Sweeter as the Years Go By." Mrs. Walter Hafler read the Scripture and a New Year's message. Mrs. Almira Hinton then led the group in prayer. The history of the society from the time of its organization in 1912 by Mrs. W. E. MacClenny, who now lives in Suffolk, until the present time was read by Mrs. Arthur Hafler. After the history was read it was found that four of the charter members were present at the birthday party: Mrs. R. L. Corbitt, Miss Annie Lassiter, Mrs. J. E. Corbitt and Mrs. Cora Hafler. A collection was taken as a gift to the society, of a penny for each year of each person's age or any donation the members wished to make, and a very nice sum was realized. After singing "Tell Me the Story of Jesus" the meeting was dismissed with a prayer by Mrs. H. G. Pierce.

During the social hour which followed games were played and each person was asked to write a resolution for the New Year. These were put in a box and as they were drawn out and read it proved to be very interesting to guess who wrote them. As the social hour neared the end Miss Annie Lassiter, who has so faithfully looked after the finances of the society since its birth, in a most gracious manner presented to the president, Mrs. B. L. White, a sterling silver teaspoon in the lovely Rambler Rose pattern. Mrs. White in a few words expressed her appreciation for the gift. The guests were then invited into the dining room. The table was covered with a handsome lace cloth, the centerpiece being an arrangement of evergreens with pussy willow and white candles. At one end of the table was placed a lovely birthday cake with thirty candles. Mrs. Cora Hafler, the oldest member of the society, was asked to cut and serve the cake as the ice cream, nuts and candies were passed.

Those present were: Mrs. Cora Hafler, Mrs. Almira Hinton, Mrs. J. E. Corbitt, Mrs. J. M. Byrum, Mrs. A. U. Hafler, Mrs. H. G. Pierce, Mrs. John Gray, Mrs. R. L. Corbitt, Mrs. M. C. Byrum, Mrs. E. A. Johnson, Mrs. Walter Hafler, Mrs. Rudolph Corbitt, Mrs. J. S. Pierce, Mrs. B. L. White, Mrs. William Lassiter, Mrs. E. B. Winslow, and Misses Blanche Pierce, Annie Lassiter, Lucy Lassiter and Dorothy Lassiter.

CHILDREN'S WORK.

One of the duties of the Adult Missionary Society is to see that the young people and children have a functioning group. If it is impossible for you to have a separate society for children plan to cooperate with the Sunday School in teaching missions and presenting the yearly study work.

As this department is young and not fully developed the Board is asking that Standards of Excellence for children be prepared. If you have suggestions will you please send them to me. Share your experience with others by sending them to THE CHRISTIAN SUN. Send to the Mission Editor.

A good general book on children's work is Florence Taylor's *Their Rightful Heritage*. This may be had from Pilgrim Press and is well worth the dollar it costs.

"Let them come unto me, for of such is the Kingdom of Heaven."

MRS. ROBERT LEE HOUSE.

SUPERANNUATION.

Previously acknowledged	$1,266.99
Christian Temple, Norfolk, Va...	79.68
Morrisville, N. C.	2.50
First, Greensboro, N. C.........	49.72
Ramseur, N. C.	10.00
Fuller's Chapel, Henderson, N. C.	5.00
Total to February 5, 1943.....	$1,413.89

BOARD OF SUPERANNUATION,
By: *Mattie Cox Parker.*

If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them.—Jeremiah 18:6.

Empires built on force will always be destroyed. Those built on trust in Christ will remain.

—*Joseph R. Sizoo.*

A PROGRAM FOR INTER-RACIAL COOPERATION IN VIRGINIA.

Adopted by the Richmond Clericus.

Preface—Because we view with grave concern the increasing strain and tension in race relations in our country at the present time, we recommend these definite proposals to the citizens of Virginia for their careful consideration.

We commend the report of the committee speaking for the Southern Conference on Race Relations, held at Durham, North Carolina, October 20, 1942. While we cannot endorse every item in that statement as published, we unreservedly respect the report for its seriousness, its frankness, its understanding, its openmindedness, its tolerance, and its specific and practical nature. We urge that its objective attitude be adopted by groups of both Whites and Negroes as they, separately and collectively, seek a solution to the problem of race relations.

We favor gradual rather than abrupt adjustments, recognizing that sudden changes in the social structure kindle prejudice and lead to bitterness and violence, and often defeat their own purposes.

Political and Civil Rights—We believe that qualifications for voters in elections and in party primaries should carry no element of racial discrimination in their statement or in their application.

We favor adherence to the Negro's constitutional right to serve on juries.

We favor the representation of Negroes, by having qualified members serve on school boards, and on the boards of other political, educational, and public social agencies.

We urge the appointment of Negro policemen to serve in Negro communities.

We urge that accommodations equal in kind and quality be provided in public conveyances and in stations. We commend the transportation companies for the progress made in this respect during recent years.

Military—In the armed forces, advancement in responsibility and rank should be according to ability, without regard to race. We do not feel qualified to state whether or not this is the case at the present time; but we are convinced that the matter is being given careful consideration in all branches of the service.

Industrial and Service Occupations—Recognizing the right of all engaged in industry or in service to organize, or to affiliate with existing unions, we believe there should be no element of racial discrimination in admitting qualified persons to the responsibilities and benefits of membership in labor unions.

In times of business recession, when it becomes necessary to diminish staffs of employees, there should be no racial discrimination by unions or by employers.

Educational—We favor the continuance and the further development of the present program for providing adequate facilities to meet the growing demand for graduate, professional, and vocational training among Negroes.

We favor equal salaries for White and Negro teachers in the public schools, on the basis of equal qualification.

Health and Social Welfare—We favor the proportionate provision of public hospitals available for Negroes on the same basis as for Whites.

We believe that in the public hospitals qualified Negro doctors should be included on the staffs for services to Negro patients, and permitted as practitioners the same privilege and courtesy as other practitioners.

We believe that qualified Negro public health nurses and social workers should be employed to help in the care of Negro clients of public welfare organizations.

Conclusion—We deplore the fact that many people are reluctant, on no other basis than race prejudice, to use the common courtesy titles of Mr., Mrs., Miss, Dr., etc. The natural use of such titles, and other similar small courtesies, will go far to increase the understanding and respect of members of each race for those of the other.

At the same time, we frankly assert our belief that any practical program for the betterment of race relations in the South must be made within the general social pattern of segregation.

We emphasize our conviction that, in seeking to make adjustments for just and equitable race relations throughout the state, it is vitally important for individuals and groups, both White and Negro, to be courteous, to be patient, and to be sympathetically understanding in all their dealings with each other.

We lay this program before the responsible authorities of the City of Richmond and of the State of Virginia, and respectfully request their earnest consideration of these proposals.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

THE YOUNG PEOPLE'S SOCIETY OF CYPRESS CHAPEL.

The Young People's Missionary Society of Cypress Chapel Christian Church had a very successful year of outstanding activities under the capable leadership of our superintendent, Mrs. R. E. Brittle.

During the year, our group held its meetings the second Monday night in each month in individual homes and each meeting was planned to include devotions, business session, program, recreation, and refreshments. Eight of our members have been called to serve in various military organizations. We have remembered the boys in the service from our community by sending them the *Upper Room*.

In addition to monthly dues, each member contributed an offering in December which was "My Christmas Gift to Christ." We pledged our loyal and faithful cooperation in planning and serving the Ruritans of Cypress-Whaleyville district with a delicious supper. A new game "The Traveling Pig Bank" has created a lot of interest and also provides an additional fund.

At Thanksgiving a very impressive Sunrise Service was conducted by our group and we also brightened the lives of the sick and shut-ins by sending them baskets at this time. We presented a pageant "The Christmas Candle." Youth Week and the World Day of Prayer were observed with special programs. We sponsored a drive soliciting subscriptions to THE CHRISTIAN SUN. This summer during Revival Services we supported the choir.

The study of the Home and Foreign Mission Books was held jointly with the Bethlehem Society.

Two of our members had the opportunity of attending Elon Leadership Training School this summer and thoroughly enjoyed the fun, fellowship, worship, and studying together of so many fine Christian young people all striving to fulfill the demands placed upon us by our Pilgrim Fellowship Statement of Purpose. We were very happy to have the young people of Eastern Virginia Pilgrim Fellowship meet with us July 14.

Our group contributed to the Elon All-or-Nothing Campaign, Religious Education of the County, and to the Board of Religious Education of the Convention.

The Conference apportionment has been raised and all the requirements of the Standard of Excellence have been met; thus, we are proud of our Honor Roll Society. We approach the coming year with new enthusiasm with the hope of achieving a Christian personality after the pattern of Jesus and contributing our services more freely to the program of the church. CATHERINE M. JONES.

CHAPEL HILL'S SUNSET: A THOUGHT.

This evening, as I walked across the campus, I watched the sunset. The sun was like a huge globe of golden fire, resting at the edge of the western horizon, before taking its downward plunge into the unseen world. Somewhere in the distance I could hear the bugle sounding colors and I knew that the flag of our nation was being lowered from its lofty station to be put away for the night.

* * *

Boys and girls were hurrying here and there—to the cafeteria, to the library, to the dormitories, to the movies—somewhere to while away the hours of Saturday night. Many of these young people realize that they are near a horizon and must go through the night. Conversation these days always eventually gets around to the subject that stays uppermost in all of our minds. There is an earnest striving to find the pur-

(Continued on page 13.)

HOW CHRIST MEETS HUMAN NEEDS.

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 14, 1943.

SCRIPTURE: Luke 1: 67-79.

Daily Readings—

Monday—His, a Life of Good Works.—
Tuesday—Healing the Diseased.—Matt. 4: 24.
Wednesday—Feeding the Hungry.—Luke 9: 12-17.
Thursday—Restoring Sight to the Blind. —Matt. 9: 27-30.
Friday—Raising the Dead.—Mark 5: 41, 42.
Saturday—Salvation Through Christ.—Acts 4: 12.

We are beginning a series of three topics on "Christ in Today's World." If one leader is selected for the series, it may avoid duplication or repetition.

To prepare for the topic, Christ and Brotherhood for February 21, it would be well to secure supplemental material. Write to Robert A. Ashworth, Secretary, Brotherhood Week, 381 Fourth Avenue, New York City, for materials. These are free: 1. Suggestions for school programs and assemblies. 2. Fifteen-minute triologues for programs in which a Protestant, a Catholic and a Jew participate. 3. A Brotherhood Week hymn by Dr. H. H. Tweedy. 4. Publicity material. 5. A series of fifteen-minute radio scripts to be broadcast over local stations.

Turning to Matthew's Gospel it is recorded that Jesus "went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." This was an all around ministry of service.

The following may be used as a basis for short talks:

1. Christ has not ceased helping people in their deepest need. Christians around the world serve their fellow men in His name. Give examples.

2. Christ meets human needs when Sunday School teachers and leaders of youth groups help boys and girls to grow in grace.

3. Christ is meeting human needs through ministers who proclaim the good news of the kingdom.

4. Christ is meeting human needs through Christian people when they establish and support agencies that help to relieve human suffering. Concrete examples may be given as "War Victims and Services," Community Chests, etc.

5. A program of Christian service, carried on in the spirit of the Master, is an avenue through which Christ ministers to people in their deepest need.

For Discussion—

How does Christ meet the needs of those who sorrow and are broken hearted? What is your Christian Endeavor doing to help Christ meet human needs? Could it do more? In what way?

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS HEALS A MAN BORN BLIND.

Lesson VII—February 14, 1943.

Golden Text: *"One thing I know, that whereas I was blind, now I see."*—John 9:25.

A Theological Question? Or a Challenge to Service—Which?

When the disciples saw the man who had been blind they asked the Master " Who did sin, this man, or his parents that he should be born blind?" They were interested in "how he got that way" and they were sure of one of two things: either the man's parents had sinned, or the man himself had sinned. They jumped to the conclusion that all suffering was the result of sin. Sin always and eventually brings suffering, but all suffering is not the penalty of sin. Jesus waived the theological question, and said that in this case, as in many other cases, it was "that the works of God should be manifested." No matter what caused human suffering and human failure, every case was a challenge to our sympathy and our service. All too often we say that folks are getting just what they deserve, instead of trying to give them what they need.

Obedience the Organ of Spiritual Knowledge.

"Go wash in the pool of Siloam" said Jesus. He did not tell the man directly that he would receive his sight, He simply told him to go wash. To be sure he made clay of the spittle and anointed his eyes—He gave a tangible and visible aid to faith. There is a value in the medicine the doctor leaves or leaves for prescription, even if it is only colored water or sugar pills. The important thing in this case is that the man did what Jesus told him to do. His not the reason why, his only to obey. It is an abiding principle. God commands, man is to obey. And only as a man obeys does he get the blessing. Naaman thought that Elijah would come out and strike his hand over the spot of leprosy and make a great show, but Elijah simply said "Go wash in Jordan seven times." And Naaman would have been a leper to the day of his death, if at the simple and sympathetic suggestion of one of his servants, he had not done as the man of God said, and had not gone to the Jordan and washed seven times. We may have our preconceived ideas of what a man must be to be saved, but the eternal dictum still stands, "Believe on the Lord Jesus Christ and ye shall be saved." We may think that it would be better for a man to do certain good works, to merit forgiveness, but God says simply that if we confess our sins He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. He that does not obey the truth he knows will never know more truth. He that does not walk in the light he has will never have more light. He that doeth the truth cometh to the light. But if the light that be in us is darkness, how great indeed is that darkness! Obedience is the organ of spiritual knowledge. Do what God says and you get the fulfilment of the divine promise.

An Unanswerable Argument for Christianity.

Some said "He is like him, others said is this not he?" but the man himself said "I am he." And there was an argument against that. To be sure the critics, like modern critics tried to explain the mystery by denying it, or calling in another even greater mystery. It is rather amusing to what ends critics and skeptics will sometimes go to explain away a thing, instead of simply accepting the divine record as a fact. But there was the man who had been born blind, saying that he was the man—there just wasn't any argument against that. In writing to his Christian friends later in life, Peter tells them to watch their step, to take care how they live, to bear their Christian witness, to have their conversation (that word means their manner of life) honest among the Gentiles; that "whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." The irrefutable argument of Christianity is a changed life. An unanswerable argument is a genuine, simple, sincere Christian life. That was after all the ultimate witness of Christ himself. The critics and cynics of his day just could not get around the way He lived. And died.

A Strange Test of Orthodoxy.

"This man is not of God, because he keepeth not the Sabbath day." The scribes and Pharisees had preconceived ideas of how the Sabbath day should be observed and kept—that was the test of orthodoxy. Like many of their kind through the centuries they made intellectual belief, or man-made tradition the test of orthodoxy. They judged a man by what he thought instead of by what he did. But Jesus said that fruitage was the test of life. For ultimately fruitage came from rootage. How often do we minimize, and even caricaturize the work, the good work, of other Christian workers just because they do not fit in with our pattern of belief, or our thought of the way that things ought to be done. "By their fruits ye shall know them," said Jesus. We need not all think alike, indeed we cannot all think alike. There are many members in the body of Christ, and although all the members have not the same office, they have some office. Jesus told his disciples that they were not to forbid one who cast out devils in His name, even though they did it in a different way.

Passing the Buck.

"Therefore his parents said He is of age, ask him. These words spake his parents because they feared the Jews." They just were not going to get involved in the thing, even if it was their own son who was involved. It was the old game of passing the buck. There is too much of that in religion as elsewhere.

Experience Versus Explanation.

"Whether he be sinner or no, I know not; one thing I know, that whereas I was blind, now I see." He could not explain what had happened, but he knew that something had happened. He was not concerned with theological discussions about the man who had done this; he was rejoicing in the fact that a man had done it. Like this man we can experience what we cannot explain. Faith can claim a blessing which reason cannot explain. The heart can rejoice in an experience that the head cannot understand. Alas for the man who does not have an experience, an assured reality, on which to rest, amid, and in spite of all the mysteries of Christ's person and work.

Don't be a fault-finding grouch; when you feel like finding fault with somebody or something stop for a moment and think; there is very apt to be something wrong within yourself. Don't permit yourself to show temper, and always remember that when you are in the right you can afford to keep your temper, and when you are wrong you can't afford to lose it.

—*J. J. Reynolds.*

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Life's Unfoldings.

"Cast thy bread upon the waters: for thou shal find it after many days."—Eccl. 11:1.

From my notes of somewhere in the past I quote: "Once, some years ago, I did a small act of kindness for a little boy and yesterday I was paid back an hundred fold, and who can tell, perhaps tomorrow, or next year, or maybe ten years from today, or perhaps on the very last day of my mortal life, a hand will reach out at the very moment when life is ebbing away and crown me with joy. That is how life unfolds itself."

Prayer—Our Father, make us messengers of our Lord Jesus Christ, and channels of blessing for Him, all the way in life, spreading kindness that aids life to its highest good. *Amen.*

TUESDAY.

Enduring Beauty.

"This is the promise which he Promised us . . ." (I Jno. 2:25) *"the righteous* (shall go away) *into eternal life."*—Matt. 25:26.

Here is another memo which suggests our text. "Some things there are in the world, once they are born, they can never perish. They endure forever, a smile, a kind deed, a word of sympathy."

The world is full of this beauty. Such beauty is planted like seed; it germinates, grows up and bears fruit. The fruit may be long maturing, but be patient, wait for it. "Wait I say on the Lord."

Prayer—Our Father, Thou art the source of all beauty and strength. We pray for the enduring beauty of the Christ life to be in us this day and always. *Amen.*

WEDNESDAY.

Happiness.

"He that keepeth the law, happy is he . . ." (Prov. 29:18) *"for the peace of God shall guard your hearts."* (Phil. 4:7). (Happiness) *"consisteth not in the abundance of the things a man possesseth."*—Luke 12:15.

The answer to this question is that love is the supreme thing. Love is chief among the commandments; it was the life theme of Christ; it is the one thing by which one is known to be a Christian. It is the one and only thing that gives life for others; it is the one thing that edifies regardless of state or consideration; it is the one thing that to him who possesses it "all things work together for good;" it is the one thing that makes us His children; it is the one thing that makes us like Him.

Prayer—Our Father, O God, Jesus thou blessed Redeemer. Do grant us Thy love now and forever. *Amen.*

THURSDAY.

Talking With God.

"When thou prayest enter into thy closet, etc."—Matt. 6:6.

"And they bowed their heads, and worshipped the Lord with their faces to the ground."—Neh. 8:6.

We believe that there is no particular posture in prayer which is necessary in reaching the heart of God. There is the spirit of prayer, the mental attitude of prayer, the continual uplift of the thought in prayer, the prayer of penitence and humility, the prayer of love and praise, etc. One of the easiest and most uplifting ways of prayer is in the reading of the Scriptures. Read slowly and thoughtfully. Let that verse or short sentence speak to you; if it does not read on until one does speak to you. It is God speaking—listen, and then talk back to Him and ask Him then and there for what your heart desires.

Prayer—Our Father, we long to talk with Thee; help us to do so truly, in nature, in life, in friends and in worship, but of all things Thy Word. We ask it in the name of Jesus. *Amen.*

FRIDAY.

The Ministry of Praise.

"Give and it shall be given unto you . . ." (Luke 6:38). *"Freely ye have received freely give."*—Matt. 10:8.

There are friends for those who are friendly
And beauty for those who see,
There is knowledge for those who seek it,
And that means you and me.

There is gentleness for the gentle,
And joy for those who cheer,
There are chances for those who seize them,
And music for those who hear.

There is love for those who are loving,
And kindness for those who are kind;
For we get what we give to others,
And whatever we seek we find.

—*Sydney T. Burgoyne.*

Pray as you feel.

SATURDAY.

The Chance of the Lull.

"(He) will with the temptation also make a way of escape."—Matt. 10:13.

In a letter from a friend she tells me of a severe wind-storm that literally tore up much of her trees and shrubbery by the roots and carried them away. But there was one that held, the Croton; they bent almost to the ground, but "the stubborn things," she said, "sprang back during every lull;" they recovered their poise and are still as good as ever.

Learn a lesson from the Croton—deep rooted and stubborn in its mission, though bent and torn by the storm, it would not give up. When the storm gave surcease it would spring back. Can we do as well as that?

(Continued on page 13.)

THOUGHTS PRECEDING MARCH 15.

Umm . . . can't buy those shoes for Johnnie this month and the old coat will have to last through the winter . . . Let's see—maybe we could cut down a little more on the meat budget and we needn't have the Randalls to dinner yet awhile . . . I guess it's a good thing we can't buy gasoline for the car or get any extra help now and then the way we used to.

You know why I'm going over expenses for the umpty-umpth time! March 15th is coming nearer and nearer and with it the first installment of taxes that will really hurt. Income taxes have always been a nuisance. They've cramped our style, as it were. But this year they're a major item of expense. One quarter's installment is about equal to what the whole tax was a year ago. Naturally we don't like it. Many of us don't see where it's coming from, still it's got to be paid.

Yet stop a minute and look at what we're getting for this money we'll begin turning over to Uncle Sam next month. A rapidly growing Army and Navy that have already chalked up some mighty important successes. A flow of much-needed weapons and food to our allies across wide oceans. And, more important still, a confidence in our ability sooner or later to win a decisive victory.

A year ago it was touch and go. Remember? We thought we'd win. We'd never lost a war, we told ourselves. Then someone reminded us the Japanese hadn't either! We believed industry would deliver much of the goods the President had called for. We hoped we'd get enough men and material over sub-infested oceans to turn the tide in time.

Today, with a major part of our industry changed over to war production, with hundreds of ships reaching the other side in spite of a serious submarine campaign, and with our men well equipped as well as well trained, we know we will win and the discomfort it means doesn't much matter!

DANVILLE HAS LIQUOR PROBLEM.

The Pittsylvania County Chapter of the W. C. T. U. held a most inspiring and helpful meeting last Thursday, December 31, in the Third Avenue Christian Church, Danville, Virginia, Rev. M. T. Sorrell, pastor.

The Union went on record deploring the services of the Brewers Organization of America in the W. P. B. effort to salvage tin. Mr. Burton Parks, head of the Tin Can Unit, is quoted as saying: "Not a single 'Skeleton' of a processed tin can had reached a detinning plant from the brewers and bottlers who have been collecting them." The members of the W. C. T. U. voted unanimously their protest against such a combination.

The Union deplored the unparalleled conditions surrounding the A. B. C. stores, for days, leading up to Christmas, in Danville. Day after day long lines of people, white and black, men and women, crowded the two stores waiting to get their quart. The crowd grew in numbers until it became necessary for the Police Department of Danville to keep one or two policemen present to keep order. This police protection, which the Alcoholic Board of Control of the State of Virginia made necessary, cost Danville from $125.00 to $200.00 in salaries to the policemen alone. It was recommended that it would be in keeping with justice and equity to present this extra expense to the A. B. C. Board of Virginia for settlement.

Mrs. Mamie Kidel.

WELL-BALANCED PATRIOTISM.

(Continued from page 5.)

both. His wonderful faith in God and his own supreme purpose to live that faith are seen in his conduct and in his great addresses. His loyalty to country appears remarkably in his Gettysburg Address, the most widely known of all his utterances, but he rises to greater heights in his second inaugural, when he said: "The Almighty has His own purposes. 'Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh.' If we shall suppose that American slavery is one of these offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to the North and South this terrible war, as the woe due to those by whom the offenses came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether'."

There we see a balanced patriotism where might does not make right. As a minister once said to President Lincoln, "I hope the Lord is on our side." Lincoln replied:

"I am not at all concerned about that, for I know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that I, and this nation, should be on the Lord's side."

Human beings made as we are, living as we do, must seek for the right not only as applied to one group of people, but to all peoples. We must seek to do God's will first, be loyal to our country second, and serve our fellowmen the world over. We shall then have a balanced patriotism.

Thus shall we help to bring in that great brotherhood for which we have prayed, and I trust for which we intend to live and work.

Render unto your government the things that belong to her, and unto God the things that belong to Him.

CHAPEL HILL SUNSET.

(Continued from page 10.)

pose behind everything. People are thinking very seriously—even those people who pretend excessive mirth.

* * *

Someway I believe that in the morning the sun will appear in the east—that same sun—with a new light which will make the world as bright as did that which shone today. Tomorrow, the flag—that same flag—will be raised again so that it may wave forth as it catches a new breeze. Faith makes it possible for us to believe these things. The things we believe in will always be preserved, even though those things may sink, during the hours of darkness, from our human sight. But our human vision must believe that the "lights will go on again all over the world." This vision will keep our ideals alive.

Margaret Earp.

THE QUIET HOUR.

(Continued from page 12.)

Prayer—Our Father, Thou art our strength. Grant that we shall be rooted and grounded in Thee, and grant us the spirit to hold fast to our faith in the end. *Amen.*

SUNDAY.

"And the people of the land shall worship at the door of that gate before the Lord on the Sabbath."—Ezk. 46:3. Wide is the gate and great the blessing therein that we may worship before this day.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

It has been our custom for several years to give a prize of fifty cents to the Orphanage child in the graded school, who gets on the honor roll. It is interesting to examine the grade cards from month to month. All who get on the honor roll must make an A grade in conduct too in order to merit the prize. Sometimes a student will be entitled to be on the honor roll by having the A grade on sufficient studies but down at the bottom of the card there will be a B grade on conduct. What a pity to be so near and then miss. I guess it is what one might call a near miss.

During the month of January we had four little girls and one boy to make the grade on all points and were given the distinction of being honor students. The four happy little girls and one boy to make the roll were: Bettie Joe Blackwood, Margaret Blackwood, Margaret B. Cotton, Restie Jones, and Lawrence Tuck. We had another boy who just missed by having B on conduct.

Children are an interesting study. In a group we find many dispositions. Some have pleasant dispositions, some have not. Then its the job of those in charge to harmonize and get all to work together. Sometimes we succeed and sometimes we don't.

We find some children who look ahead and have a desire to want to make something worthwhile of themselves and be of service to humankind. A surgeon or a doctor who can go to visit the sick in their homes and relieve pain—a nurse who can stand by the sick bedside of the seriously sick and minister to them and help nurse them back to health. Then we will find a child sometimes that seems to just want to live from day to day and float with the tide. No ambition—only to live. We always pity a child of that type. It is often hard to get them awake. Sometimes they just sleep on through life. You have seen people like that for they are not all reared in orphanages. They are everywhere. We remember a family when we were but a young boy. There were two sons in the family. Their father was a doctor and was the family physician of many families in the section. One of the boys was ambitious, studied medicine and became an asset to his community. The other brother had no ambition and took the low road in life and never rose above the gutter in which he often found himself. I have always been sorry for a boy or girl without ambition.

Chas. D. Johnston.

REPORT FOR FEBRUARY 11, 1943.

Amount brought forward		$1,326.91
Sunday School Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 3.15	
Hope Mills	5.00	
Mt. Gilead	2.00	
Damascus	25.00	
		35.15
N. C. and Va. Conference:		
Greensboro, First—		
Christmas Gift	$40.05	
January	11.99	
Greensboro, Palm St.	14.00	
Bethlehem	11.02	
		77.06
Western N. C. Conference:		
Mt. Pleasant		3.54
Eastern Va. Conference:		
Temple, Men's Class	$ 5.69	
Union, (South.)	5.97	
Waverly	4.50	
Rosemont, J. M. B. Class	25.00	
Union (Surry) 6 mos.	6.00	
Oakland	10.00	
Liberty Spring—		
Sunday School	7.00	
A Friend	1.00	
		65.16
Special Offerings.		
Women's Board, Sou. Con.	$ 4.00	
Mr. and Mrs. H. Barney	5.00	
E. C. O., A Friend	5.00	
A. Moody Cooke	18.00	
Mrs. Jones	10.00	
		42.00
Total for week		$ 222.91
Grand Total		$1,549.82

Adventure is not outside of man—but within. —*Atlantic Log.*

A Debt-Free Elon!

You Can Still Do Something About It!

$1,050

Needed This Week!

Sit down as soon as you have read this and write your check for as large amount as you can spare. It will only cost you three of every four dollars you send. Uncle Sam, as bad as he needs money, will reimburse you for the rest—maybe even more. If every Sun subscriber who can will add his bit, then we know that another goal will have been reached. We want to issue a special Elon College Number soon and we want to issue it for a debt-free Elon. The Sun urges you to act now. Send your contribution to

LEON EDGAR SMITH, President

Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr. A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

WATKINS-SHEFFIELD.

On January 23, 1943, Robert Watkins and Miss Ruby Shefield were united in marriage at the home of the groom's pastor, W. J. Andes. Both of the young people are residents of this community and are very much liked by everyone.

Mr. Watkins is engaged in farming in this section and they will continue to live here. Together they will find great joy as they work and live toward common goals of life. May God grant to them the grace of His Eternal Spirit.

W. J. ANDES.

GREER-DYER.

A wedding of much interest to the Happy Home Church and community was solemnized December 26, 1942, when Jesse Greer, Jr., Lenoir, N. C., and Miss Stella Dyer, Ruffin, N. C., were united in marriage. The bride's pastor officiated. The ceremony was held at the bride's home.

Mr. Greer is engaged in Defense Work at Newport News and the young couple are living there now. Mrs. Greer is a member of the Happy Home Church and formerly taught school near her home until resigning in order to be with her husband. May God bless this fine young couple as they journey together.

W. J. ANDES.

In Memoriam

A. C. KELLY.

On January 1, 1943, Brother A. C. Kelley, 205 North St., Suffolk, Va., was called to his eternal home. Mr. Kelley had been in feeble health for several years, but was a very patient sufferer. He is survived by his widow, and one son, Surry W. Kelley of Suffolk, Va. May God's blessings be upon the bereft loved ones.

JOHN G. TRUITT, Jastor.

ROSSER L. TURNER.

Rosser L. Turner, 40, passed from this life at Blue Ridge Sanitarium, on November 14, after having suffered a long illness. He is survived by his widow Mrs. Pearl Lucas Turner, and two sons, Robert Lee, and Perry Howell. May the blessings of our heavenly Father rest upon his bereft loved ones.

JOHN G. TRUITT, Pastor.

MRS. LUCY ASHBURN.

On November 22, 1942, Mrs. Lucy Ashburn, 87, Suffolk, Va., was called home after having lived a long and useful life. She had made her home in recent years with her sister, who survives her, Mrs. Jesse T. Whitley; she also is survived by a brother, Mr. Fenton Batten. May God bless her loved ones.

JOHN G. TRUITT, Pastor.

MRS. CHARLES L. WILLIAMS.

On December 30, 1942, Mrs. Charles L. Williams, a life-long member of the Suffolk Christian Church, was called to her eternal home. For the last few years she and her husband had made their home with their daughter, Mrs. Frank O. Simpson, Norfolk, Va., who survives her; also she is survived by her husband, and her granddaughter, Mrs. James Oglethorpe, of Norfolk, Va.

JOHN G. TRUITT, Pastor.

MRS. IDA V. BARNES.

On November 10, 1942, Mrs. Ida V. Barnes, 84, was called to her eternal home, leaving behind to mourn her going three sons, A. P. Baker, B. B. Baker, and Harry B. Barnes; and two daughters, Mrs. Lycurgus Barrett, and Mrs. D. H. Howell. Mrs. Barnes was one of the oldest members of the Suffolk Christian Church, and was greatly loved by a large circle of friends and relatives.

JOHN G. TRUITT, Pastor.

FRANK CLAIBORNE BLANCHARD.

On December 8, 1942, a high school student, Frank Claiborne Blanchard, of Suffolk, a loyal member of his church and Sunday School, was called home. He is survived by his father and mother, Mr. and Mrs. O. C. Blanchard, a brother, Wayne Blanchard; and four sisters, Mrs. Smith Joyner, Suffolk; Mrs. John Eichelberger, Newport News; and Misses Hazel and Gerald, of Suffolk. May God bless his bereaved family, and loved ones.

JOHN G. TRUITT, Pastor.

MRS. JAMES S. DENNIS.

From her home in Suffolk, Va., Mrs. James S. Dennis was called on November 16, 1942. She is survived by her husband, and two daughters, Mrs. Lottie Bullock Hege, and Mrs. Boone Stinette; and two sons, W. M. Bullock, Asbury Park, N. J., and J. L. Bullock, Mechanicsville, Va., and many near of kin. May God bless and keep her loved ones.

JOHN G. TRUITT, Pastor.

MRS. MATTIE MARSHALL EDWARDS.

On January 11, 1943, Mrs. Mattie Marshall Edwards, departed this life for the one beyond the grave. She was 78 years of age. She is survived by a son, Marion F. Hall, Jr., and a grandson, Marion F., III, from her first marriage; surviving her second marriage are one daughter, Mrs. A. Garland Dunn, and granddaughter, Ann Garland Dunn. May God's blessings be upon her loved ones.

JOHN G. TRUITT, Pastor.

JACOB H. KELLY.

On January 28, 1943, Jacob H. Kelly, 83, of Suffolk, Va., died after a long and useful life. He is survived by six children: Jacob H. Kelly, Jr., of Great Bridge, Va.; Patrick H. Kelly of Hertford, N. C.; Mrs. Harry E. Shea, Suffolk; Mrs. Julian T. Daughtrey, Portsmouth; Mrs. Edgar E. Rawls of Norfolk; and Miss Mamie E. Kelly of Suffolk. Also four grandchildren: Jacob H. Kelly, III, New York; Patrick H. Kelly, Jr., Hertford, N. C.; Miss Louise Kelly, Great Bridge, Va.; and Julian K. Daughtrey, Jr., stationed at present at Fort Bliss, Texas. May God's blessings be upon the bereaved.

JOHN G. TRUITT, Pastor.

RAYS OF HOPE.

(Continued from page 7.)

play which took the place of a Sunday morning worship service. Miss Stella Stout, Mrs. S. E. Kennedy and Miss Lazette Lano sponsored this work.

Now the Juniors are getting acquainted with "Tag and Tess," "The Traded Twins," and some of the girls are planning to write book reviews.

The primary children are enjoying their journey "Up and Down South America," with the children of South American countries.

The Beginners have been having fun with "Little South Americans," and can tell you the stories which go with the pictures of the book.

Attention Leaders of Children's Missions: The February Issue of *Children's Religion* is devoted to Mexico. Here you will find adequate materials and helps for making our southern neighbors real for our children.

Parents of our church children will find that "Suggestions for Family Worship" on the theme "With Malice Toward None" in this February issue of *Children's Religion,* will make the month of February a happier month for the whole family.

Victory for Brotherhood

In the issue of Life dated August 31, 1942, is an editorial entitled: "The Beaches of Dieppe Speak to Americans After 3 Years of War." In it the editor says we should do well to listen to these ancient beaches "gray with memories," and suggests some of the things they might say to us in America if they could speak. The beaches would say:

"We are very tired. We are tired of the princes and the kings and emperors. We are tired of the tyrants and dictators, the plots and counterplots, the degradation of slavery, the tread of the armed shoes. All this has won us nothing in a thousand years, save counterplots and plots, armed shoes and degradation.

This is not France's war. This is not England's war. It is America's war. It is your war, Americans, because you have discovered something new. You found it in the white churches of New England and over the lonesome passes of the Alleghenies, in the industrial jungles of Chicago and on the flat green plains of Kansas, along the bitter waters of the Amargosa and up the great white flanks of Mt. Ranier. You have discovered not alone a new country, but a kind of life without which human beings are cattle. And, believe us, you cannot keep that life all to yourselves. No, you did not escape when you crossed the Atlantic in the wake of Columbus. You only thought you escaped, you only tried to escape. But now you must return into the stream of human struggle. You must come back here to us to struggle up from the sea.

The Brotherhood of Man.

"Why is this Americans? We are very old, and we will tell you. It is because of this idea that you had, that all men are equal, that they are brothers. Do you suppose you can keep that idea locked up in a single country? You are children if you think so. We say that free men can no longer be free alone. We say that if they want to be free, they must be free together.

"The thing that you Americans have is not a visible thing. It is not something you can buy or sell, nor a thing that anybody can shoot. It is a flame, a little light. Perhaps you think it is the flame of America. But we say that it is much more than that. It is the flame of brotherhood, such as you have created in your institutions. It is the brotherhood of men who have daringly given each other the right to speak and the right to worship; who have daringly given each other the right to a black skin and the right to a white skin; who have given each other the right to choose opportunity and the right to define the terms of happiness. There is nothing soft about this idea of brotherhood. It is something that men give each other, in order that each may have it for himself. It is something that men must protect with their lives, because, if they are not willing to do so, it will die before they do.

"And this is the reason why you are here, you of the rounded helmets: that you cannot keep that flame alight only in America. If you want to keep it lit among yourselves you must light it among men everywhere."

—Reprinted through courtesy of Life.

HISTORICAL
Southern Convention of Congregational

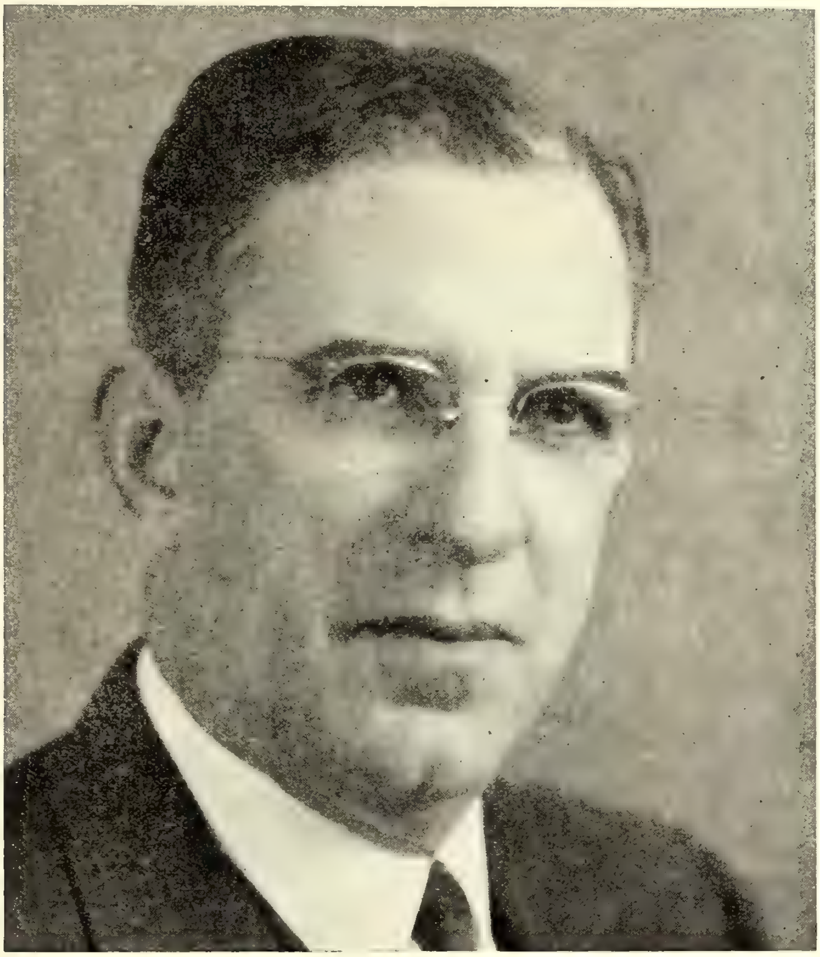
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, FEBRUARY 18, 1943. NUMBER 7.

Dedicated to the Elon "All-or-Nothing" Campaign



DR. LEON EDGAR SMITH.

We dedicate this issue of The Christian Sun to the Elon College "All-or-Nothing" Campaign, in recognition of the successful efforts to clear the College of its debts. The final payment on this debt, cancelling the entire obligation, was made in the offices of the Virginia Trust Company, Richmond, Va., on January 26, 1943, at 11:00 A. M.

We congratulate committees, pastors, churches, alumni and friends who have labored faithfully in the conclusion of this task. The satisfaction of work well done is their sufficient reward.

To the one who above all others has given himself to the accomplishment of this end, The Sun, as the representative of our entire constituency, offers its grateful thanks. Since the day he accepted the mandate of our church to head Elon College, he has labored earnestly, and when the faith of others dimmed, faithfully he carried on, until now his endeavors have been crowned with success.

In no way can we better show our appreciation to Dr. Smith than to give him and the College even greater and more enthusiastic support in the days that are to come, that the Elon which has served us well in the past may be of even greater service in the future.

John T. Kernodle, Managing Editor.

NEWS AND VIEWS

Rev. John G. Truitt, D.D., addressed the Sunday School Workers' conference of the Franklin Christian church, February 16, on "How to Teach the Early History of the Chosen People."

Rev. S. E. Madren and Rev. Elmore M. Powell will exchange pulpits on the fourth Sunday evening in February, Mr. Madren speaking at Mt. Gilead and Mr. Powell at Beulah Christian Church in the Eastern North Carolina Conference.

"The Robe," by Lloyd C. Douglas, was reviewed by Dr. John G. Truitt at his Wednesday night service to a prayer meeting group of seventy-seven persons. Dr. Truitt's comment: "It is a great book, and was enthusiastically received."

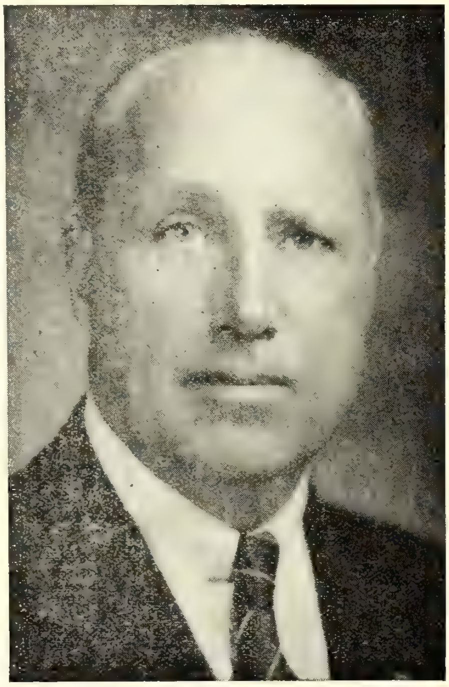
The Executive Board of the Woman's Missionary Conference of Eastern Virginia, met Saturday, February 13, at the Suffolk Christian church, with Mrs. J. F. Morgan, president, presiding. Plans were made for the future work of this Conference.

Dr. H. S. Hardcastle of Norfolk and Rev. Jesse H. Dollar of Newport News Virginia, were in the office of publication for a few minutes Monday morning of this week, en route to Elon College for a meeting of the Executive Committee of the Southern Convention. Mr. House is in attendance from Richmond.

The Eastern Virginia Ministers' Conference will hold its regular monthly meeting February 22, at 10:30 A. M. Program: Devotionals including a sermon outline by Dr. John G. Truitt; address, "That We May Have Better Evangelism," by Dr. H. S. Hardcastle; and discussion led by the president, Rev. Herbert G. Councill, Jr.

Miss Ruth Seabury will speak at the United Church, Raleigh, N. C., on Monday evening, February 22, at 8 o'clock. Her subject will be, "Are We Fit for the New Community?" This meeting is one of those in the current Institute of Religion being held at the United Church. Rev. Allyn P. Robinson, the minister, invites members of our churches in the vicinity to be present to hear Miss Seabury.

The Newport News, Virginia, Church will hold the thirteenth anniversary of their first meeting in the present building on next Sunday, February 21, according to announcement by the pastor, Rev. Jesse H. Dollar. A service flag carrying twenty-six stars, one for each of their boys in the service, will be dedicated. An offering will be received, the goal of which is: "One Hundred Dollars for Each Year of Service in the Building." The committee in charge is composed of L. J. Brown, C. E. Heath, Jr., Mrs. W. B. Williams and Miss Virginia Webber.



REV. JAMES H. LIGHTBOURNE, SR.

I REJOICE GREATLY.

In that Elon is out of debt I as a son of Zion rejoice greatly. For whatever part I have been privileged to have in the Elon "All-or-Nothing" Campaign I am grateful and happy.

Along the way of the campaign there were many incidents which will remain with me as outstanding memories. There was the acceptance of a place of responsibility in the campaign organization by a young minister who first declined and who then worked at it effectively. There were the reports from churches of quotas raised in full. There was the afternoon when a member of our Burlington Church, who had already given generously, again gave generously. There was the ten dollar cash gift from a man to whom money comes slowly. There was the one hundred dollar pledge by a young woman. There was the twenty-five cent contribution by a little girl and the widow's mite. We hesitate to accept the responsibility of asking for money; we usually experience a real joy in doing it.

Through this means I wish to thank the members of the General Committee who served with me: Rev. W. J. Andes, Rev. Melvin Dollar, Mr. Vitus Holt, Mr. J. H. McEwen, and Mr. W. B. Truitt. And I wish to express my gratitude to all those who served with these men in the local churches and several communitie, and most of all I wish to thank all those who gave and made possible the glorious achievement of wiping out completely the Elon debt.

In closing I wish to express my gratitude to the one who worked the hardest of all—President L. E. Smith.

James H. Lightbourne.

FIFTH SUNDAY OFFERINGS.

The College Period is passing swiftly. Many of our churches and Sunday Schools have remembered the college with their offerings. We are most grateful. I am sure that many others will want to get their contributions in before the first of March. Every dollar helps at this particular time. If your church or Sunday School has not responded, won't you please see that it does before the period is over?

We are grateful for the good report this week:

Previously reported	$ 913.29
Churches.	
N. C. and Va. Conference:	
Elon College	115.97
Happy Home	3.00
Western N. C. Conference:	
Mt. Pleasant	3.72
Va. Valley Conference:	
Concord	.81
Sunday Schools.	
N. C. and Va. Conference:	
New Lebanon	2.60
Burlington	32.40
Eastern Va. Conference:	
Mt. Carmel	3.93
Newport News	16.50
Grand Total	$1,092.22

L. E. Smith.

WAR VICTIMS AND SERVICES.

This fund has rapidly increased to $1,205.14 and only needs an offering from every church, Sunday School, Women's and Young People's Missionary Societies to reach $2500 or $3,000 by August 31.

Send your offerings however small and keep the fund increasing.

J. E. West.

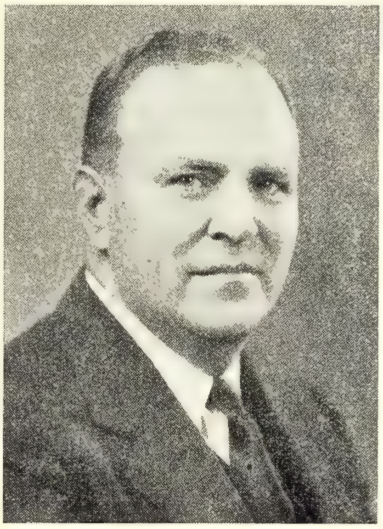
Commendation for President Smith

The president of Elon College, Dr. L. E. Smith, is due commendation for the success of the All-or-Nothing Campaign. As president of the Alumni Association I have congratulated him already, for the alumni of Elon are appreciative of him, one of the college's most distinguished alumni; but in this special edition of our church paper, commemorating the fact that our college is out of debt, I wish to emphasize the fact that Dr. Smith has done a great piece of work for our Alma Mater.

He brought to his task Christian consecration. None among us has more conscientiously felt the call to be a servant of the Christ than has he. He heard that call in his early youth, and for the years since he has sought to do his Christian duty. I have known Dr. Smith for more than 35 years, for it has been longer than that since he first visited in my parents' home. And through all these years I have observed him to be a man of prayer, and consecration. He accepted the presidency of Elon College as a mandate from his Church, having promised when he was licensed to preach, "and to subject yourself to the brethren in the Lord." He brought this sense of loyalty to his Church up to the high level of Christian consecration and duty. Thus he consecrated himself to Elon College as to a part of the program of the Church of his Christ.

He brought to his task a good mind. No less an authority than Dr. John Urquhart Newman told me when I was a student at Elon that he was one of the brightest students he had had in his classes. Dr. Smith was a young minister when he enrolled in college, and pursued a course of training for the enrichment of his life as a preacher of the Gospel, and not primarily for a position in any college faculty either as teacher or administrator. For many years he improved his opportunity as a preacher and a pastor, having had many of the young people of his pastorates in college, he was able to look upon the student from the angle of parent, and a pastor of parents, and also as one who had himself been a student. He had had, moreover, experience in the administration and the building of a great city church; and what is worth more still, he has shown through the managing of his own personal finances through college, seminary, and as the head of a home, that he has real ability along this line. He employed the best mentality he could bring to bear upon the business of being the president of the college of his own Church.

He brought to his task an admirable personality. His spirit of goodwill, good humor, optimism, courage, faith, and industry served him many times in very good stead. Through the years which have led up to a debt-free Elon there have been some very dark days. Dr. Smith could have worried about many things, and indeed he was often anxious. He was himself not perfection, and could suffer as much as anybody, if he felt that he had hurt someone's feelings, or made any mistake in judgment. I know of the humility of his spirit. He often sought renewal and strength to press on at a throne of grace. The atmosphere of his home was one of encouragement and appreciation, and the fellowship of his co-workers was always a help in trying hours. He appreciated fellowship and offered it and received it with equal enthusiasm.



REV. JOHN G. TRUITT.

Again, congratulations Dr. Smith, and may you have as good success in facing the present and future problems, which are very great indeed, as you have had in the past. Your fellow alumni greet you and say: God bless you!

John G. Truitt, *President,*
Elon Alumni Association.

CONGRATULATIONS DR. SMITH.

Dr. L. E. Smith:

I wish to congratulate you upon your achievement in paying off the debt on Elon College. I know something of your untiring and sacrificial effort in planning and executing the plan which finally carried to success.

I am glad I had the privilege of helping in the "All-or-Nothing" Campaign and wish to thank the pastor's and committees in the local churches for their cooperation and labors in making the canvass. I wish to thank each participant for their pledge or gift in cash which made possible the lifting of our debt.

T. Fred Wright.

WILLING TO GIVE.

One of the most fascinating features in my experience with the Campaign was the willingness on the part of those who did give, and the promptness with which they paid their pledges. When once my people saw the need of the College, they were willing to help supply that need.

I'm sure that all are delighted that the debt is paid, especially those who paid the pledges, even though other things had to be left off, that these pledges might be met. The greater the sacrifice, the greater the joy of victory.

I'm grateful to have had a little part in the campaign, and am especially proud of the part my own church, Rosemont, had in it.

J. F. Morgan.

GRATEFUL FOR PRIVILEGE OF SERVING.

We Congregational Christians in the Western N. C. Conference are grateful for the privilege of having a part in the successful campaign for Elon College. Most of our churches are small rural churches widely scattered and we faced lots of difficulties in contacting our people under present travel restrictions, but we did our best.

Inspired with faith and courage by what has been accomplished in the past let us now turn to the task that is before us by seeing that our churches take the job of raising their conference apportionments more seriously. And that we urge our sons and daughters who attend college to go to Elon College.

I am taking this opportunity to express my sincere appreciation to all who helped so faithfully in the campaign. And I am glad to report that all indications point to the beginning of a real interest in the future of Elon College throughout the Western N. C. Conference.

Cyrus Shoffner.

THE EDITOR'S MESSAGE

A TRIBUTE TO DR. SMITH.

That which many of us believed would never happen has now been realized. Elon is out of debt. Hundreds of people have done their bit: ministers, alumni, faculty, members of the churches and friends. There has been considerable agitation and solicitation. Many have given once. Some have given more than once. A few have given substantial amounts. Many have given moderate amounts. The total devotion and generosity of this considerable number has given to Elon financial emancipation.

This, however, does not tell the whole story. Back of all this giving, yes, and in front of it, has been the leadership of Elon's President. Like the commandos, he knew that the time to strike was just before dawn. So when others advocated procrastination, he launched an offensive. When others were oppressed by the darkness, he sensed the dawn. We read that "He that keepeth Israel shall neither slumber nor sleep." He that keepeth Elon has had little time or inclination for slumber and sleep, and neither has he allowed our Church to sleep through these days of opportunity.

Now we can realize the truth of the Scriptures: "Let us not be weary in well doing for in due season we shall reap if we faint not." Prosperity, success and victory are not always just around the corner. One must turn many corners, cross many hills and valleys. But victory is there—somewhere. "He that is faithful to the end shall receive the crown of life."

We pay deserved tribute to the sagacity and vision of this dauntless leader. We share his hope and rejoice in his victory. We heartily endorse his high Christian ideals, we gladly subscribe to his avowed faith in God and the church. We point with pride to this outstanding leader of our church. God has used his gifted personality in many ways, as pastor, preacher, evangelist, builder, financier, organizer and educator. We pray that God in his mercy will give Dr. Smith days of grace and length of years in which his wisdom and ability may be given to even greater achievements.

A SIGNIFICANT ACHIEVEMENT.

The successful culmination of the Elon All-or-Nothing Campaign is an occasion for rejoicing throughout our entire Church. The campaign was by no means "all for nothing." It was all for a worthy and noble purpose. A debtless Elon represents the steady faith of President Smith during the dark days and the response of a loyal people to a call for help. That institution which has played such a vital and indispensable part in the life of our church has been redeemed from an oppressive debt and liberated for continued service to God and country.

Looking back of this achievement one can easily detect the realization on the part of our constituency that the wisdom of our founding fathers was trustworthy; that a college, a Christian College, was essential to the growth of our church and our democracy. Here is reflected a determination to put first things first, to exercise ourselves as stewards of God and redeem the sacred reputation of our institution of higher learning. Here is the consummate evidence of the church at large, supported prayerfully and financially, that we cherish the high ideals of Christian education and resolve at whatever cost to keep them central in the life of our church. One can view this widespread sentiment with profound satisfaction.

Perhaps this is the appropriate place to remind ourselves of the latent strength of our church, the inherent vitality and available resources of our constituency. Too often we have been afraid of difficult tasks. We have feared failure and that fear has paralyzed our efforts. Here we see the clearly demonstrated evidence of united power in the achievement of a worthy objective. This achievement carries a significant lesson for our entire church.

There are other areas of Christian service into which we need to enter with equal determination, generosity and cooperation. Other denominational stakes need to be strengthened. All boards and institutions of our church should function with financial security and numerical adequacy. In the face of every problem, every difficulty, every failure, we need to cry in unison, "It can be done! It can be done!"

We go into the enforced adjustments of the present crisis not as those who lack vision, but with faith that the aftermath will impose upon the church an even greater need for education that is truly Christian. Elon College is being sacredly reserved by the Christian conscience against that day. What changes will be dictated by the Army-Navy-War Manpower Commission plan for utilizing the services of our college in training? There is no final answer now. An article in the February issue of **Advance**, "The Federal Government and our Colleges," by Carter Davidson, presents a very practical and plausible answer. We quote the concluding paragraphs:

"Some of our colleges are having to decide whether they can retain their women students and give them a normal program, while the Army and Navy take over most of the facilities of the campus. Unfortunately, the units specified by the Army and Navy are usually so large that they require practically all of the physical facilities of our smaller colleges. Administrations, however, are anxious to see that the women are protected in their rights to continue college study.

"Particularly is this new organization a challenge to the individually supported Christian colleges of the country, for they must likewise ask themselves: Can we wholeheartedly support a program which is devoted to training more effective killers of their fellow men? The only answer I can give is that war is as detestable a growth upon the body politic as is a malignant cancer upon the physical body, but that it is there and must be removed without killing the patient if civilization is to survive.

"Again, can we keep the Christian life functioning on our campuses during the war programs? A most encouraging answer to this comes from the Army and Navy themselves in the religious programs which they have organized and promoted in the training camps. Certainly the religious function of the college should become all the more vital during the war. Perhaps the greatest worry of the college administrator is this: Can we avoid becoming permanently dependent upon government subsidy, if we become agents of the government during the war? This question, of course, will be answered differently by different institutions, but it is our hope that when the war is over, it will be possible for independent institutions to function with the freedom we have known previously. Otherwise, what is this freedom for which the war is being fought?"

R. L. H.

President L. E. Smith Reviews Elon's "All or-Nothing" Campaign

The idea for the organization for the conducting of a campaign to clear Elon College of its debts was evolved in the meeting of the Board of Trustees of the College in annual session May 28, 1941. The organization provided for a Chairman, an Executive Committee of five, and a general committee of twenty-one. Each member of the General Committee was to form a committee out of the constituency of the church of fifty and each member of the committee of fifty was to have a committee of thirty working under him. The amount to be raised was $105,000. Each member of the General Committee was to be responsible for $5,000 which was to be raised through his committee of fifty, each of whom was assigned thirty individuals from the church and alumni and these committees were to raise $100 each. The organization seemed large and a bit unwieldy. In most cases, however, it worked admirably. Definite dates were set for the beginning and ending of the campaign so far as cash and subscriptions were concerned. The campaign was to begin on September 16, 1941, and close on July 1, 1942. Subscriptions were to be due and payable not later than January 1, 1943. The campaign was to be conducted on an "All-or-Nothing" basis. If the entire amount was provided for in cash and subscriptions by July 1, 1942, the date of expiration, all contributions were to belong to the college and all unpaid pledges were due and payable; if not, the campaign was to be pronounced a failure and all cash and subscriptions returned to the donors. On the expiration of the time allotted for the campaign, a total of approximately $112,000 had been received in cash and pledges. On January 26, 1943, the debt was paid in full. Not counting the amount pledged by the faculty and the student body of Elon College, we have unpaid pledges made to the campaign totaling approximately $3,000. This is a very fine record.

As general Chairman for the campaign, I want to express my very great appreciation to every member of all Committees working in the campaign. You have done a magnificent job—one that shall live on so long as the college lives. Your names and your interest will likewise live with your deeds. This single achievement will be properly recognized by a day of celebration to be held at the college on Saturday, May 31, 1943. This is an earnest invitation, and if possible I would say command, for every member of the Committees—Executive, General, and Local—to be present for this day of rejoicing and celebration. You are invited to be the guest of the college for that day.

The names of those serving on the General Committee are given below. We wish it were possible to list every local committeeman who served in this campaign.

Yours with grateful appreciation,
L. E. Smith, *President.*

PLAN OF ORGANIZATION.

I—*General Chairman.*
L. E. Smith.
II—*Executive Committee:*
S. C. Harrell,
J. H. Lightbourne,
H. S. Hardcastle,
J. G. Truitt,
III—*General Committee:*
North Carolina:
Mrs. C. H. Rowland,
W. J. Andes,
J. L. Crumpton,
Melvin Dollar,
J. H. McEwen,
V. R. Holt,
Cyrus Shoffner,
L. L. Vaughan
Ruth Johnson,
Mrs. T. W. Chandler,
J. K. Landrum.
Virginia:
Darden W. Jones,
T. Fred Wright,
Mrs. W. V. Leathers,
Miss Susie Holland,
Mrs. R. T. Bradford,
John T. Kernodle,
Linwood Robinson,
Jesse Dollar,
J. R. Kirk,
J. F. Morgan,
R. Roy Hosaflook.

THE CHURCH.

Elon College was founded by the Christian Church. The Church has not only felt a pride in the college as its own institution but a responsibility for its conduct and support. I think every church in the Convention made some contribution to the college during the "All-or-Nothing" Campaign. A few of our churches took their responsibility as a unit. All contributions were made directly to the church and the church forwarded the same to the college. However, the majority simply served as an agent to help with the campaign, securing pledges and urging individuals making their pledges to send payments on to the college. I am sure, however, that every church did its best. At any rate, with our common interest and united efforts, we completed the job and the debt is paid in full. Many thanks to everyone! The churches of the Convention have not only expressed their interest in the college during this campaign but have been sacrificial and helpful to the college in its needs throughout its more than one-half century's service. Every fifth Sunday the majority of our Sunday Schools and churches think about the college and express their interest in contributions. Through conference apportionments they have supported the college annually during its long history. It has worthwhile investments in the college and by its faith and affection will continue to protect these investments by its loyalty and support. We are grateful for the cooperation and help of all our churches.

THE ALUMNI.

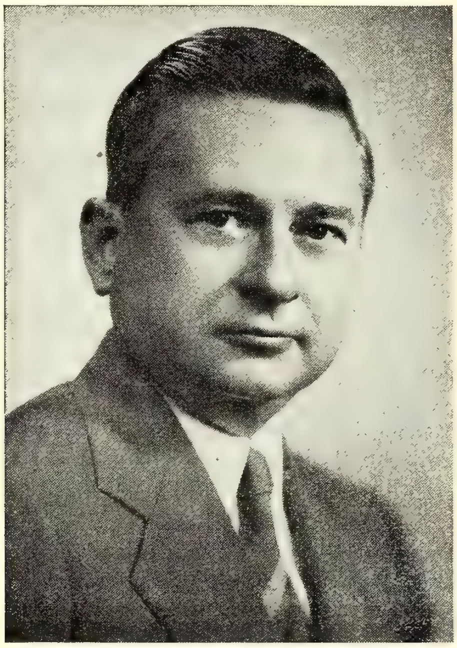
When the Elon College "All-or-Nothing" Campaign was launched a prominent alumna made the statement that this seemed to her to be the responsibility of the alumni of the college and that the alumni should consider it a privilege to take up the fight now and clear the college of its debts. Many of our loyal alumni agreed with the sentiments expressed. In the prosecution of the campaign it was discovered that a large percentage of our alumni were

(Continued on page 13.)

CONTRIBUTIONS

DR. WALTER C. RAWLS.

When I came to Norfolk, Virginia, in January 1919, one of the first men I met outside of the membership of the Third Christian Church, to which I had been called to serve as pastor, was Mr. Walter C. Rawls. At that time Mr. Rawls was engaged in the banking business and held other positions of influence. In a short while he transferred his church membership from Suffolk, Virginia, to the Third Christian Church, Norfolk. The congregation was worshipping in a temporary building. Mr. Rawls began talking about erecting a new church building and said that it should be a building that would command respect and attention. He stated that if we would build he would contribute $500—a good contribution for that day. This perhaps was the beginning of the plan to erect the substantial and commodious house of worship that now stands on the location of the temporary building. When I came to Elon College as President of the institution, November 1931, Mr. Rawls expressed surprise that I should leave the Norfolk pastorate for an undertaking such as Elon College would require. The following spring he made a visit to Elon College for the purpose of giving a television demonstration.



DR. WALTER C. RAWLS.

Mr. Rawls was then located in Suffolk, Virginia, where he was engaged in the manufacture of radio and television sets. The program on the evening of the proposed demonstration may not have been a marked success. Mr. Rawls stated that "atmospheric conditions interfered with the clear presentation of pictures." This program, however, may prove to be one of the most successful programs that has yet been attempted at Elon College. At any rate, the television set was donated to the college by Mr. Rawls and has been used by Professor Hook in his physics laboratory since. We hope to make extended use of this instrument in the years to come. It is prized highly by the college.

The Golden Anniversary Campaign to clear the college of its debts began in 1939. In this campaign Mr. Rawls contributed a total of $1,500. In the fall of 1940 it was my pleasure and privilege to visit Mr. Rawls in his place of business and home in St. Louis, Missouri. We talked seriously about the college and its interest. Mr. Rawls said, "It seems that since the first day you landed at Elon College you have been talking about this college debt. I really think it is time you got rid of that debt." I agreed, and then he said, "If you raise the entire amount I will help you." Later he wrote me that he would be one of twenty-one individuals to underwrite the debt. Through negotiations he agreed to give $5,000 on the condition that the entire amount be paid. This challenge is largely responsible for the launching of the "All-or-Nothing" Campaign. Some felt that the time was inopportune but when I saw $5,000 in prospect for Elon College it seemed to me to be a calamity not to accept that challenge, which we did. During the campaign Mr. Rawls paid $1,500 on his pledge. When cash receipts were sufficient that the remainder of his pledge would pay the entire amount Mr. Rawls sent the remaining $3,500 due on his pledge, making a total of $6,500 contributed by him which is most generous. Perhaps the most significant thing is that Mr. Rawls helped to push off into the campaign that finally resulted in the payment of the college debts in full.

Mr. Rawls knows how grateful we are.

L. E. Smith.

SUFFOLK LETTER.

Rev. R. E. Brittle has a new hat. He told us about it yesterday while visiting some friends in the hospital. He said: "This hat has been giving me a lot of trouble. A few days ago, while I was walking down the street, the wind blew it off my head, and I chased it at my speed limit for a half block before I rescued it. Later I laid it down in a chair. A lady who is slightly over-weight came in and sat down. When I made a search for my hat I saw one edge of it not under cover. It was completely crushed and it will probably never be the same again." A bird with a broken wing can never soar as high again, and a hat with a crushed crown has lost its touch of newness forever.

There are two interesting points in that incident. In the first instance the hat was out of control. The hat was not made to be tossed by the wind down a crowded street. It was made to be worn on the head and not to be chased. The wind removed it from its normal place and disrupted its usual service. The observant philosopher would call that external interference. Many people have this experience in their spiritual life. They know God made them for a great moral and spiritual kingdom. But some external force or internal rebellion interferes with God's plan and man's good intention. They find themselves driven by adverse winds and buffeted by forces they cannot control. Temptations assail them and they are turned from their rightful place in the church of the living God.

In the second incident this hat was out of place. it was not made to be

(Continued on page 14.)

QUITE AN ACCOMPLISHMENT.

One of the most gigantic tasks ever undertaken by our Southern Convention has been accomplished. Several campaigns have come and gone in exonerating the debt of $768,000 on Elon College. Our last campaign really was a tremendous organization. Great credit goes to Dr. Smith for its perfection and the execution of its task. We cannot imagine the number of people working on the committees to get the debt all pledged and paid. This campaign reached into nearly every church in the Southern Convention and into nearly every home in those churches.

REV. WILLIAM J. ANDES.

In contacting people, most of us discovered a genuine feeling of hopefulness about Elon College getting out of debt. "If this will do it," they said, "here is my pledge." Several members of my own church paid on the campaign when they had not paid a cent to the church in a long time. One man heard Dr. Smith speak twice and finally opened up his heart and purse and made a contribution.

I believe the campaign has drawn our churches into a closer organization and really placed before them the opportunity to serve in a larger way. More people really felt that they were making Elon College our college.

The debt is now paid, but we must continue our support financially and prayerfully. We shall now want to make Elon College our very own. Its help to us will be measured in a large way by the help we give it.

W. J. Andes

NORFOLK ELONITES RESPOND.

Norfolk Elonites, members of the Norfolk Congregational Christian Churches, and Norfolk friends of Elon, congratulate her upon the successful conclusion of the "All-or-Nothing" Campaign, and rejoice with her in the fact that once again Elon is free from debt. They are glad that they could have at least a small part in this worthy and strategic campaign. They pay tribute to Dr. Smith's inspiring and indiscourageable leadership. As a member of the Executive Committee who represented the Norfolk area I take this means of thanking those who gave their service and those who gave their substance in this campaign. May Elon find in her freedom from debt an open door to larger and more fruitful service in the cause of Christian Education.

REV. H. S. HARDCASTLE.

H. S. Hardcastle.

WORKING IN THE CAMPAIGN A REAL JOY.

I have experienced a real joy in working in the drive to rid Elon College of debt, and it gives me great satisfaction to see the successful conclusion of the payment of the obligation. This will free Elon to do the work needed to help build our Church to a powerful force for good throughout this whole area, and beyond. Congratulations Elon.

Harry W. Lee,

FAITH BECOMES A FACT.

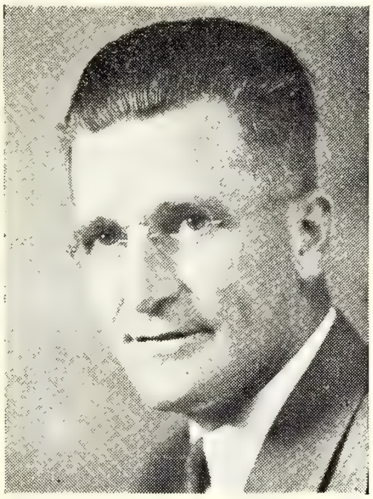
On December 1, 1941, the Elon "All-or-Nothing" Campaign was officially launched. Faith was all we had—faith that the entire indebtedness of the college could be paid. Not everyone had that faith. There were doubts; honest doubts—dangerous doubts.

Fortunately for the cause, Dr. Smith was the champion of a faith which, though frought with many obstacles, went on undaunted. He inspired those who were to work with him. He made us believe that faith would be turned into reality. The organization in turn began functioning and as time went on that faith was carried to the constituency of the Southern Convention.

It has been hard work, incessant prayers and great determination to win the victory. Victory is ours! It was not as hard to win as we had feared. The college has literally been saved from what could have been its doom.

This is an occasion for rejoicing in every local church and in the hearts of the thousands who have made victory possible. It is a success which will receive wide acclaim. Unshackled, the college can rise up to meet the challenge that is before her. All her problems are not solved. The war has brought new and terrible ones. But such is life.

This campaign has won many new friends for Elon. New faith in her and in her future has been born in many a heart. We love Elon today as never before—because we have had some share in setting her free. We are ready to face the future with her. We will stand by her through her new difficulties and she will go on to greater service to the church which gave her birth and to the cause which she has always championed.


REV. JESSE H. DOLLAR.

God bless her and all those whose willing sacrifice is the sure foundation upon which she will continue to stand!

Jesse H. Dollar.

Missions
The World for Christ

BURLINGTON CHURCH.

The article by the pastor, Dr. James H. Lightbourne, on the work of this church was wonderful. All of us recognize Burlington as one of our leading churches. One of its outstanding qualities is its loyalty to the Congregational Christian Church and all of its enterprises. Loyalty to our denomination has decreased to such an extent in the last ten years that when I talk about loyalty in our conferences and conventions I can see that it is not popular with some of our people. J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 12, 1943.

Sunday Schools.

Elon Com. Bible Class	$ 3.75
First, Greensboro, N. C.	8.17
Newport, Shenandoah, Va.	7.55
Linville, Va.	7.87
Hanks' Chapel, Pittsboro, N. C.	6.98
Newport News, Va.	24.75
Mayland, Broadway, Va.	1.50
Wake Chapel, Fuquay Springs, N. C.	4.30
Bethel, Elkton, Va.	1.00
Total	$ 65.87

Mountain Work.

Albion Chris. Ch., Albion, Me.	$ 29.85
Total for week	$ 95.72
Total since Sept. 1, 1942	$10,224.12

War Victims and Services.

Christian Temple, Norfolk, Va.	$ 107.35
Previously reported	1,097.79
Total to date	$ 1,205.14

Mattie Cox Parker,
Secretary.

LIFE MEMBERSHIPS AND MEMORIALS.

This department of our Convention appreciates the cooperation of local societies during the past year, up to date we have issued fifty-six (56) certificates. Let's have even a better record this year, and we can for many churches didn't get around to sending $10.00 for a Life Membership for that pastor, president of society, or some other person they wanted to honor, but will this year, and those that did will again. And let's always honor our dead by sending $10.00 for a Memorial Certificate to be sent to the family.

Send the $10.00 for either the Life Membership or the Memorial Certificate to your Conference Treasurer. The name of the person to be honored and name of organization sending the money to your Conference Life Membership and Memorial Superintendent.

You will remember that the money from this fund will go to the Atkinson Scholarship Fund in the Bangalore Seminary in India. Thus in honoring the life and memory of your local leaders you will be honoring the memory of Dr. Atkinson and establishing a permanent scholarship for religious leaders in India.

Mrs. John G. Truitt,
Superintendent.

QUARTERLY REPORT.

Following is the Quarterly Report of the Woman's Home and Foreign Mission Board, Eastern Virginia Conference, Quarter ending December 31, 1942:

Receipts.

Balance turned over by Mrs. J. R. Darden	$102.84	
Offering received at Conence at Christian Tem.	33.80	
		$ 136.64

Women's Societies.
(On Apportionment)

Antioch	$ 10.50	
Berea (Nan.)	20.00	
Berea (Nor.)	15.00	
Bethlehem	49.00	
Christian Temple	87.50	
Cypress Chapel	25.00	
Damascus	25.00	
Dendron	21.70	
Elm Avenue	10.00	
Eure	7.00	
First, Norfolk	18.75	
First, Portsmouth	25.00	
First, Richmond	15.00	
Franklin	50.00	
Holland	20.00	
Holy Neck	37.50	
Hopewell	3.75	
Isle of Wight	15.00	
Liberty Spring	30.00	
Mt. Carmel	20.00	
Newport News	25.00	
Oak Grove	7.50	
Oakland	12.50	
Ocean View	12.50	
Rosemont	43.18	
South Norfolk	25.00	
Shelton Memorial	20.00	
Suffolk	125.00	
W. W. Staley (Suf.)	17.70	
Union (South.)	5.15	
Wakefield	7.90	
Waverly	12.50	
Windsor	22.20	
		841.83

Young People.
(On Apportionment)

Berea (Nans.)	$ 5.00	
Bethlehem	7.90	
Burton's Grove	7.50	
Christian Temple	15.75	
Cypress Chapel	15.00	
Eure	4.00	
First, Portsmouth	6.25	
Franklin	18.75	
Holland	6.25	
Holy Neck	10.00	
Liberty Spring	15.00	
Mt. Carmel	7.00	
Newport News (C. E.)	7.00	
Newport News (Forum)	6.40	
Oakland	8.75	
Rosemont	10.00	
Spring Hill	5.00	
Suffolk	15.00	
Union (South.)	6.00	
		176.55

Juniors.

Berea (Nans.)	$ 9.00	
Bethlehem	10.00	
Christian Temple	7.00	
Cypress Chapel	5.00	
Eure	1.00	
First, Portsmouth	2.00	
Franklin	7.50	
Holland	2.10	
Holy Neck	6.00	
Liberty Spring	6.25	
Mt. Carmel	2.10	
Oakland	1.25	
Rosemont	3.55	
Suffolk	12.50	
Union (South.)	2.00	
Windsor	4.53	
		81.78

Cradle Roll.

Cypress Chapel	$ .25	
Eure	1.00	
Franklin	1.50	
Liberty Spring	5.00	
Oakland	1.00	
Union (South.)	.25	
		9.00

Thank Offering.

Antioch	$ 2.54	
Bethlehem	21.00	
Bethlehem (Y. P.)	17.10	
First, Norfolk	3.55	
Holland	.500	
Liberty Spring	20.00	
Oakland	8.50	
Rosemont	37.82	
Shelton Memorial	10.00	
Suffolk	30.00	
Suffolk	30.00	
Union (South.)	5.75	
		161.26

Specials.

Eure (Friendly Service)	$ 3.25	
Holy Neck (War Victims)	28.00	
		31.25
Total Receipts for Quarter		$1,438.31

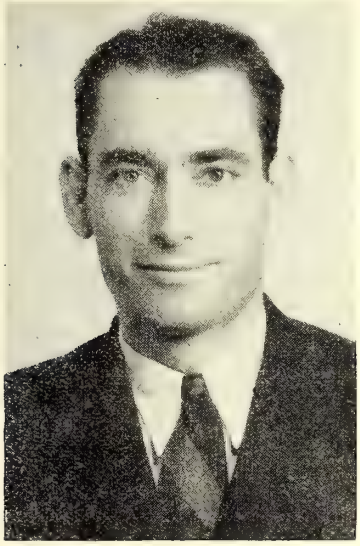
Disbursements.

Mrs. B. D. Jones, Misc.	$ 28.00	
Mrs. John Truitt, expense	2.00	
Gurley Press, printing	17.00	
		47.00
Mrs. W. V. Leathers, Treasurer Woman's Mission Board		1,301.67
Total Disbursements for Quar.		$1,348.67
Bal. in Treasury Jan. 14, 1943.		89.64

Respectfully submitted,
Mrs. W. B. Williams, *Treas.*

DID NOT WANT THE JOB.

About fifteen months ago I was asked to take a job that I didn't care to have. I was asked to raise $5,000 from our rural churches in Alamance County for the "All-or-Nothing" campaign for Elon College. I didn't want the job for several reasons, but I finally convinced myself that I should do all I could for the College, regardless of the way I felt. I set out to do this with very little faith, thinking that these churches were not concerned about Elon. As I waded out into the deep water I suddenly discovered that underneath was much warmer than the outward appearance. I discovered that most of the churches had a very warm place in their hearts for the College. They responded much better than I had expected. We didn't reach our goal, but we came much nearer to it than I thought we would at first. I wish to thank the local committees who worked with me for carrying out their duties so well. Really they are the ones who did the work—not me. I think that the experience we have gained from this campaign has made us all have a better feeling toward the College, and the success of this campaign has made us all feel proud of the fact that we had a part in it. We are not only proud of the fact that we had a part in the campaign, but we are proud of the College itself.

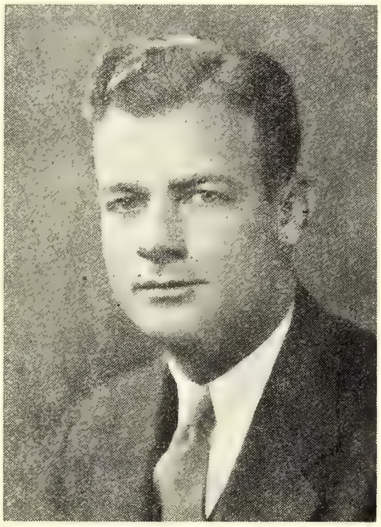


REV. MELVIN DOLLAR.

MELVIN DOLLAR.

LET'S KEEP BUILDING.

What can one say in 250 words about our college campaign, our President, our church, and our alumni, when we combine the three units together and out of it we found a real organization? This organization, led by our President, has accomplished its purpose in defeating a long-standing debt. May I take this opportunto say I enjoyed working for this accomplishment, and fully appreciate all of those who made this campaign a success.



DR. DARDEN W. JONES.

My real and first interest which came out of this campaign deserves mentioning. I was only a few weeks in the campaign when my smallest church congregation, Union Southampton, had raised twice its amount per member. This was more than an inspiration and a very good starter.

To the church members: Our pledges have been raised, but have all you members paid your pledge? Please make that last payment and feel free from your pledge. Remember that our college boys have gone into government service of all kinds, thus reducing our student enrollment and increasing new financial problems.

When we are working we build each day, so let's continue to help, work and pray!

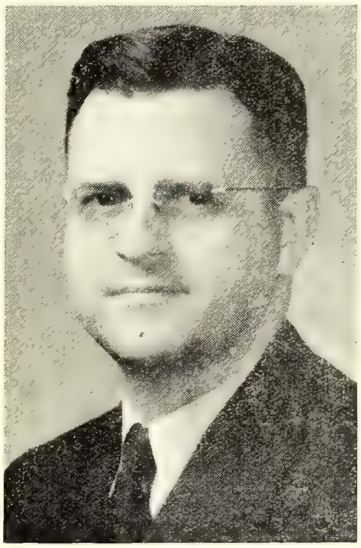
DARDEN W. JONES.

J. R. KIRK.

DURHAM AREA AND CAMPAIGN.

The alumni and friends of Elon College in the Durham area exhibited a fine spirit in the recent campaign to free the college of debt. In spite of the difficult times through which we were passing during the subscription period, they expressed confidence in the undertaking, and the leaders who launched it.

I might also say, almost without exception, they expressed the hope that in the future the college could avoid indebtedness. There is no denying its usefulness will be greatly increased by doing so. This means that those who are interested in its future should remember the college in a financial way as often as their means will permit.



J. L. CRUMPTON.

It is generally agreed that Dr. L. E. Smith has given his best, without stint, to Elon and through his leadership she has been rescued from the rocks. However, her loyal alumni and friends must always stand by her side and assist her toward greater service to the generations yet to seek an education within her gates.

J. L. CRUMPTON.

A FRIEND IN NEED.

Nearly two years ago a call of a friend in need came to me through Dr. Smith. This friend had shown her interest in me by taking me in and feeding me and showing me the better things of life. Some of these took root and grew and made life much happier for me.

After weighing my limitations against the debt I owed, I realized that I must do all I could to help free this friend, Elon College, from the debt that was so burdensome.

The first meeting held in Suffolk had a rather discouraging tone, but

(Continued on page 14.)

FOR THE CHILDREN

Dear Friends:

This morning Mr. Todd spoke about four classes of people in his sermon. "People who don't count for much." "People who count for a little." "People who count but in the wrong direction." "People who count most." In this last group of people he placed Abraham Lincoln. Do you know why?

Once Jesus' disciples were asking him a question: "Who shall be greatest?" Jesus told them that "He who would be great must be servant of all." Perhaps that is why Mr. Todd said that Lincoln counted most, because they who count for most will help most. It is easy for us to see that Lincoln was one of our presidents who did most to help our America become a true democracy. Do you know how he was able to do so much when he became president? I think it was because as a lad he began to do all he could to help anyone who happened to need his help. Here is a true story of how Lincoln, when a lawyer, helped someone.

THE FRIEND IN NEED.

Once upon a time, before the war between the states that set the Negroes free, there lived in a western state a boy. I do not know the boy's name but in this story we shall call him Joe. He had golden hair and blue eyes. Because he spent a lot of time out of doors his body was strong and tall.

Joe as a small lad lived an exciting life in a cabin in the woods with his father and mother and brother and small sister. His happy existence was made sad by the deaths of his father, his brother and his only sister. Joe was fifteen years old. Only he and his mother were left of that happy family. Joe felt very grown up now. Was he not the head of the family?

One day he squared his shoulders and told his mother that he must leave home to earn a living for them both. Now the only thing that Joe knew how to do was farming. He finally found a job with a farmer names Amos Berry. Joe liked the work. He delighted in his straight furrows as he followed his plow in the fields. He made friends with the birds which came flying to snatch the insects from the freshly turned earth. The smell of hay on hot summer days was sweet to his nostrils. As he milked the cows in the evening, peace and contentment filled his heart as he thought of his mother. He would do many things for her. Already he sent her all of his earnings.

The one unpleasant thing in Joe's life at this time, was an older man who also worked for Mr. Berry. This man delighted in teasing Joe. The angrier Joe became the more this man teased. He often carried his teasing so far that he said very unpleasant and mean things to Joe. This made Joe deeply unhappy.

One day a terrible thing happened which nearly ruined Joe's life. Joe perched high on the top of a load of hay was starting to haul it to the next farm. At the barnyard gate stood the older man who teased him, Mr. Berry and two other men. Because he was so high up on the hay, Joe asked if one of the men would open the gate for him. Mr. Berry started to open it for him when the older man said, "No, the boy is lazy, let him get down and open the gate himself." The man grabbed the pitchfork, pricked Joe with it and ordered him to get down. Joe flew into a rage. He grabbed the pitchfork, and struck the man. The man died in an hour.

Now the laws of our country say that if one person causes the death of another person he too must die. Before this happens there is a trial in a court. All the facts of the story are told before a group of men and women, whom we call the jury. The jury decides whether the person is guilty, and the judge decides on the punishment. The person who is being tried may have a lawyer to help him tell his story to the jury and the judge.

When Joe's case was brought to court, because he was poor, he had no lawyer to help him. It looked as if he would fare very badly. But something had been happening. The one person who loved him most had been thinking where she could find a lawyer, although she had no money to pay him. She thought of a young man, whom she had once known, who had become a very successful and important man. Surely he would not come to help her poor boy, whose case seemed lost and who had no money. But because she knew no other lawyer, the mother wrote a letter to this man.

When the lawyer received the letter he read it over and over. He was sorry for the mother and for the boy, yet on the very day for which the trial had been set, he was to make a very important speech. This lawyer was trying to be elected to a position in the government. His election might depend upon this speech. How he wished he could be in two places at the same time! But since he couldn't he had to make a decision.

Should he make his speech or should he go to the aid of the boy? He remembered the time he had known Joe's family, when Joe had been small and lived in the cabin with his father, and mother and brother and sister. He remembered that he himself was then poor and had stopped at their cabin to ask for work. The father had welcomed him, given him food, and a place to sleep, and a job at splitting rails. This family had been kind to him, and he would do his best to return that kindness. The very next morning found him up early walking the twenty miles to the town of the trial.

This story has a happy ending. The lawyer told Joe's story in such a way that the jury felt he was not entirely to blame, and the judge set Joe free. Yes, this lawyer was Abraham Lincoln.

ANSWERS TO LAST PUZZLE.

Across—1. Race; 3. Clan; 5. E. T. O.; 7. Blood; 9. Ears; 11. Nile; 13. To; 14. Te; 15. Pews; 17. Otic; 19. Negro; 21. R. G. A.; 22. Roof; 23. Love.

Down—1. Rose; 2. Eels; 3. Coon; 4. Name; 6. To; 7. Brown; 8. Ditto; 10. Ate; 12. Lei; 15. Poor; 16. Serf; 17. Oral; 18. Cone; 20. G. G.

A BETTER HOUSE.

The Rev. G. H. C. MacGregor once related how an old Aberdeen minister was comforted a century ago by a little incident. He had always feared death, and was powerless to comfort others facing it. Toward the end of his life he moved. Yet when the furniture had all gone the old preacher lingered in the home where his children had been born and where his sermons had been prepared. At last his servant came to him and said: "Sir, everything's gone; and the new house is better than this one. Come away!" It preached to him a lesson which he never forgot. God has prepared for His children a home "much better than this," "a house not made with hands, eternal in the heavens."

—*Sunday School Chronicle.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS THE GOOD SHEPHERD.

Lesson VIII—February 21, 1943.

Golden Text: *"I am the good shepherd; the good shepherd layeth down his life for the sheep."*—John 10:11.

Lesson—John 10:

Devotional Reading: Psalm 23.

The Good Shepherd.

The Lord Jesus Christ had many titles. He was Prophet, Priest, and King. He was Master, Teacher, Lord, Son of Man and Son of God. He was Friend, Servant, Minister. A hundred different titles, assumed by himself or given him by others reflect an attempt to gather up his many-sided ministry, and his many virtues. But of all the titles by which he was called he loved best of all that of the *Shepherd,* or *The Good Shepherd.* And none of them gathered more of the meaning of his manhood and his ministry than just this—*The Good Shepherd.* One of his beloved disciples wrote a letter to his Christian friends late in life, and he referred to Jesus as "That Great Shepherd of the Sheep." Let us take today's lesson, and from the words of Jesus himself try to get some insight into his ministry and mission, as well as of his manhood.

The Good Shepherd is Honest.

"He that entereth in by the door is the shepherd of the sheep." Jesus respects the personality of man. He does not deal in indirect or unethical ways. As much as he desires to save men, he will not overrule or override their wills or personalities. He stands at the door and knocks but he will not come in unless he is invited, unless he is let in by the consent of the man himself. With all his passion for the lost there is an absolute integrity of character.

The Good Shepherd Knows His Sheep.

"He calleth his own sheep by name." Even the shepherd of the sheep in Jesus' day knew their sheep by name, and called them by name. There was more than a flock of sheep in the eyes and heart of the shepherd; there were individual sheep, and he knew them one by one. How much more does the Good Shepherd know us by name, care for us as individuals, deal with us as persons. God's care for the individual was one of the central messages of the good news which Jesus proclaimed. It is a note that needs to be sounded today when there is danger of the individual being lost in the multitude.

The Good Shepherd Leads His Sheep.

"When he hath put forth all his own, he goeth before them, and the sheep follow him." He leads the way. He goes before. He guides. He leads into green pastures and beside still waters. Life would be simpler and saner and safer if we followed the leading of Jesus the Great Shepherd. If any will do, he shall know. Jesus promised that even if he went away he would send the Holy Spirit to guide his followers into all truth. Christ is our Leader as well as our Lord.

The Good Shepherd Lays Down His Life for the Sheep.

"I am the good shepherd; the good shepherd layeth down his life for the sheep." A hireling wouldn't do it, for the hireling did not care for the sheep. But the shepherd loved the sheep and if need be he would die for the sheep. Jesus the Good Shepherd laid down his life for the sheep——for you and for me, for every man and any man. That is the central message of the gospel. He was the Lamb without spot and blemish who offered up himself because of the great love wherewith he loved us. Greater love hath no man than this, that a man will lay down his life for his friends. We may not be able to understand ourselves, or to explain to others just what happened at Calvary, but it was the conviction of the disciples and the apostles, and it has been the continuing conviction of the evangelical church that what happened there has made a difference, all the difference in the world in our spiritual salvation.

The Good Shepherd Loves All the Sheep.

"And other sheep I have, which are not of the fold; them must I also bring, and they shall hear my voice, and they shall become one flock, one shepherd." He loved Israel—they were his sheep and the people of God's choice. But he also loved other sheep, he loved all the sheep, he loved every sheep. Whosoever is a recurring word in his messages. His love for the sheep was and is universal. And his shepherd heart will not rest until he has found every last, lost sheep and brought it safely into the fold. He loves the people of the Allied Nations, but he also loves the people of the Axis Nations.

The Good Shepherd Keeps His Sheep.

"I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand." Nothing can or shall separate us from the love of Christ, nothing, not tribulation, persecution, famine, nakedness, peril, or the sword, things present, things to come, life, nor death, shall separate us from the love of God which is in Christ Jesus. He who in faith is joined to Christ has eternal life. He is already passed from death unto life. He that liveth and believeth in him, though he were dead, yet shall he live; and whosoever liveth and believeth in him shall never die.

The Good Shepherd is Like Unto God Himself.

"I and the Father are one." This good shepherd was the image of the invisible God. If you want to know what God is like, look at Jesus. He that hath seen Jesus, the Good Shepherd, has also seen God. The Good Shepherd and the Father are one in character, in spirit, in purpose.

HOW CHRIST SOLVES PERSONAL PROBLEMS.

Christian Endeavor Topic for February 28, 1943.

Scripture: Ps. 24:3, 5; John 3:1-17.

Daily Readings—

Monday—Martha's Problem.—Luke 10:40-42.

Tuesday—A Problem in Profit and Loss.—Matt. 16:26.

Wednesday—A Young Ruler's Problem.—Mark 10:17-22.

Thursday—A Prodigal's Problem.—Luke 15:14-19.

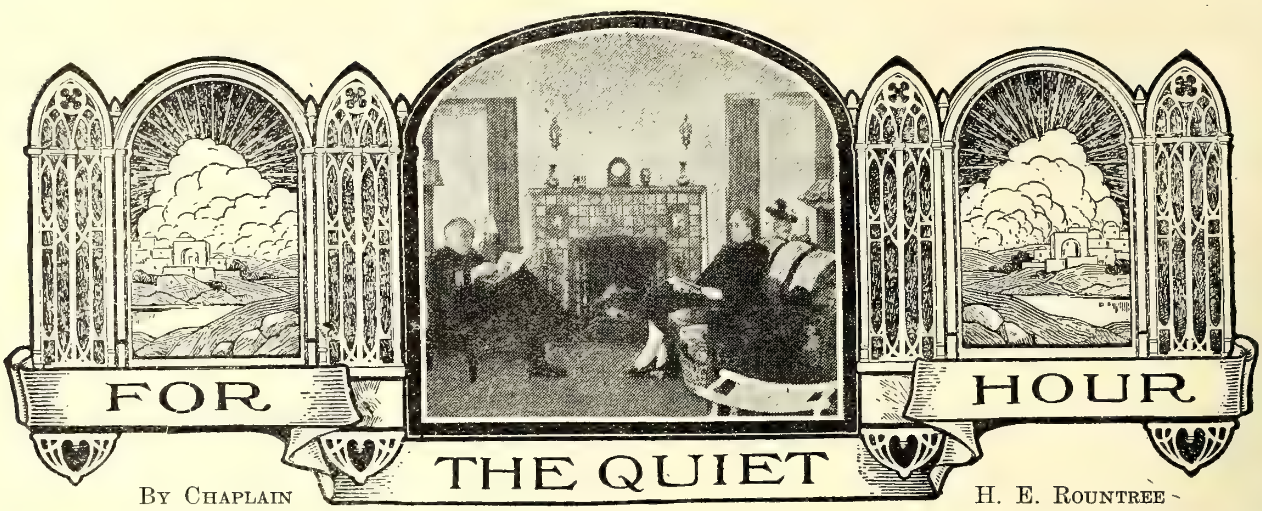
Friday—Paul's Problem.—Rom. 7:24, 25.

Saturday—A Problem of Life and Death.—I Cor. 15:16-22.

It has been said that whenever Jesus met an individual it was as though that person were an island around which Jesus sailed until He saw where the real problem was located, then He landed. Dr. Fosdick suggests in one of his sermons, that Jesus did that with the rich young ruler, and landed on the money problem. With Zaccheus it was the question of honesty. With penetrating realism He got at the real problem of a person's life. He brought the individual face to face with himself.

Use these suggestions for short talks:

(Continued on page 15.)



FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Lord of the Quiet Hour.

"Today shalt thou be with me in Paradise."—Luke 23:43.

Lord of the quiet heart, who knew the sound
Of raging streets with anger loud,
Yet walked serene in faith that saw
Beyond the blindness of the crowd—
Help us to find the even way
Through all the clamor of the day.

Lord of the gentle eyes, who saw the bright
Spearpoints beneath the gleam and toss,
Yet heard with tenderness the thief's
Faint cry for mercy from the cross—
Remember us, that we may hear
The whispered hope, the accent near.

Lord of the steadfast will, whose vision clear
Saw all the travail of the years,
Beyond which lies the world to be
That knows no human wrath or tears—
Help us to see with eyes unsealed
Thy harvest that the years shall yield!

—Arthur Wallace Peace, in
Presbyterian B. C. Quar.

TUESDAY.

The First Realization.

"Lo, I am with you always."—Matt. 28:20.

The most precious experience of every Christian is the realization of the continual presence of Christ in his life. The most needful thing is the practice of that presence in all the experiences of his waking hours. This practice makes everything of life a sacrament and it furnishes one with divine protection from evil. Thus when one prays he can pray more definitely because he is talking to some one.

Prayer—Our Father, reveal Thyself to us that we may live in Thy presence daily. *Amen.*

WEDNESDAY.

Answer to Prayer.

"Whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22.

"Ye shall receive that your joy might be full."—Jno. 16:23, 24.

Sickness and suffering often result in blessings. It often serves to sweeten the soul into a kindred spirit with other sufferers. It also may be a blessing to the sufferer. It may cause him to think, consider his ways, repent and be clean, thus deepening his spiritual perceptions.

In sickness one may learn to pray and find an answering God. He does not always get what he asks for, but he does get an answer, and the least one may get is the banishment of fear and the fullness of joy.

Prayer—Our Father, we thank Thee for every good thing and for the things which do not seem good if they turn us right. *Amen.*

THURSDAY.

Success.

". . . strength to the poor, a strength to the needy . . . a refuge from the storm, a shadow from the heat."—Isa. 25:4.

Man a shelter to man; man a council to man; man a refreshing inspiration to man; and man the uplifter of man, is the man whom God has gone before with His goodness. Read Psalms 21:1-7, 13.

Prayer—Our Father, that Thou hast revealed it to Thy children that success does not consist of things that one possesses, but in righteousness and truth. Grant that we may be numbered among those who love Thee and have eternal life. *Amen.*

FRIDAY.

Leaning Over Backwards.

"Be ye kind . . . forgiving each other."—Eph. 4:32.

Admiral Cather was a patient at the hospital. By some inadvertence he did not get his tray at dinner time. The admiral said not a word. The error was discovered by the nurse in charge in late afternoon. In humiliation due apologies were made, but the admiral was very gracious, saying that it was "quite all right."

In this gracious spirit the admiral leaned over backwards" to be kind and give no one any trouble. Perhaps he reasoned that the missing of a meal would be beneficial. Even so, that was a sweet spirit and a self-effacing attitude.

This is one way to be kind, and also to bear the burdens of others. Question: How far do I bend over to be kind?

Prayer—O Lord, our God, we have sinned often in our self-asserting and personal rights attitudes. Forgive us and grant unto us the spirit of Jesus: always kind. *Amen.*

SATURDAY.

The Power of Faithfulness.

"We are all here."—Acts 16:28.

Paul and Silas could have run away from prison and could have been free men. But they chose rather to stay where they were and continue their preaching of the Word. Besides they had no intentions of leaving the jail except in a lawful manner.

What a thrill it would be to every preacher and pastor who, when at the sanctuary or when engaged in the church activities, could hear the words, "Pastor, we are all here."

The faithfulness of Paul and Silas saved the Philippian jailor and his family. What a power is faithfulness!

Prayer—Our Father, we would be true and faithful. Grant unto us a double portion of Thy Spirit, and the spirit of Paul, to be faithful in season and out of season. This we ask in the name of Jesus. *Amen.*

A SONG FOR THE SABBATH DAY.

Psalm 100.

ALL-OR-NOTHING CAMPAIGN.

(Continued from page 5.)

found in the membership of our local churches, that any campaign in the interest of Elon College that had to do with the alumni would of necessity have to do with the church.. The alumni belonging to the Congregational Christian churches throughout the Convention were urged to cooperate with their local church in the campaign. There were, however, quite a number living beyond the boundary of the Southern Convention. Many of these, when approached personally or by letter, responded gladly and generously. The alumni as a whole, instructed and urged by Alumni Secretary, Mr. George D. Colclough, have responded generously and have been a great help in the successful conclusion of the campaign and its achievements. We are grateful to every alumnus and alumna who has had a part in this successful effort to clear the college of its debts. A debt-free Elon means a great deal to every student enrolled at the college now and to all who have been students here in previous years. We now face the future with more confidence and higher hopes.

Receiving the Subscription That Carried the Campaign Over the Top.

FRIENDS OF THE COLLEGE.

Friends constitute an asset beyond mathematical calculations. There is no way to value true friendship. We do not begin to realize the value of a friend until dire need overtakes us. In the hour of necessity our friends are proven. A friend is the individual who comes in when everybody else goes out. During the past decade Elon College, as an institution, has had its reverses, its crosses, its its day of darkness, and hours of loneliness. Near disaster has overtaken it. During these trying years it has had a few faithful and loyal friends. Many of these friends have gone to their reward and are not here to rejoice in the successes of this campaign. Some of these friends, however, have been spared and are permitted to join in the expressions of gratitude for the good fortune that has come to the college through the love and sacrifices of those who love and respect her. I could name these friends but you know them. They have multiplied greatly in recent years. Today, fortunately, Elon College numbers her friends by the thousands. Their respect and affection have been multiplied and today they look upon her with a greater pride than at one time they thought they could. The majority of these friends are in the church and alumni but beside these we include other friends of Elon College—those who do not belong to the church and who have never been students at the college. They believe in Elon College. They believe in what she is undertaking to do. They are interested in her program of education, in her contributions to character building, and in her wholesome influence over young men and young women in their days of preparation for life. As an expression of their faith and devotion they have joined with the natural constituency of Elon College in its efforts to clear the institution of its debts. Elon College expresses and shall continue to express its appreciation of its friends by faithfully discharging its duty as a Christian institution in a world of need.

THE FACULTY.

If there is any group among us that deserves credit more than any other for the continuance and efficiency of Elon College through the days of the depression and on through the more prosperous years, that group is the faithful faculty of Elon College.

From 1931 to 1935 the faculty served on the promise of a small salary, approximately 25 per cent of which was not paid. The total amount contributed by the faculty of Elon College in the debt settlement $71,000. From 1935 to 1940 a large majority of the faculty serving the college gave their August salary to help improve the financial condition of the college. This amounted to approximately $21,000.

In 1941 the faculty pledged to the "All-or-Nothing" Campaign a total of $11,000, $2,000 of which has been paid but has gone into the current funds. If the faculty is to pay the remainder of its pledge in cash it will be necessary for them to receive their salary in full in cash. In the light of present conditions this is by no means certain. I am sure that the entire constituency of the college will appreciate what the faculty of Elon has done and its present position as regards the payment of its current pledge. At any rate, these pledges will be paid, if not in cash, they will be paid by credit on salary.

It is not necessary for me to express to the public, nor to the faculty, my personal appreciation of the faithfulness and sacrifices of every individual member. This is too well known by all. I would like to say, however, that the faculty of the college may be depended upon to render its full share whenever the needs of the college are at stake.

THE STUDENTS.

We have a very fine group of young people at Elon College, ambitious and determined in their purpose. The student body has increased gradually and most satisfactorily since 1932 through 1941, when we reached our highest enrollment of 661. Since that date, due to the effects of the war and requirements of the government, our enrollment has been steadily and decidedly declining. For the present quarter we have a total enrollment of only 369. Many of these will leave for camp or other government units at the end of this quarter, March 8. Our enrollment for the third quarter will be much smaller than it is for the present quarter. The number we shall have for the summer quarter and for the beginning of the fall term is a most uncertain question. At any rate,

(Continued on page 15.)

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Our Board of Trustees held its annual meeting on February 10th to receive the annual report of the Superintendent as to activities of the Orphanage for the year 1942, and transact business pertaining to the good of the institution. The Superintendent's report showed we had handled one hundred and three children during the year and had given twenty-seven thousand eight hundred and seventy-six days of care.

In this work we have children coming in and going out all through the year. The report showed that the boys had an average gain of 8.0 lbs. in weight and the girls showed a gain of 8.7 lbs. There was only one girl who did not gain weight. She is in the Senior Class and in excellent health. Perhaps hard study was the cause.

The report showed that eight children had tonsils and adenoids removed during the year. Two children had operations for appendicitis. Three children whose eyes were crossed had operations and their eyes were straightened.

The report also showed that the farm had the most profitable year in its history. The dairy with its herd of fifty head of Holstein and Guernsey cows showed a nice profit.

The report showed that the farmer had killed and salted down 7,000 lbs. of meat to run the Orphanage family till killing time again.

Several of the board members were absent due to the gas shortage and the long distance they had to travel. Those present had a very pleasant meeting and were pleased with the healthy condition of the Orphanage throughout. The same officers were re-elected for the ensuing year.

The Superintendent was re-elected for the twenty-seventh time. Twenty-seven years of service and $27,000 for our goal this year.

The Superintendent of the Christian Orphanage is the third oldest superintendent in the Tri-State Conference of orphanage workers composed of North Carolina, South Carolina and Georgia, from the point of service, but the youngest in years. Dr. A. T. Jamison superintendent of Connie Maxwell Orphanage in Greenwood, S. C., is the oldest. Rev. A. S. Barnes, superintendent of the Methodist Orphanage at Raleigh is two years older in service than the writer. We are all three old in service, but young in years.

We are beginning to feel the pinch of war. Up to a week or two ago we could go to the store and buy a pair of shoes, but now we have to have a ration stamp. We will do our best to make the old ones do as long as possible. We have to buy shoes in quantity lots in the fall and spring, especially at Easter Season. The boys and girls here are the same as those in your families. They want to dress up at Easter. Both boys and girls must have new clothes. The old ones wear out and must be replaced.

Chas. D. Johnston.

REPORT FOR FEBRUARY 18, 1943.

Amount brought forward		$1,549.82
Sunday School Offerings.		
Eastern N. C. Conference:		
Catawba Spring	$17.00	
Bethel	6.61	
		23.61
N. C. and Va. Conference:		
Long's Chapel	$ 4.74	
Reidsville	5.52	
Elon College Com. Church	3.75	
Ingram	5.64	
		19.65
Western N. C. Conference:		
Patterson Grove	$25.00	
Flint Hill (M.)	.37	
Pleasant Hill	8.68	
Needham's Grove	3.10	
Pleasant Union	2.81	
		39.96
Eastern Va. Conference:		
Newport News	$ 5.50	
Berea (Nan.)	5.00	
Rosemont	85.50	
		96.00
Delayed Thanksgiving Offering.		
N. C. and Va. Conference:		
Long's Chapel		5.01
Special Offerings.		
Mt. Stout	$18.00	
A Friend	5.00	
Lacy N. Overman, Guar.	10.72	
		33.72
Total for the week		$ 217.95
Grand Total		$1,767.77

A FRIEND IN NEED.

(Continued from page 9.)

much good was accomplished, as several realized the necessity of harder work to reach the desired goal.

While I regret that sickness prevented me from having a larger part in this important undertaking, I rejoice that the friends of Elon showed so much interest and responded so liberally.

Elon has been freed from debt! The future looks bright even in a world full of war. The sons and daughters of Elon will go forth and do their part to help make this world better. This is my earnest prayer.

J. R. Kirk.

SUFFOLK LETTER.

(Continued from page 6.)

used as a cushion in a chair. The friend who unintentionally sat upon it was surprised. The owner was glad to recover it to a more normal use. People are always in greater danger when they are out of place. It is just as important to be in place as to be under proper control. Temper serves a high purpose when it is under control. Temptation may make a real contribution to human character as long as a man can keep himself under control. The temptations Jesus encountered in the wilderness strengthened His inner soul. He was able to control His life. The soldier in training for service must learn to put himself under the control of his commander. His personal safety and the final victory may depend upon that simple attitude. The pilot in an airplane must know how to use the controls if he wishes to be safe in the air. The Gospel of Jesus Christ and the function of the church are both related to the matter of helping man control himself, under the guidance of God.

And it is equally important that man make an honest effort to find his rightful place and seek to stay in that realm. There are certain places made for man, but man was not made for them. God did not make man for the brothel, the saloon and the place of shame. God did not make woman for prostitution and ill-gotten gain. Men and women were created to rule and reign over high realms of moral and spiritual conquest. Created in the image of God it is normal to expect every man to dedicate his life to the service of God. But so many men are out of control and out of their proper place in life. Therefore it is the task of the church to seek after the erring ones, until they are found, and try to restore them to their true place in the kingdom. That is not an easy task, but it was the purpose for which Jesus gave His life on the cross.

I. W. Johnson.

Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild-goose chase, and is never attained. Follow some other object and very possibly we may find that we have caught happiness without dreaming of it; but likely enough it is gone the moment we say to ourselves, "Here it is!" like the chest of gold that treasure-seekers find.

Nathaniel Hawthorne.—

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

THOMAS OLIN BUZHARDT.

Thomas Olin Buzhardt, age 2 years, nine months, died January 1 in the Gainesville, Ga., hospital after an illness of only a few hours.

He is survived by his parents, Claude T. and Rebecca Wright Buzhardt of Gainesville, Ga,, and his grandparents, Mrs. Olin Buzhardt, Newberry, S. C., and Rev. T. Fred and Sarah Moore Wright of Windsor, Virginia.

The funeral services were held Sunday afternoon at 4 o'clock from the McSwain Funeral Home in Newberry, S. C., by the Rev. Mr. Ritter, pastor of the Methodist Church, and interment was in the Colony Church Cemetery.

A mixed quartet sang "I Think When I Read That Sweet Story of Old," and "Safe in the arms of Jesus."

The many beautiful floral offerings evidenced something of the love and high esteem in which Olin was held.

God has plucked a sweet flower to transplant it in a purer, higher clime, where it may grow and come to full fruition.

ALL-OR-NOTHING CAMPAIGN.

(Continued from page 13.)

Elon students are interested in the welfare of the college while they are here and after they leave. When the "All-or-Nothing" Campaign was launched, certain students expressed their interest in the efforts being made to cancel the indebtedness of the college. In the fall the students organized and conducted a campaign among themselves and pledged a total of more than $1,000. This was very fine and generous of them. Many of these pledges have been paid. Many students who made pledges have been drafted or have volunteered for some department of the government's service. They will pay their pledges but it may be sometime before they get to it. At any rate, their expression of interest in the campaign was wholesome and helpful and they have made a significant contribution to the success of the effort. The Administration is grateful.

THE PASTORS.

More of our pastors serving in the Southern Convention have attended Elon College than any other group among us. They know something of the advantages of the college and the benefits to be derived as students in the institution. The College has made its contributions directly to them. Those pastors of churches in the Southern Convention who did not attend Elon College as students know about the institution and of its worth to the denomination. The majority of them have laymen who did attend Elon and through them they have learned of the efficiency and effectiveness of the college. As a group our pastors have been most helpful in the campaign and have rendered invaluable aid. In almost every instance the pastor has served on the Committee and in addition has rendered a fine service in collecting pledges and transmitting the same to the college. Their efforts have helped to make the campaign a success; without their cooperation it could not have succeeded. Elon College appreciates every pastor serving in the Southern Convention and wishes to take this occasion to express its grateful appreciation of their cooperation and help in the campaign to clear the college of all debts. In the light, in the joy, and in the inspiration of these successes I know that you will continue to cooperate with the college, whatever the future may hold. May God bless every one of you in your service to your people and give you wisdom, strength, and courage during these trying times.

UNPAID PLEDGES.

The Elon College "All-or-Nothing" Campaign was launched to secure in cash and pledges $105,000, the same being the identical amount owed by the college. The campaign was to close July 1, 1942. It was launched on September 16, 1941. On the expiration date for the termination of the campaign the amount raised was approximately $112,000 and the campaign pronounced a success. The payment of pledges has been phenomenal, I think. Not including the pladges made by the faculty nor the students' unpaid pledges, there is a total of about $3,000 in unpaid pledges. This is most unusual considering the fact that there were six months allowed for the payment of all pledges. The debts have been paid in full but the expenses of the campaign have not been met. I am sure that since others have paid their pledges, those who have not been able to pay to date will be glad to make payments just as soon as possible. In fact, I think that they should be more anxious to pay since the debt has been paid by others and their contributions may be used to further stabilize the college and make it possible for it to continue its program.

CHRISTIAN ENDEAVOR.

(Continued from page 11.)

1. One cannot look at Jesus and not feel his own shortcoming and need.
2. Even through the centuries, Jesus brings us face to face with ourselves.
3. To face many of our problems squarely, to recognize their nature, and to see where the trouble lies is half the solution.
4. The problems of young people are as varied as the situations into which life plunges them. Every problem requires a decision.
5. To make a right decision one must know the mind of Christ.
6. We discover the Mind of Christ through prayer, Bible reading, and counsel with others.

The International Sunday School lessons for this quarter reflect the manner in which Jesus met the problems of many people of His day.

Make a list of the problems of Youth today. How do these differ from those of ancient time? What is Christ's method of meeting present day problems?

S. E. Madren.

A Debt-Free Elon!

The Christian Sun Salutes You!

Without the local committees of the "All-or-Nothing" Campaign, it would not have been possible. Without the general committee who worked the harder when success seemed out of reach, it could not have been done. Without the untiring efforts and unwavering faith of Elon's president during the uncertain days of the past, it would never have been attempted. Yet today we can salute a debt-free Elon and our hearts are filled with thanksgiving!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, FEBRUARY 25, 1943. NUMBER 8.

A Load or a Lift?

By DR. JOHN B. HANNA

There are persons—a few, we hope—who convey the impression to others that their religion is more of a burden than a help, a load and not a lift. If they go to church, it is only from a stern sense of duty, not out of joy or pleasure. If they contribute to the church with time, energy, or money, it is with reluctance, and after much calculation, and not out of an overflowing sense of gratitude to God. Their whole demeanor with respect to religion is one of unrelieved and depressing severity. For them religion is apparently a burden.

Such persons, rightly or wrongly, often provoke the cynically minded to declare that religion is nothing more than a collection of scruples that impede the free exercise of one's highest mental faculties; or that religion is an opiate of the people.

For others, however, religion is an emancipating, burden-lifting, problem-solving experience. It fills life with purpose, it inspires life with motive, it dignifies it with value, and at the last comforts one with unwavering hope. These persons are not unfamiliar with the fact of duty—no growing person can be!—but they seem more to be drawn and uplifted by something that has laid hold of them than to be carrying a burden. They have not so much gotten religion as religion has gotten them!

These persons have their problems, but their problems never extinguished their hopeful outlook on life. These people make mistakes and sometimes fail, but they do not become thereby chronically downhearted. Their skies, too, are darkened at times with sorrow and tragedy, but they continue to see the silver lining of the cloud.

For such persons, religion is not primarily a burden but a help, not a load but a lift. And because of this experience, they find the path of serving and of sharing an opportunity, a privilege, and a joy.

NEWS AND VIEWS

Hear Leslie Bates Moss in "This World or Ours," over WJZ each Friday at 1:30.

The tentative date for the Elon Summer School and Pastor's Conference is the week of June 21.

Said Nels T. S. Ferre: "The Church is set by God on the candlestick, but only the lighted candle is Christian."

The article by Mr. J. K. Landrum, "It Is Our College," was sent in for the issue of last week but was received at the office of publication too late for its inclusion.

Dr. John Coleman Bennett, Congregational Scholar and author of Berkley, California, has been appointed professor of Christian Theology and Ethics in Union Seminary, N. Y.

Hear Carl I. Hambro, President of the Norwegian Parliament in exile and President of the League of Nations Assembly, at the United Church, Raleigh, on Monday, March 1, at 8 P. M.

The Promotional Secretary, Rev. F. C. Lester, spent Monday night in Richmond in the home of the Managing Editor. On Tuesday evening he met with the building Committee of Rev. J. Everett Neese's church at Ocean View.

The churches under the pastorate of Rev. D. M. Spence in the Virginia Valley Conference, Bethel, Mt. Olivet (Green) and Mt. Olivet (Rockingham), have under consideration the purchase of a parsonage in Elkton.

The Board of Publications, on the call of Chairman John G. Truitt, met in Suffolk, Va., on Monday of this week. The Editor, Managing Editor and Promotional Secretary were present by invitation, as were Dr. I. W. Johnson and Rev. Arnold Slater.

IT IS OUR COLLEGE

I will try here to express some of the joys and pleasures I had in trying to help in a small way to raise $105,000 that we might have a debt-free college. How well do I remember one Fifth Sunday afternoon Dr. Smith asked me if I could meet him so we could talk the matter over. We met under the shade of a large oak tree by the side of the road. After explaining to me how he had planned to run the campaign, Dr. Smith asked if I would be one of twenty-one that would be responsible for raising $5,000. I said, "Dr. Smith, that's a lot of money but I will try." He said that it only amounted to $3.50 for our membership. I said that it looked like the most of us could pay that or maybe more. All of the next week I was thinking just where to begin, so the following Sunday I called some of the members of our local church together and asked if they would serve on the committee for our church, and they did. I also visited other churches and tried to get them started. I found that Elon had friends almost everywhere I went.

J. K. LANDRUM.

A few Sundays passed. We were trying to explain how important it was to clear Elon of her debt, and the pledges began to come in. One good friend gave me his. He said, "I want to help, so here's my pledge for $1,000." Many others also seemed interested. I feel that I had a small part, but I feel that some long continued prayers have been answered.

The untiring efforts of our president, Dr. L. E. Smith, have made it possible for our church to have a debt-free college. May it forever stand that the people of our church may have something to be proud of. Remember it is our college.

J. K. Landrum.

ELON COLLEGE ITEMS.

The Executive Committee of the Southern Convention of Congregational Christian Churches met in call session at the college Tuesday, February 16.

Spring Vacation begins March 3 and closes March 7. Classes will be resumed Monday morning, March 8. The second quarter closes March 3, and the third quarter begins March 8—a good time for new students to enroll.

The Rev. Mr. Baen Chu of China conducted chapel Thursday and Friday and spoke at the 11:00 service Sunday. Mr. Baen Chu is a very brilliant and earnest Christian worker. We were fortunate in having him visit our campus.

According to newspaper reports and information received from Washington, Elon College has been designated as a training center for the Army Air Corps. The first contingent of trainees is scheduled to arrive April 1.

Miss Hilde Somer, noted Austrian pianist, gave a recital at Elon College Wednesday afternoon at 4:00. Miss Somer played under the auspices of the Columbia Broadcasting Company. This was the last number in the Alamance County series.

Mr. Homer Atkinson, son of Mr. Moses Atkinson, died in Norfolk, Virginia, Wednesday night, February 17. Funeral services and burial at the college Sunday, February 21. The deceased was serving in the United States Navy at the time of his death.

The Committee appointed by the Board of Christian Education to determine the time, place, and program for the Elon Leadership Training School met at the college Tuesday, February 16. It was decided to hold the school. A skeleton program was made but because of existing conditions the time and place were not determined.

The Heater Well Company of Raleigh was engaged to drill a new deep well for the college. After surveying the surrounding lands it was decided to drill the second well on the north side of the campus. The drilling is in progress. This should give the college an ample supply of water for all seasons.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

FRANKLIN TRAINING SCHOOL.

Our church in Franklin, Va., has just closed a very successful leadership training school that is different. They studied "How to Teach the Bible." Invited guests told how to teach certain sections of the Bible such as the prophets, the Parables, etc. Meetings were held each Tuesday evening for six weeks. Speakers included Dr. J. G. Truitt, Rev. Arnold Slater, the local Methodist minister, Dr. Will B. O'Neill, the county teacher of Bible in the public schools, and four of the local church teachers.

REIDSVILLE TO STUDY THE BIBLE.

For sixteen weeks beginning March 1 the Rev. Joe A. French and his people in Reidsville, N. C., will study the books of the Bible. They will meet from 7:30 to 9:00 o'clock each Monday evening. Beginning with Genesis the group will make a complete survey of the Old and New Testaments. Emphasis will be placed on the contents of the Bible itself, but consideration will be given to the date of the writings, conditions under which they were written, and the purpose of each book.

Invitation to the people in other churches is extended. It will be fine if several from our nearby churches can attend these study periods. The course is intended especially for Sunday School teachers, but everyone will find it helpful.

MINISTERS AND RETREATS.

On January 22 and 23 the ministers of the Western North Carolina Conference met in Asheboro for a retreat. On February 19 and 20 a like meeting was held for the ministers in the Valley of Virginia. At Asheboro the meeting was held in a hotel and was attended by Reverends E. C. Brady, B. J. Earp, A. L. Granger, B. H. Lowdermilk, A. L. Lucas, J. Q. Pugh, and S. L. Riddle. Absent pastors included Reverends H. V. Cox who was sick, T. J. Green, D. R. Moffitt, and G. M. Tally. All the pastors in the Valley were present for their meeting. They are Reverends R. E. Newton of Luray, P. B. Sanger of Linville, D. M. Spence of Elkton, G. H. Veazey of New Market, and R. A. Whitten of Winchester. This meeting was in the home of Mrs. A. W. Andes at Harrisonburg.

The retreats were in charge of the Promotional Secretary, and the visiting-leader was Rev. Howard Kester of Black Mountain, N. C. Mr. Kester is secretary for the Fellowship of Southern Churchmen and of Friends of the Soil. The Home Boards of our denomination make it possible for him to work in our churches.

For a full day these men sat together in informal conversation concerning the condition of our churches, the work that needs to be done, and the message that they have to give. The evenings were given to heart-searching for realities in religion, sharing of personal experience, and in prayer.

Out of this intimate fellowship, study of mutual problems, and deepened devotions there must surely come a bit of new life that will flower in the churches. The men were enthusiastic about the work. They are aware of very great difficulties, but are confident that God moves through the currents of life around the world, and that under His leadership the Church will see a new day in the not far distant future.

THE EASTER PROGRAM.

Easter comes April 25 this year, which is later than usual. It is now time to complete plans for making the Lenten and Easter season mean most to the churches.

Some pastors and churches are already beginning to work for an increase in membership, a deepening of the spiritual life of the church, and a liberal offering for Missions. By a study of the life of Christ, by a consideration of desperate needs of humanity, by the pastor's class for the training of prospective church members in the meaning of Christianity and church membership, by personal and church evangelism, and by the use of plays, pageants, and excellent music the churches can bring people into a new relationship to God and His Church.

Miss Angie Crew has collected a fine selection of materials that may be helpful in planning your programs. These can be borrowed by writing to the Promotional Office at Elon College and asking for the type of materials desired. We also have programs for the World Day of Prayer at the usual price. The office is anxious to assist churches in every possible way. Please call on us for service such as you need.

PROGRESS IN THE CONVENTION.

For four and one-half years this writer has been working for the Southern Convention of Congregational and Christian churches. In that brief time considerable changes have taken place.

There developed a desperate shortage of ministers which left us last year with twenty-eight churches which did not have the usual pastoral leadership and many of them were without pastor. By getting some new men from outside, by some ministers taking extra churches, and by using the ministerial students at Elon College we can now report that all churches have pastoral service. We still need some new men so the strain will not be so great, but all the churches are being served.

Four years ago many of our churches were heavily in debt. Today nearly all are either paid up in full or can see the end approaching. Within another three years our churches will owe no man anything but love and service. And several ministers will be living in new parsonages. During this same period Elon College has been relieved of a tremendous debt. Everybody is happy about that achievement.

For three years the Southern Convention has carried a debt. This is now paid. All Boards and Institutions of the Convention are in good financial condition except The Christian Sun.

At present The Sun carries a deficit of nearly $1,000. That is not a large amount, but it is too much. The Board of Publications met last Monday and made plans to dispose of this debt and run on the right side of the ledger. It costs more to produce the paper now than it did before the war. But that can easily be covered.

Income from subscriptions has been running at $3,000 annually. If each church will get two new subscripers at $2.00 each the paper can pay its way. It certainly should not be difficult to get these new subscriptions. This little effort will clear the last of our present financial difficulties.

No totalitarians, no wars, no fears, famines or perils of any kind can really break a man's spirit until he breaks it himself by surrendering. Tyranny has many dread powers, but not the power to rule the spirit.

—*Edgar Sheffield Brightman.*

THE EDITOR'S MESSAGE

CONDITIONS OF THE CONVENTION.

A peaan should arise through the Convention in response to the announcement by Secretary Lightbourne that the Convention Deficit has been paid. The Convention and the College are free of debt. This is an occasion for gratitude and spiritual exaltation. The churches and conferences which made this achievement possible should be highly commended. A number of churches gave more than their quota. Some went the second mile and gave an additional gift. How could the Convention survive without such sympathetic and generous churches? How fortunate it is that when some churches refuse to give once, there are those churches which are willing to give twice, and thrice if necessary! These churches, and the spirit which they reflect, are indispensable in the life of the Convention.

The impression has been made that if the Convention Deficit could be eliminated, there would be no recurrence of this condition. Now it will be noted that the "Executive Board calls upon the Board of Publications immediately to consider the problem of publishing The Christian Sun, and take such action as is necessary to raise funds to meet the deficit already incurred." Some people may read this statement with concern and alarm and question the value of swapping one deficit for another.

It should be borne in mind that since the last meeting of the Convention there has been a decided advance in the cost of printing. No provision was made or has been made to cover this increasing cost. Some of the servants of the Convention have already recognized and made provision for this very problem. Now the most elementary business judgment can readily see that The Christian Sun, whose publication is contingent on a weekly expense dictated by current prices, has been left "high and dry" by the Convention. No margin or elasticity was provided for an inevitable rise in prices. No one, it would seem, could possibly expect the Board of Publications to operate on a pre-inflation budget. The Board has no resources except those provided by the Convention. And yet this historic servant of the Church is obviously expected to lift itself by its own bootstraps. After nearly a century of service to the Church and the Kingdom it is left far out on an uncertain financial limb. It must assume the role of a suppliant and become the butt of a perpetual deficit. The mother of the Convention finds itself in the position of a neglected step child.

These are the conditions which must be faced by the Board of Publications in their meeting this week. A deficit at the next meeting of the Convention will react adversely on The Christian Sun. The Board must courageously seek to avoid this psychological backwash. The reputation as well as the circulation of our Church paper is at stake. The Board of Publications is charged with a difficult task. Pray that they may be endowed with wisdom from above as they plan for the future of this publication.

BEAUTY AND ASHES.

Through the courtesy of Mr. William Kincaid Newman of the Church Building Society, we are privileged to share a very interesting letter with our constituency. This letter was written by the Rev. A. Grieg Ritchie, pastor of Union Church near Burlington, N. C. The Editor is taking the liberty of publishing excerpts from this report which reveal the type of improvements and resources available to our rural churches. These excerpts describe the work that Union Church has done in putting its heretofore rather dilapidated cemetery in good condition. We congratulate the pastor and people and commend the general plan to other churches.

"Through the State Commissioner of Agriculture, Mr. Kerr Scott, and the Cooperative Extension Work of N. C. State College, we were able to secure the services of Mr. John H. Harris, extension landscape specialist. His services are without charge as he works for the State and with the Federal Dept. of Agriculture. He spent a day here, and later sent us a detailed blueprint of the church grounds, stating his recommendations. It was the opinion of the local committee, that it was a very practical plan, utilizing local shrubs and trees and not involving unnecessary expense and work. His services are available to any community organization that desires landscape plans.

"After the church approved the plans, the local committee set to work ten days ago to effect changes. Inasmuch as most of our members are farmers, and because machinery is available in quantity, much of the work will be done quickly.

"The state highway department is also of service, we found. They have agreed to lay off our driveway, grade our parking areas and level two of the larger mounds of dirt. They are also permitting us to use their equipment in removing some decaying oak trees, which are too heavy to be moved by light tractors.

"In the cemetery, our plans are to remove all tombstones that are not marked, and to remove all by a few curbings. If it is possible, we shall align the tombstones. All this will be possible, of course, if we receive permission from the families concerned."

R. L. H.

An Ohio Presbyterian made this statement: "We have been praising the Lord and passing the resolutions long enough. It is time to advance. We must reach the unreached. This is a job for all denominations."

Joseph E. Davies, former ambassador to the Soviet Union, recently warned that Hitler and the Nazis, in desperation at being cornered, may yet resort to gas and bacteriological warfare.

The Southern Conference on Human Welfare is beginning the publication of a monthly bulletin called the Southern Patriot.

Men, Machines and Christian Civilization

By James Myers,
Industrial Secretary, the Federal Council of Churches.

A prominent manufacturer once declared that the task of modern management and engineering was "to take the burden off the worker's back and put in on the machine, and to take the burden off the worker's mind and put it in the front office."

What have you got left at the machine? The trend of mass-production is a matter for concern on the part of the church. You cannot sufficiently offset in an hour of religious services on Sunday morning the depersonalizing effects of mass-production in the daily lives of the workers. Yet we cannot abandon mass production. It has made available articles for consumption at prices and in quantities never before equalled in human history. When at last we learn the secret of consumption and distribution as well as we have the art of production, it will be possible to abolish poverty and supply enough for all.

Must all the creative intelligence then be centered in a few supermen in the front office while the mass of workers become mere human cogs in the industrial machine?

Human Cogs.

There are a number of things that can be done about it. First, in normal times, hours of labor can be greatly shortened, giving opportunity for more leisure, culture, education. This may be necessary, but it does not fully meet the needs of human personality. The major interest of a man is his job. If there is no chance to use his brains in his daily work, there is less chance of his wanting to use his brains in leisure hours, if indeed the effect of his major occupation does not rob him of his brains altogether. I once watched an operator standing before a speeded-up machine which required of him only the simplest though rapid physical motions all day long. "Don't you find that monotonous kind of work pretty hard on you?" I asked—to which he replied "Well, it *is* pretty hard on my feet!"

Dignity of Industrial Citizenship.

Something more is needed than shorter hours. The first step is assuring to workers the dignity of citizenship in industry—the American self-respect of common people who have something to say about determining the conditions under which they live and work. This democratic status for the common man in industry has been brought about chiefly by the labor union movement. With all their faults, labor unions are the chief expression of democracy in industrial relations. Through collective bargaining, they have done much to lift the lot of the worker to a new level of dignity, safety and adequate living standards. But from the standpoint of those interested in the further development of human personality in the course of the industrial process, even collective bargaining is not enough.

Family Funeral Relations.

Labor unions and employers who meet only infrequently and solely for purpose of collective bargaining and the adjustment of grievances, remind one of distant relatives who meet only at family funerals to quarrel over the will of the deceased. What is needed in the industrial family is frequent meetings of union representatives and employers to discuss not only grievances but problems of efficient production, reduction of costs, improvement of quality, elimination of waste, invention and development of new methods and machinery for the on-going, fascinating, creative processes of production. By such union-management cooperation for production it is possible at the same time to improve the efficiency of industry and to restore to the workers a share in the creative, intellectually interesting, character-building phases of industrial management.

Joint Production Committees.

Some employers are frightened by a suggestion for joint production committees, calling it "socialism." Others have been eager to cooperate with unions in such plans. They have discovered that two beneficial results follow. The first is a decided improvement in morale when the workers feel that the company is laying its cards on the table, taking them into its confidence, asking their advice on the real problems of successful operation. Part of this improvement in morale comes from the elimination of most of the unfounded criticism of management and destructive gossip which runs through a factory as fast as it goes over a back fence. When workers feel that "somebody higher up" is inefficient, it has a demoralizing effect all down the line. When somebody higher up is inefficient, the facts need to be brought out. But in most cases workers' criticism of management's efficiency is due to lack of information on company plans. Explanation of the facts restores confidence in management and increases morale and production.

Re-humanizing Production.

A second result is improvement in operation because of actual suggestions for efficiency, and changes in method which come from the workers. "Men will use their heads as well as their hands when you give them the facts," said Robert B. Wolf of the Weyerhaeuser Timber Company, who has pioneered for many years in this field, in cooperation with the Brotherhood of Pulp, Sulphite and Paper Mill Workers' union. The Amalgamated Clothing Workers, (C. I. O.) and the International Ladies' Garment Workers (A. F. of L.) have long cooperated with management in technical analysis and improvement of manufacturing processes. The latter union now has a Management Engineering Department with a "portable laboratory" which can be shipped whereever needed. It includes full motion-study and time-study apparatus, stop watches, drafting board, various measurement instruments and a motion picture camera. This expert engineering service is rendered free to employers who have contracts with the unions. The United Steel Workers of America (C. I. O.) has some fifty contracts with steel mills calling specifically for systematic cooperation between union and management on efficiency and production. Such plans are capable of application in any industry. Their general adoption would go a long ways toward re-humanizing production to the lasting benefit of industry as well as of the men and women who operate the machines.

Democratic Ownership and World Peace.

Finally, if we are to have a civilization in which men and not machines are paramount, the men must own the machines. Not a few men, but the many. A widespread democratic ownership of industry will best guarantee its use primarily for service of humanity rather than for exploitation. I will go farther and say that only the setting up under a world government of certain international economic controls to lower tariffs, stabilize currencies, assure free access to raw materials and markets, will in the end keep the economic machine from crushing humanity through recurring wars of

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Having not been advised that last week's issue of The Christian Sun would be devoted to congratulatory messages on the payment of the bonded indebtedness of Elon College, I am happy to join in extending belated congratulations. All who supported this great movement deserve the hearty thanks of our denomination. It was a pleasure to have a small part in this work.

Now that this task is done it may be timely to call ourselves to some sober thinking and careful planning. In a limited field I have had some experience with paying church debts. Usually when the debts of any public organization or institution are paid there is a period of great rejoicing. I have worked hard in raising money, I have rejoiced with those who rejoiced and I have walked in the shadows of the aftermath. Too frequently there is a general let down after such a task is finished. We may well have our fears about that attitude at the present time.

More important than the payment of one debt is the continuing support of Elon College. That is a vital consideration for our people during the next decade. The constituency of the Southern Convention and of Elon College must do something bigger and better than pay off one debt. I refer to the monthly and annual response to the regular calls for the raising of Conference and Convention Apportionments for Elon College, as well as personal contributions beyond these stated apportionments. Elon College will continue to need generous gifts of money. People who think there will be no more appeals for contributions are greatly mistaken. No church college can be self-supporting in these days. It should continue to be an opportunity for liberal minded people to serve youth by generous gifts. That is as much a blessing to the givers as to those who receive the financial help. People who have great wealth would be greatly impoverished if there were no calls for personal giving.

As a minister it has been my constant effort and unrelenting purpose to support the regular calls for Conference and Convention Apportionments. This has been done, at times, with some personal financial self-denial. Perpetual giving in a regular systematic way to Elon College in the future will contribute to its continued success. There should be 1,000 persons in the Southern Convention who make annual contributions in addition to the payment of regular church apportionments. One dollar a month or twelve dollars a year would make a total of $12,000. This can be done without pledges and without any publicized campaign.

Elon continues to need our young people as students and our financial support of its future program. We have paid the debt and we can do our part in future support. This is an appeal for sustained, continued support in the future. The task—the whole task—is not done. one mile of the way has been passed. Other miles are ahead and they should be just as challenging as any of the past. We have rejoiced in a great success. Let us face the future with a determination to achieve other victories. The need is urgent. The call is timely.

I. W. Johnson.

PLANS FOR THE COLLEGE.

It is certain that Elon College will continue to operate. It is not certain however, what if anything the college may be asked to do directly for the government. It has been widely reported that Elon College had been selected as a training center for WAACS and that soon the WAACS would descend upon us in great numbers. Government officials, however, inform us that all this is incorrect, that certain deficiencies at the college make it undesirable as a training center for such a large number. At present the government is manifesting its interest in Elon College as a training center for the Army Air Corps. In the event that the college should be selected to do this type of work, we could accommodate the Air trainees without any interruption whatsoever of our regular college program. The young men representing the government will be here training as officers. They would be under military rule and if they are like the ones that we have had so far, they would be an asset to our campus. In view, of these uncertainties, the Board of Trustees, the Alumni, the college faculty, and all concerned are going right ahead with inclusive plans for our usual school for the summer quarter and the fall opening in September. We have a large list of prospective students and quite a number of definite inquiries. Indications are that we shall have a fairly representative student body both for the summer and fall.

The Alumni Association in mid-year session, February 6 at 3 P. M., at the college, voted expressing its gratification of the payment of the debts of the college and further pledging its loyalty and generous support by voting to establish the Alumni Endowment Fund for the college—solicitations for contributions to begin immediately. It was voted that we undertake to find 3,000 individuals who would contribute $100 to the Alumni Endowment Fund of the college. A contributor might pay interest on what he would like to give to the fund until he was able to pay the principal. There were three subscriptions of $100 each made immediately. This is a fine step for the Alumni Association to take and I am sure that there will be many who will gladly join these original three. Prospects for the college are bright.

The Board of Trustees in session February 9 at 10:30 A. M., voted to encourage the Alumni Association in its efforts to establish an endowment fund for the college and by vote instructed the President to begin at once to secure an endowment for Elon College of at least $100,000. These endowments are vital and necessary if we are to occupy the place that we should in the field of higher education in our state and in our nation. As the constituency has supported the college in its successful efforts to pay the debt, I am sure that it will likewise give the college its enthusiastic support in its efforts to undergird its program with additional endowment funds. It is planned to have the program to secure contributions to the fund clearly outlined and instructions ready to be released on the occasion of the celebration of a debt-free Elon Saturday, May 22, at 11 A. M.

L. E. Smith.

There is no easy method of learning difficult things. The method is to close the door, give out that you are not at home, and work.

—*Joseph de Maistre.*

Remember this—that there is a proper dignity and proportion to be observed in the performance of every act of life.

—*Marcus Aurelius.*

The Southern Convention

By DR. J. H. LIGHTBOURNE, *Secretary.*

EXECUTIVE BOARD MEETS.

The Executive Board of the Southern Convention was called to meet Tuesday, February 16th, at Elon College, N. C. The Board was called to order by the chairman, Dr. H. S. Hardcastle, at 10:30 A. M.

Present: Hardcastle, Lightbourne, Harrell, House, Wisseman.

Sitting with the Board: Promotional Secretary, F. C. Lester; Treasurer of the Board of Publications, Jesse H. Dollar; President of Elon College, L. E. Smith.

Prayer: Rev. Jesse H. Dollar.

Minutes read by the Secretary and approved.

Chairman Hardcastle reported the financial situation.

Deficit $600.00.

Per Capita $608.00.

Convention Fund $3,108.68.

Moved: By Lightbourne, seconded by Harrell to pay the Convention deficit from the Convention Fund. Approved.

Moved: The $200 sent by the Board of Ministerial Relief from the Christmas Fund be accepted and appropriated to the Board of Superannuation. Moved by Harrell and seconded by Wisseman.

Revision: Discussion.

Moved: That the Chairman increase the membership of the Committee on Revision by two. Moved by Lightbourne and seconded by House. Harrell and Lester were named.

Annual: Discussion.

Moved: That in view of the difficulties encountered in publishing the Annual the Executive Board requests the following:

1st. That the churches of the several conferences have their annual reports to conference in the hands of the conference secretary by or on the first day of the annual session of conference.

2nd. That the conference at each annual session appoint sufficient assistants to the secretary that these together with the assistance of the promotional secretary can prepare the minutes and the statistical tables for publication in The Annual.

3rd. That all auxiliary organizations of the conference conform to this request through such adjustments as circumstances necessitate.

4th. That it be understood that church reports received later than the time of the conference session may not be printed in The Annual.

Moved by House and seconded by Wisseman.

The Christian Sun: Discussion.

Moved: That the Executive Board calls upon the Board of Publications immediately to consider the problem of publishing THE CHRISTIAN SUN, and take such action as is necessary to prevent any further increase in the deficit, and such measures as are necessary to raise funds to meet the deficit already incurred, and to give to the Executive Board a statement of the financial status of THE SUN as of January 31, 1943.

Moved by Lightbourne and seconded by Wisseman.

Report of the Promotional Secretary: Discussion concerning clerical work for Promotional Office.

Moved: That the offer of the Board of Christian Education of an additional $35.00 per month for six months for clerical assistance for the office of the Promotional Secretary, with the understanding whatever balance is necessary to finance this clerical assistance shall be absorbed by the expense fund of the office and the Convention Fund be accepted.

Moved by Lightbourne and seconded by House.

Board of Christian Education: By L. E. Smith.

Moved: That the Board approve the following recommendations:

That in view of the drastic decrease in enrollment on account of the war which shall mean a serious decrease in funds for the college's current budget, the several conferences of the Convention be requested to make an earnest effort to raise the entire Convention's apportionment for the college so that the entire amount of $12,500 apportioned shall be available.

That the President of the college be authorized and directed to raise an additional amount of $25,000 in individual and special gifts to augment the current funds of the college to prevent a serious deficit in the operating budget.

That in view of the comparatively small endowment of Elon College that the President is authorized and directed to undertake to raise a minimum of $100,000 to add to and to become a part of the permanent funds of the college.

Moved by Lightbourne and seconded by House.

Adjourned.

(The board held three sessions: 10:30-12:45; 2-5:50; 7:30-10:15.)

FIFTH SUNDAY OFFERINGS.

The Board of Trustees of the college in session February 9 considered carefully the serious situation at the college, resulting from actions of the United States Government. Enrollment will be drastically reduced. Indications are that we shall have fifty per cent fewer students than in 1941. This, of course, creates a serious financial situation for the college. The Board passed two resolutions requesting: First, that conference officials use their influence to induce the different churches of their respective conferences to raise the Conventions entire allotment for the college. It noted that while the Convention apportioned a total of $12,500 to the conferences for the support of the college that the conferences in turn apportioned $10,000 of that amount. The college will certainly need the full amount apportioned if it is to be able to meet its bills promptly.

Second, the President of the College to raise an additional amount of $25,000 from individuals in special gifts for current expenses to prevent a deficit in current operations.

These resolutions were supported and unanimously approved by the Executive Committee of the Southern Convention of the Congregational Christian Church in session at Elon College Tuesday, February 16, and further directed that solicitations were to be made at any time throughout the year. Already contributions are being assured and received in keeping with the spirit of these authorizations received and so reported through THE CHRISTIAN SUN.

Previously reported	$1,092.22
Churches.	
N. C. and Va. Conference:	
Pfafftown	13.00
Eastern Va. Conference:	
Christian Temple	250.00
Eastern N. C. Conference:	
Mt. Auburn	7.10
Western N. C. Conference:	
Pleasant Cross	13.00
Va. Valley Conference:	
Winchester	5.98
Sunday Schools.	
Eastern Va. Conference:	
Norfolk, First	6.30
Western N. C. Conference:	
Ramseur	10.00
Grand Total	$1,397.60

L. E. SMITH, *President.*

Missions
The World for Christ

CRADLE ROLL, 1942-1943.

Only 11 out of 74 churches have a Cradle Roll. It is our belief that one reason more effort has not been made to organize Cradle Rolls is as follows: We have fixed our attention on the money gift added to our apportionment. Cradle Roll has not been necessary to raising the apportionment, therefore we have not thought it necessary. On the contrary, the money is a symbol. It is a token of the parents' desire that the child shall learn to care for the work of God.

But the fundamental aim of the Cradle Roll is:

1. To recognize every new child born into the church community, or to people who should be part of the church. To encourage these parents to dedicate the child to God as soon as possible.

2. To begin religious guidance in the home with the child not later than the age of four years—see that parents of this age are given, or helped, get material with which to establish a worship period with the child every night.

3. In the church: a project in giving or sharing with children in less privileged sections of our world. The project this year is for Mexican children.

It is too late to begin with the ten year old. By the age of 18 a person's religious faith is pretty well fixed. Few are converted or change their faith after 17.

If we fail to give faith that God—the controlling center of the Universe—is Love, and not violence, greed, hate—to the very young child, we make the Christian faith a hard thing to acquire. By very young we mean before the age of 7. The Catholic church has long recognized this. When it goes to a new area it does not start with the adults, but it goes in with a Kindergarten. And it pours money there for years if necessary. Eleven out of 74 of us are doing this in our churches.

Recommendations:

Do Not Slough off the Cradle Roll: Have One:

Divide Cradle Roll into two divisions if you have more than 15 children under six:

a. Children from birth through three years of age.

b. Children of four years through five years—or six.

1. In group "a" recognize children born new into the community by a note or card, and a visit with the parents. If the mother lets the child join, give her a Cradle Roll Certificate—a sample is in your packet. Membership means taking a mite-jar and bringing it to the Annual Party in June. Take this Mite-Jar along.

Have an Annual Party for Mite Box opening in June or during the summer for all children—babies through five years. Tell the mother of it when you visit.

At the beginning of this year ask your pastor to set a date for a christening or baptismal service. And when you go to the new parents, invite them to bring their babies for dedication to God. Do not wait for the parents to come to the church. (This may already be taken care of in your church).

** We can no longer order Mite Boxes from Boston. Several churches are decorating little mustard jars. Let each member bring one to your regular meeting.

2. For the four through five year olds, or your youngest Sunday School class: Give five or six consecutive Sundays to the missionary project:

"Children Who Come to Live in America," 5c. Order from Mrs. D. J. Bowden, Elon College, N. C., or from Children's Education Division, 14 Beacon St., Boston, Mass.

Climax this by having the children bring their gifts. Plan so that they will sing their songs, and dramatize the story at a meeting of the whole Sunday School, or Missionary Society, either for the Christmas celebration or in connection with the Friendly Service Project of the adults with the World's Day of Prayer program.

3. Finally: Read this if nothing else: If no one wants to be chairman to the extent of doing all the work, have each member of the society adopt a child; the chairman ordering material and seeing to Mite Boxes and the planning of the party, also getting the teacher of the youngest Sunday School class to use the project for the 4-6 year olds, or giving five Sunday mornings herself. Or perhaps some member of the society would take that. The adopted mothers will visit and send birthday cards to their "chillun," and enjoy it. Wind up the year with a Cradle Roll party in June.

You can then come before your God and your conference and say "We have done it unto the least of these."

***If you have a Cradle Roll Chairman, please send her name in.

Mrs. D. J. Bowden,
Supt. of Cradle Roll.

MISSIONARY OFFERINGS.
WEEK ENDING FEBRUARY 19, 1943.

Sunday Schools.

Antioch, Harrisonburg, Va.	$ 5.73
Winchester, Va.	6.90
Suffolk, Va.	125.00
First, Norfolk, Va.	8.96
Antioch (R.), Seagrove, N. C.	2.74
Elm Avenue, Portsmouth, Va.	25.00
Leaksville, Luray, Va.	5.64
Total	$ 179.97
Total for the week	$ 79.97
Previously acknowledged	10,224.12
Total since Sept. 1, 1942	$10,404.09

War Victims and Services.

Previously acknowledged	$ 1,205.14
First, Norfolk, Va.	25.00
Total	$ 1,230.14

Gratefully,
Mattie Cox Parker,
Secretary.

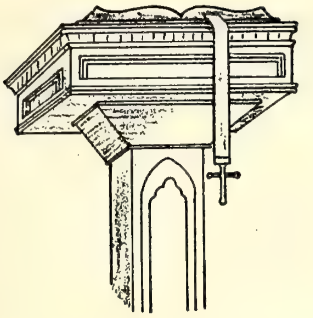
SUPERANNUATION.

Previously acknowledged	$1,413.89
First, Burlington, N. C.	39.00
Ivor, Va.	2.00
Oak Level, Youngsville, N. C.	3.80
Total to February 20, 1943	$1,458.79

Board of Superannuation,
By: *Mattie Cox Parker.*

Loyal initiative is America's secret weapon. It is secret to the extent that only Americans know how to use it. Hitler knows the great handicap is his bureaucracy. Pinched for manpower, he would like to divert his Gestapo from the home front to the fighting front; but he doesn't dare. The American cooperative system substitutes the spark of loyal initiative for the cold hand of a sprawling coercive bureaucracy.

—*Eugene E. Wilson.*



ROOTED LIKE A TREE.

By Dr. Alfred Wesley Hurst

Pastor Pilgrim Congregational Church, Chattanooga, Tenn.

"He shall be like a tree planted." —Psalm 1:3.

One of the boys from Pilgrim Church who is in the army air corps wrote me from California some time ago about a week-end he had spent at the Sequoia National Park, chasing a bear away and sleeping beneath two giant sequoias and the star-peppered sky. "The trees," he wrote, "are so huge and grand! Their trunks show the scars of countless fires, yet their heads are held proud and they seem to have captured that grandeur and understanding we all seek. As I lay beneath them I got a bit of their strength and fancied that they had conquered life. They had existed in the time of Christ and watched countless generations go by. Many storms must have beset their lives but all in vain. In fact, I built quite a fantasy about them only to find later one of the proud giants humbled to the ground—because he had grown too tall for his roots!

"There in a most majestic form was the problem of life and death. Even the great Sequoia had its weakness—it's roots were not big enough. Surely a parallel suggests itself to man—grown tall and proud over his great achievements—so tall and proud he is unable to stand; like the great Sequoia his roots aren't deep enough, so he too must kill himself."

Here a youth has proved himself an accurate diagnostician: We have grown tall and proud over our achievements, and our roots are not deep enough. A disproportionate share of our resources has gone into branches and foliage, into the material, external and superficial part of life. Our generation has grown tall and proud, with a thick foliage of scientific achievement, but what is to hold this proud giant now that the wild winds of world revolution are howling through its branches?

The importance of roots cannot be over-emphasized. Roots give security. When the winds cause the tree to reel like a drunken man, it stands with its strong roots firmly gripping the hand of Mother Earth. This security is one of the three primary wants of human life. But where can we get that sure sense of security, of deep unshaken rootedness in the abiding values of life? The Psalmist hints at it when he describes the man whose delight is in the law of the Lord, who is like a tree planted by the rivers of water, that bringeth forth its fruit in its season, whose leaf also does not wither. "Like a tree planted"—its roots deep and ample.

Roots not only give security but they give sustenance, drawing from subterranean sources the power to grow strong and to bear fruit and the power of constant renewal. The deeply rooted life brings forth fruit and does not wither even when the social landscape suffers from drought. Have you noticed the contrasting ways in which people meet the same trying experience? When the scorching winds of trouble blow across the landscape, some dry up and wither away, while others weather the same storm with vitality, freshness and buoyancy. The difference is in the rootage. One is like a stalk of corn on a rocky hillside, unable to stand protracted drought; the other is like a tree planted by the streams of water, its roots drinking in refreshment from deep underground streams. Wherever a person looks all parched and curled up under the scorching winds of human experience the reason is not far to seek—the rootage is not adequate to sustain him in the trying hour. So the importance of sinking the taproot of life down to that eternal spring.

Rootage does something else very essential—it provides the sap which keeps the tree resilient and elastic in time of storm. One tree breaks under strain because it is dry and brittle; another withstands the same strain because it is full of sap, resilient and elastic. You will recall what Grandma Fontaine said at Gerald O'Hara's funeral in "Gone with the Wind": "We always come out on top because we bow to the inevitable. We're not wheat, we're buckwheat. When a windstorm comes along it flattens ripe wheat, because it's dry and can't bend. But ripe buckwheat's got sap in it, and it bends, and when the wind has passed it springs up as strong and straight as before. We aren't a stiff-necked tribe, we're mighty limber when hard wind's a-blowing, because we know it pays to be limber. When trouble comes we bow to the inevitable." That was Grandma Fontaine's way of saying we must have sap in us to make us resilient before the winds of life if we are not to break, and a tree planted by the streams of water has that necessary resiliency because its rootage goes deep enough.

Finally, rootage is necessary to prevent erosion. In the plains of the West trees were cleared and the soil plowed up only to be blown away in the terrible years of drought. Likewise trees were cleared from Southern hillsides and the soil left to the merciless gulley-washing rainstorms, the best topsoil being carried away to the sea. Now we see the importance of roots to hold the soil. Is not the analogy clear? Our rootless generation has lost much of the rich soil of human standards and values, rich traditions and fertilizing ideals. They have been carried away and here we are trying to grow a civilization on hard-pan or on hillsides whose bosom has been slashed into cruel gulley-wounds. And because the roots are no longer there to drink up the moisture in rainy seasons we suffer from devastating floods.

There is a very real sense in which we have pulled up our social and religious roots. America is on the move. A great civilization cannot be built without a rich home life, and a rich home life is hardly possible in a trailer camp. America cannot long endure such rootless living. Millions of Americans are on the move, with no rootage in church or community life; receiving nothing from the community except a pay-check and giving nothing back to the community save criticism. On every hand there are signs that men are hungry for rootage in something more permanent, enduring and meaningful. Students of the social scene are unhappily convinced that a sensate civilization is essentially unstable and destined to disintegrate, that only a culture that is spiritually rooted is capable of realizing stability.

Here is our plight: a great tree of civilization with far-reaching branches and its proud head literally reaching above the clouds, but no adequate spiritual and ideational roots to sustain it. Let us no longer ignore our primary need. A recent book lists thousands of new inventions that are needed now, but new inventions are not our greatest need. Our greatest need is to become rooted and grounded in the rich soil of God's love, and that must begin with you and me as

(Continued on page 14.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

YOUNG PEOPLE AT WORK.

The Program of the Pilgrim Fellowship in the Local Church.

PERSONAL ACTION.

"Our human situation forces each of us to reevaluate our individual religious beliefs and disciplines, to rediscover the deep meaning of the Christian faith, and to rededicate ourselves to the kingdom of God." So spoke the Deering delegate. Therefore, every group is urged to include the following emphases in their program:

PERSONAL DISCIPLINE AND HABITS.

a. *The Practice of Daily Devotions.* The use of *Lenten Devotions for Young People* and the morning watch at summer conferences have created a felt need for daily devotions throughout the years. The Deering delegates were aware that our turbulent daily life demands a Christian discipline of spirit — a spiritual strength obtainable only in quiet, unhurried, regular periods of personal meditation and prayer. Daily devotions is a spiritual must which young people can and will practice in this hour. The following materials may be used:

A Devotional Guide for Advent. Commission on Evangelism and Devotional Life. Two cents.

Today—Issued monthly by the Westminster Press. 5 cents; 20 copies to one address, 3 cents each.

The Upper Room—Issued quarterly, Nashville, Tenn. 30 cents per year; 5 cents per quarter in quantities often or more.

A Diary of Private Prayer by John Baille. Especially good for older young people. $1.50.

Daily Strength for Daily Needs, by Mary W. Tileston. Daily readings. Good for high school and older young people. 50 cents.

Lift Up Your Hearts, by Russell Bowie. Personal and public worship. $1.00.

Prayers for Times Like These, by S. Ralph Harlow. Excellent but advanced. Challenging. $1.25.

Living Creatively, by Kirby Page. $1.00.

A Boy's Book of Prayers, by R. M. Bartlett. 50 cents.

A Girl's Book of Prayers, by Margaret Slattery. 50 cents.

Challenge and Power, by Wade Crawford Barclay. $1.00.

The Te Deums and the Sacraments, by John Oxenham. 25 cents.

Since most of these helps were written for adults, it is suggested that, under the leadership of the pastor or adult counselor, the young people work out their own plan of daily devotions. It may include such items as: a Psalm or a chapter of the gospels daily, the use of prayers and other helps mimeographed by the pastor, marking and memorizing Bible verses, the writings of prayers, discussion each Sunday of the week's experiences.

b. *The Development of an Inner Fellowship.* The National Council asked the Young People's Department, Christian Education Division, to develop a national Inner Fellowship of those who spend a period each day in meditation, Bible study and prayer. Some of your own group may form such a fellowship. It might meet for a few minutes before or after the regular Sunday sessions. All who organize such fellowships are asked to write Dr. Paul Reynolds, 19 S. La Salle St., Chicago, Illinois, so that their experiences may contribute to the development of the national Inner Fellowship.

c. *A Serious Study of the Bible.* The church-school class may make a more thorough study of parts of the Bible than in the past. The leaflet, *Elective Courses for Young People* (free from the Young People's Department, Christian Education Division) contains recommendations of good curriculum materials. Among the courses and books particularly recommended for serious study are:

The Story of Our Bible, by Harold B. Hunting. $1.25.

Discovering Jesus, by Sidney A. Weston. 40 cents.

Jesus' Teachings by Sidney A. Weston. 40 cents.

How We Got the New Testament, by Martin L. Goslin. 50 cents.

How Came the Bible, by Edgar J. Goodspeed. $1.50.

The Story of the Bible, by Edgar J. Goodspeed. $1.50.

The Study of the New Testament, by C. T. Craig. $1.00.

A Pattern for Living, by Basil Mathews. 25 cents.

The pastor may be asked to give a series of talks to the class, department or society on such subjects as: "How We Got Our Bible." "How to Get Help from the Bible," "Great Chapters of the Bible," "Bible facts and Teachings We Should Know."

Encourage young people to use different translations of the Bible such as Moffatt, American Revised, Goodspeed, King James Version, Weymouth. Comparison of the different versions sheds new light and meaning on the Bible text.

Modern biographies of Jesus, such as *Behold the Man* by Kagawa, may be studied in connection with the Bible account of his life.

Mr. and Mrs. G. Godfrey Adams announce the birth of a daughter, Ann Maxwell, on February 9, 1943, at Martha Jefferson Hospital, Charlottesville, Virginia. Mrs Adams was the former Eugenia Snow, and has been the president of the Valley of Virginia Pilgrim Fellowship and treasurer of the Southern Convention Pilgrim Fellowship Council.

THE TEN COMMANDMENTS: WHAT THEY MEAN TO ME.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 7, 1943.

SCRIPTURE: Ex. 20:3-17.

Daily Readings—

Monday—Serve and Obey Jehovah. —Deut. 10: 12, 13.
Tuesday—Revere God's Name.—Lev. 19: 12.
Wednesday—Do Good on the Sabbath.—Luke 6: 9-10.
Thursday—Commandment With Promise.—Eph. 6: 1-3.
Friday—Children Should be Taught. —Deut. 6: 7.
Saturday—Christ's Summary.—Matt. 22: 37-40.

This topic is the first of a series on "Understanding Great Bible Passages." Young people today would have a greater appreciation of the Bible if they gave more time seeking an understanding of some of its great passages. There is no other book like the "Book of Books." While the entire Book cannot be mastered by the casual reader, any person should be able to get heart searching truths from many of the great Bible passages.

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS RESTORES LAZARUS TO LIFE.

Lesson IX—February 28, 1943.

Golden Text: *"I am the Resurrection and the Life."*—John 11:25.

Devotional Reading: I Peter 1:3-12.

Lesson: John 11.

The Divine Friendship.

"Now Jesus loved Martha, and her sister (Mary), and Lazarus." It was one of the world's great friendships. The Master went often to the home. There had sprung up between him and the members of the family circle—the parents perhaps were dead—a warm and wholesome friendship. The depth and warmth of that friendship had been shown by Mary when she broke the alabaster box of ointment, very precious and poured it on Jesus' feet and wiped them with the hair of her head. Jesus loved human companionship. He had his friends. And friendship takes on new warmth and meaning when it is sanctified by the friendship of Jesus. God wants us to be more than servants; He wants us to be friends. "Henceforth I call you not servants . . . but I have called you friends," said Jesus. Religion at its best is not a weight but wings. It is not stern obedience to hard duty, but the sharing of a friendship.

The Divine Delay.

"When Jesus heard therefore that he was sick, he abode two days still in that same place where he was." How strange it must have seemed to the sisters when the Master did not come immediately! How long it must have seemed to them from the time when they sent for him and when he came! There is such a thing as the divine delay. There is a sense in which God does not always come immediately at our bidding, doesn't immediately answer our prayers. There are often times of waiting, times of testing, times of seeming unresponsiveness. But in another sense there is never a delay in the answer to a sincere prayer. If we ask anything in His name, in accord with His will, we may be sure that we have already the answer.

The Divine Sincerity.

"Then said Jesus unto them plainly Lazarus is dead." God is a realist. He does not gloss over things. He does not give us a lot of soft soap. He faces the hard realities of life, and He would have us to face them too. There is no insincerity, no duplicity in His dealings with us. To use the slang of modern days He is a "Straight Shooter." Whenever a man really gets down to brass tacks, when he is absolutely sincere, he may be sure that God will deal honestly and directly with him.

The Divine Promise.

"He that believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." It is a promise, the word of a Gentleman, the Son of God himself. Death is not the end of life, but the beginning of a new life. Death cannot do anything to the spirit of a man who has simple, vital faith in the Lord Jesus Christ. Even though a man dies in the flesh, he is still alive in the spirit. The message of Christianity is that the Lord Jesus Christ arose again from the dead, that He is alive forevermore, and that because He lives, we too shall live. Death has lost its sting. Christ has delivered those who in their lifetime were in bondage to the fear of death. O Death, where is thy sting! O Grave, where is thy victory! Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

The Divine Compassion.

"Jesus wept." The shortest verse in the Bible, the shortest possible sentence, a subject and predicate. But it tells volumes. It is a peephole into which we can look and see into the heart of God. It is a revelation in time of the eternal spirit of compassion of God for His children in their sorrow and bereavement and loss. When you stand by the open grave, do not think that God is somewhere afar off, or unmoved by your sorrow and woe and loneliness. Our God is a Strong God but He is also a Suffering God. He cares.

The Divine Power.

"And when he had thus spoken he cried with a loud voice, Lazarus come forth. And he that was dead came forth. . ." Christ was Master not only of life, but death. His word was with authority and power. At His command, the dead man came back to life from the dead. He fulfilled in dramatic fashion the promise that only a few minutes before he had uttered. He had previously demonstrated his authority over physical illness, and mental abnormalities, and evil spirits. Here he shows his authority over death itself. One of his inspired followers and apostles later referred on more than one occasion to the mighty power of God made known in Christ through the resurrection from the dead. Here is an instance of that power made available to men through Christ in the flesh. Our God not only cares, He can. He not only would like to do something about it, He can do something about it. We have a Great and Gracious and a Good God.

(Continued from page 10.)

The Ten Commandments were given to the Israelites in ancient times as a code of laws to govern their religious and sociol life. These laws are still the most widely recognized and accepted code in the world. Let some person expand on this thought.

The first four commandments define man's duties to God. The other six have to do with man's social and moral relationships with his fellow man. Let some person compare these two divisions with Jesus' declaration of the two Commandments to the young lawyer. This passage is Christ's summary of the law. Matt. 22:37-40.

The Ten Commandments suggest a pattern of righteous living. The incentive to live up to them is the inner leading of the Holy Spirit. As we read the code today it may seem to be negative and external; but, as enriched by Jesus it is neither. The change of emphasis is recorded in the thirty-first chapter of Jeremiah: "I will put my law in their inward parts, and write it in their hearts." The emphasis passes from outward restraint to inward constraint.

Let some person speak on the tenth Commandment which has to do with the secret thoughts and wishes of a man's heart. Man has not devised any law that has gone as deep as this law.

General Discussion—

1. What should be our attitude toward God and His name?
2. In what ways is the sacredness of the Sabbath being violated? What was Jesus' attitude toward the Sabbath?
3. Make some general comparison of the use of the last six Commandments to the laws of our country.

S. E. Madren.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Wonderful is Fellowship.

"They . . . spoke often one to another."—Read Mal. 3:13-18.

Long illness reveals a lot. One can be introspective, keep his door closed and brood over himself till he is almost dead. On the other hand, he can open his door, receive callers, see passers-by, and, if able, make a call himself on some fellow-sufferers, and in ten minutes he will feel like a different person.

Loneliness and brooding are agents of the devil, that destroy the very fibre of the soul. God has intended that we should fellowship one with another. We need one another. The poet wrote: "No one could tell me where my soul might be. I searched for God but God eluded me. I sought my brother out and found all three."

Prayer—Dear Father, all people are Thine. Every one has something good which Thou hast given him for others. We pray for that health of body and soul that Thou dost use to bless both others and ourselves. *Amen.*

TUESDAY.

Blessings of Fellowship.

"Hereunto were ye called, that ye should inherit a blessing."—I Peter 3:9.

The following is a list of a few of the blessings which the Scriptures saith will be thine in thy fellowship with others: Love for one another. To know people is to love them. That goes for a large percentage.

"Bear ye one another's burdens." To love people creates a desire to help them in their needs. That will even go for the unloveable. For one who loves will "admonish the disorderly, encourage the faint-hearted, support the weak, and be patient and long suffering" toward the unworthy.

Fellowship with folks is apt to make one humble. In this fellowship we learn that others are as good as we, and, if we are sufferers, we learn that there are others who suffer more than we. Thus we are told to be "compassionate, tender hearted" always seeking to be a blessing instead of rendering evil for evil, or reviling for revilings.

Prayer—O God, forbid that we shall be carried away with ourselves, or by the errors of the wicked. This we ask for Jesus sake. *Amen.*

WEDNESDAY.

All Weather Is God's Weather.

"He maketh His sun to rise on the evil and on the good, and sendeth the rain on the just and on the unjust."—Matt. 5:45.

There are beautiful days and there are gray days. There are dry seasons and there are wet seasons. There are fruitful years and there are less-fruitful years. There are successes and there are failures. All these come from the hands of God.

It takes all kinds of weather and all kinds of seasons to make a world. We need the dull as well as the beautiful. We need both the dry and the wet. We need failures as well as successes. We need these for the proving of our faith and for the development of our souls. Sorrow is as essential as joy in the making of character.

Prayer—Our Father, Lord of all things and Lord of our souls, we pray for grace to accept life's vicissitudes with gratitude, and with the spirit to use all to its full. *Amen.*

At Life's End.

"Train up a child in the way he should go and when he is old he will not depart from it."—Num. 22:6.

It is said of Emerson, the Poet-Philosopher, that he was distrustful and unorthodox. His lack of un-Christian attitude and lack of faith pained his friends very much. But five days after the death of his wife he stood at her grave and said, "Five days are wasted since Ellen went to heaven to see, to know, to worship, to love, to intercede . . . Reunite us, O Thou Father of our Spirits."

At last we turn to the faith of our earliest years.

Prayer—O God, we thank Thee that we have a faith to live by and a faith to die by; and a faith for eternity. *Amen.*

FRIDAY.

Spiritual Rebound.

"The Lord is with them that uphold my soul."—Ps. 54:4.

I am writing from my sick bed this September 1942. Among the great many messages before me assuring me of their prayers on my behalf is one: "If prayers will heal one you will be well soon, because of the prayers of little Britt." Little Britt is a dear little lady friend among the hundreds praying for me. No doubt all these should receive the greater blessing.

Christ said that one of the fundamental laws of the kingdom is: "Give and it shall be given to you, good measure, pressed down, and shaken together, and running over." That goes for those praying for others.

Prayer—Dear Father, for all support of friends, we thank Thee. Grant to them a double portion of Thy Spirit and life's richest blessings. *Amen.*

SATURDAY.

Travelog Albums.

"Forgetting those things which are behind."—Phil. 3:13.

Standing in a row on one of my study shelves are a dozen travelog

(Continued on page 14.)

MEN, MACHINES AND CHRISTIAN CIVILIZATION.

(Continued from page 5.)

which it has been a principal cause.

But more widespread democratic ownership of industry in each nation is a pre-requisite for international economic peace. This can come about in three ways or a combination of them: increase in the number of persons participating in effective ownership of private business, together with profit-sharing plans; public ownership of certain industries; and cooperative ownership.

In the present article I desire only to call attention to certain features of cooperative ownership which seem to me to be full of promise for future civilization and of special interest to church people.

Consumer Cooperation.

Because consumer cooperation is democratic and rests back upon all members the responsibility for success or failure, it tends to develop people as well as a business. The way to make responsible people is to give them something to be responsible for. Wider ownership of industry by the common people is the only way to allay the dangerous unrest out of which all violent revolutions are born. There is only one sure way to make the masses of people reasonably conservative — and that is to give them something to conserve.

Those who have accompanied one of the annual summer study tours of the cooperative movement in the United States have been amazed to see the size and variety of cooperatively-owned enterprises including grocery stores, gas stations, feed mills, fertilizer factories, oil refineries, oil wells and pipe lines, wholesale warehouses, printing plants, funeral homes, insurance offices, credit unions and banks, tractor factory and other cooperatives built and operated by farmers, miners and city folks. Cooperation merely extends to larger numbers of the common people what has been so properly prized by the American business men—the opportunity to own and operate their own business. It extends to larger numbers of people the character-building effects of ownership of property actually used by themselves for production and service.

Toward World Peace.

An important aspect of the cooperative movement is its potential contribution to world peace. The tendency of the cooperative movement, as it grows large enough in each country, is to keep down pressure for competition for foreign markets which is one of the basic causes of war. Cooperation does this by helping toward a better distribution of purchasing power in each nation. This results in greater consumption of the products of farms and factories at home and less necessity to unload on foreign markets. Also the international trade which is carried on between cooperatives in various nations is not profit-seeking. It is merely a cooperative exchange of mutually needed goods. Such trade builds international cooperation and friendship rather than international conflict. It offers a major hope for one of the economic bases of world peace.

QUIET HOUR.

(Continued from page 12.)

albums, one for each cruise of my Navy career. These contain photographs and post cards of scenes and places where I have been. I often enjoy the retrospect of them, but, meaning as much as they do to me, and though they may mean something to the children in time to come, they are a vanity and a futility. We must look forward and not backward. This is life's most enriching demand.

Prayer—Our Father, hallow our thinking with the work, the place and Thy glory of that which is to come. In Christ's name we ask it. *Amen.*

SUNDAY.

"Follow thou Me," said Christ. One of the first and foremost ways of doing this is that we be found in the sanctuary on the Sabbath day. "We give Thee thanks, our Father, for all those who labor in Thy Word and in Thy work, and we thank Thee that following Thee is so satisfying. *Amen.*

LETTER TO THE EDITOR.

We have just been privileged to read the October 8, 1942, issue of The Christian Sun. On page three of that issue, the Reverend Howard J. Chidley, D. D., presented an article "The Minister and the Undertaker."

By inferences drawn from approximately ten cases, the Reverend Chidley points certain morals and warnings against practices in the funeral service industry. Even if all ten of these situations occurred in a twelve month period, it would not be strange inasmuch as there are 1,400,000 deaths annually.

It would be just as foolish for us to point out a dozen instances and situations wherein members of the clergy have erred in judgment and try to point warnings against all clergymen.

The Minister and the Funeral Director have one great common ground—a service to humanity. We have constantly endeavored to carry the banner of confidence and understanding; the standards of the greatest good for all; and the pennant of fair, honest and understanding treatment for all. The Reverend Chidley could render a much greater service to humanity and to the clergy if he would report on the evident hundreds of cases where the funeral director has performed his functions in the proper manner.

We know that the Reverend Chidley did not include all the men in the funeral service field. But we do know that by inference, at least, he has raised serious doubts in the minds of all people who read his article. Funeral directors as a group are among the largest contributors of both personal effort and funds to the churches of the country.

These are strenuous days which demand constructive efforts by all. The people of your church and of every other church must be served—regardless. Reverend Chidley would do well to submerge his personal feelings and speak well of all who serve. Funeral service is a strong preserver of sentiment—the foundation of religion.

Casting aside all petty and personal matters is the first step toward rebuilding the solid foundations of reverence, love and sentiment. Let us build rather than tear down.

National Selected Morticians,
W. M. Krieger, *Exec. Secretary.*

No earthly ruler, no system of government, no union of nations can take Christ's place. For the world seeks and craves a ruler, a sovereign who, although infinitely powerful, is still meek and just; who can lead us to victory over our own passions and teach us that only in submission to His law can we find peace, that only by being subject to His just rule can all the nations of the world be healed of their wounds.

—*W. P. Kellenberg, D.D.*

No amount of pay ever made a good soldier, a good preacher, a good artist, or a good workman.

—*Ruskin.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Our financial report this week carries us across the two thousand dollar line. We have twenty-five more thousand to raise this year. You have started us off with a good push and we appreciate it. If we all do our best from now until December 31st you will see us sitting on the twenty-seventh rung in our financial ladder holding the flag of victory in our hand. That will be great for it costs us much more to live per capita than it did two years ago. Please keep this in mind when the offering is taken in your church.

We had a very pleasant visit from one of our old boys last week (Clarence McKinney). He came to the Orphanage when he was a little tot, went through high school, graduated from State College and is now holding a position with R. J. Reynolds Tobacco Company.

The recent heavy sleet broke up our trees very badly and we had to have them trimmed to remove the broken limbs both as a means of saving the trees and for protection. The limbs might fall on the children.

The weather has cleared and it is much warmer which makes us begin to think of farming. In fact it will soon be time to plant seed that are to be transplanted later.

Since the shoe rationing went into effect it seems that the children, or many of them, need shoes. They are bringing them to the office every day to be mended. The man who repairs shoes for the Orphanage is swamped with work. There is one consolation in so far as this shoe proposition is concerned: it won't be long until warm weather and all the little fellows can lay off their shoes. They are always glad when this time comes.

Chas. D. Johnston.

REPORT FOR FEBRUARY 25, 1943.

Amount brought forward		$1,767.77
Sunday Schools.		
Eastern N. C. Conference:		
Oak Level		2.00
N. C. and Va. Conference:		
Reidsville ....$	10.64	
Burlington	40.50	
		51.14
Western N. C. Conference:		
Ether ....$	3.00	
Pleasant Ridge	3.98	
Shiloh	5.00	
Ramseur	12.27	
		24.25
Valley Va. Cent. Conference:		
Timber Ridge ....$	1.78	
Bethlehem	3.41	
Mayland	1.50	
Leaksville	5.95	
		12.64
Eastern Va. Conference:		
Cypress Chapel ....$	5.00	
First, Norfolk	9.10	
Suffolk, 4 mos.	125.00	
		139.10
Georgia Conference:		
Vanceville ....$	1.00	
Vanceville, Mrs. Veazey..	1.00	
		2.00
Special Offerings.		
Mr. Stout ....$	18.68	
Mrs. Simmons	50.00	
A. B. Thomas, Guardian.	120.00	
Interest, Trinity Church Loan	3.34	
Interest, Bateman Loan..	2.00	
		194.02
Total for week		$ 425.15
Grand Total		$2,192.92

HAPPY HOME REPORTS.

Happy Home Church began the church year with a series of services on "The Holy Family." Many interesting things about the Holy Family were brought to the attention of the congregation that have been very helpful.

As the Christmas Season drew near, the pastor who also was the superintendent of the school, decided that the school and church would join hands and give one program. On December 20 this combined program was given in the church by about 150 of the students of the Sunday School and the adjoining school. The program included the pageant "Christmas Around the World," which left a wonderful thought for those attending to carry home with them.

The next series of sermons was based on the "Great I am," and as the messages brought from Sunday to Sunday were being delivered one rededicated his life to Christ and two others made open professions of faith.

The Sunday School has held up in good attendance though the weather at times was not favorable.

The Missionary Societ is pushing forward with work and regular meetings are being held with good attendance.

One item of business transacted at the first quarterly meeting was the making of plans to beautify the city of our dead.

Reporter.

THE MOST IMPORTANT THING.

Many years ago an American whale ship was in the South Seas. A monster of the deep getting wounded, ran out the distance of a mile by way of getting a run race, and returning, struck the ship with such tremendous force that she began to fill and to sink. The sea was like glass. The crew were not only far from land, but far from the track of ships, so that there was no probability of rescue until they could regain those latitudes through which the thoroughfare of nations runs. The mandate was given, all went busily to work, and the boats were quickly filled with the necessaries of life. The deck was nearly level with the water when the boats moved away for safety. When about one hundred yards away, two men jumped into the sea, went into the sinking ship, and disappeared down the hatchway. They were after "one thing," and grasping it with a death-like grip, returned to the boats with it in their hands. They appeared to value it more than life. It was the compass. It was only "one thing," but vastly important, because their safety and lives depended upon having it in their possession.—*F. Andrews.*

VENTURE OF LOVE.

When Napoleon, with his army of invasion, lay at Boulogne, an English sailor, who had been captured, tried to escape in a little raft or skiff which he had patched together with bits of wood and the bark of trees. Hearing of his attempt, the First Consul ordered him to be brought into his presence and asked if he really meant to cross the channel in such a crazy contrivance. "Yes, and if you will let me I am still willing to try." "You must have a sweetheart whom you are so anxious to revisit." "No," said the young man, "I only wish to see my mother, who is old and infirm." "And you shall see her," was the reply, "and take to her this money from me; for she must be a good mother who has such an affectionate son." And orders were given to send the sailor with a flag of truce on board the first British cruiser which came near enough. Napoleon was always eager to declare his own obligations to his high-spirited and courageous mother, the beautiful Letizia Ramolini.

—*James Hamilton.*

ROOTED LIKE A TREE.

(Continued from page 9.)

the half-starved rootlets of our spiritual nature, "born thirsting for infinity," scent a moisture deeper down in God who is the ground of our being. "Like a tree planted." "Rooted and grounded in love."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

WILLIAMS.

God, in His great wisdom, called home to her reward, our beloved member Mrs. Ida Williams. In her passing the church lost a faithful member. One who loved all of its organizations; she was loyal to this society to the very last.

Therefore Be It Resolved:

1. That while we feel keenly her passing, our loss is her gain. We bow humbly to the Heavenly Fathers will.

2. That we hold her friendship in warm remembrance and try to emulate all that was good in her life so that her works may live on.

3. That we extend our heartfelt sympathy to her bereaved family, pointing them to Him, who careth for his children.

4. That we send a copy of these resolutions to the family, one to The Christian Sun and a copy be placed on the record of this society.

Mrs. J. L. BYRD,
Mrs. I. W. KING,
Mrs. C. C. RAWLES,
Committee.

C. D. S. FARMER.

We the Committee on Resolutions recommend the following:

That in the passing of our brother C. D. S. Farmer on January 19, 1943, who had reached the ripe old age of 82 years, we bow in humble submission to Him who is too wise to err and too good to be unkind.

He being the oldest member of Pleasant Grove Sunday School, we shall miss his hoary head and friendliness.

We cherish the memory of our brother who was a faithful member and coworker of our Sunday School for many years. He believed in the Sunday School and it was his delight to be present when it was possible. May we strive to follow his example.

JESSE H. JONES,
Mrs. JESSE H. JONES,
Mrs. F. T. McDOWELL,
LIZZIE BOYD,
Committee.

NEWSOM.

At Suffolk, Virginia, February 11, 1943, Mrs. Isabel C. Newsom, 86, was called to her eternal home. She is survived by three daughters, Mrs. T. A. Jones, Misses Eva and Minnie Newsom, all of Suffolk; one son T. E. Newsom of Franklin, Va.; fourteen grandchildren, and three great-grand children. In her childhood Mrs. Newsom united with the New Hope Methodist church near Como, N. C., later joined the Christian church at Holland, and still later united with the Suffolk Christian church. Funeral services were conducted by the pastor assisted by Rev. T. N. Tinnell at New Hope church near Como, N. C. May God's blessings be upon her loved ones.

JOHN G. TRUITT, Pastor.

REV. L. L. WYRICK.

Rev. L. L. Wyrick passed from his labors to his eternal reward January 31, 1943, at the age of 51 years, 6 months and 12 days.

He is survived by his wife, Mrs. Annie Brown Wyrick, one daughter, Miss Ruth Irene Wyrick, two sons, Samuel E. Wyrick, all of the home, Elon College, N. C., and Pvt. Hosea M. Wyrick, Hondo, Texas. Four sisters, Miss Rosa E. Wyrick, Greensboro, N. C., Mrs. I. B. Chrismon, Brown's Summit, N. C., Miss Annie Ila Wyrick, Wilson, N. C., and Mrs. W. J. Brown, Rt. 1, Burlington, N. C. Many other relatives and a host of friends mourn his departure, but we feel sure our loss is his eternal gain.

Burial services were held at Apple's Chapel where he had held his membership since early life, in the presence of an unusually large congregation and a profusion of beautiful flowers that spoke loudly of the high esteem and appreciation in which he was held.

The services were conducted by Rev. J. L. Neese, pastor, Rev. B. J. Earp, and Rev. J. F. Apple and the writer.

May the Lord bless and comfort his loved ones.

T. J. GREEN.

BURKETT.

Edna Leatherman was born February 4, 1916, at Mathias, W. Va., and died at her home at Lacy Springs, Va., February 11, 1943, age 27 years and 7 days. She was married to Jacob Burkett, April 16, 1935. To this union were born four children, who with their father mourn her passing. Donald Lee, age seven, Billy and Bobby (twins) age five, and Shirley Ann, age three. Her mother and three brothers and three sisters, many other relatives and a host of friends sympathize with the husband and children because of her untimely passing into the great beyond. She accepted Christ as her Savior when she was sixteen years of age and united with the Brethren Church, but in December last year she transferred her membership to Concord Christian Church but was never able to attend a service afterwards.

Funeral services were held from the Concord Church by her pastor, Sunday morning, February 14. Burial was in the adjoining cemetery. The floral offering was very beautiful, which, in a way portrayed her beautiful Christian character.

GUY H. VEAZEY.

SHOWALTER.

On Monday morning, February 8, 1943, Miss Minnie M. Showalter died at her home near Broadway, Va., after a lingering illness. She had been in declining health for the past two years.

She was the daughter of the late John F. and Malinda Holsinger Showalter and was born on August 2, 1883, and spent her entire life on the farm where she died.

She had been a faithful and loyal member of the Mayland Christian Church about thirty years.

She leaves to mourn their loss one brother, Sidney F. Showalter, St. Petersburg, Fla.; one sister, Mrs. Daisy Laymon, Mt. Crawford, Va., eight nieces and five nephews and her friends were numbered by her acquaintances.

Funeral services were held from Linville Creek Church, Broadway, Va., by her pastor, Guy H. Veazey, assisted by the Rev. Samuel D. Lindsey of the Brethren Church. Her emaciated body was laid to rest at sun set Wednesday evening, February 10, in the Linville Creek Cemetery, to await the resurrection of the just.

GUY H. VEAZEY.

BRAY.

Pearl Cleveland Bray, son of the late Mr. and Mrs. Jordan Bray, was born in Halifax County, Va., August 27, 1884, and died in Norfolk, Va., January 26, 1943.

In 1904 he married Miss Eliza May Elliott, who survives him. There is one deceased daughter. Five sons survive as follows: Clarence Cleveland Lee Bray of Durham, N. C., George Leslie Bray of the U. S. Air Force, Apple Jordan, William Karl, and Henry David of Norfolk, Va. There are also three granddaughters, one sister, Mrs. Fanny Lowry of Virgilina, Va., two brothers, W. P. Bray of Amelia C. H., and J. H. Bray of Rice, Va.

The deceased joined Old Zion Christian Church, Norfolk, Va., twenty years ago and was a member till his death. He was for seven years a member of the Brotherhood of Maintenance of Way Employees.

The funeral and burial was at North Fork Church near Virgilina on Sunday, January 31, conducted by Revs. C. E. Newman and E. R. Harris. Love and friendship for the departed was evidenced by both the large crowd in attendance and the many beautiful floral tributes.

C. E. NEWMAN.

The making of friends who are real friends, is the best token we have of a man's success in life.

—*Edward E. Hale.*

"Help for These Times"

By THOMAS ANDERSON

Minister at Brewster Pilgrim Congregational Church, Detroit, Michigan

These are times when all of us need to "carry on" in the manner honoring to God and satisfying to ourselves.

A positive commitment to a "program for the soul" is one of the best of aids to constructive and victorious achievement.

The following resolutions if adopted will mean much to you personally and to life about you.

Read them carefully and "adopt" as many of them as you can, all of them if possible, and then post them where you can see them at frequent intervals throughout the year.

Resolved:

That I will make a practice of going to church regularly every Sunday, and let my unfailing attendance become a constant stimulus to the minister and the choir, a source of inspiration to other worshippers, and a helpful influence to the youth of the community.

Resolved:

That I will go to church on time, arrive a few minutes before the beginning of the service, and silently bow in prayer to ask the divine blessing upon the services of the day and upon all who gather anywhere for the worship of Almighty God.

Resolved:

That I will take an active part in the service, and instead of sitting listlessly back in the pew or merely watching what others are doing, will join heartily in the singing and responsive reading and will be an attentive listener while the choir sings and the minister preaches.

Resolved:

That I will keep an eager and open mind, will lay aside my prejudices and willingly listen to the message which God has put into the minister's heart to deliver.

Resolved:

That I will, when possible, take my seat in the far end of the pew, leaving room for other people to come in without being forced to crowd past me or stumble over my outstretched feet.

Resolved:

That I will find joy in the sense of belonging to a world-wide fellowship and of participating in a world-wide religious enterprise.

Resolved:

That I will have a cheery greeting for my fellow worshippers at the close of the service, that I will help give the church an atmosphere of warmth and friendliness.

Resolved:

That I will take special pains to speak to the lonely stranger and give him a cordial invitation to come again, that he may go away with a greater belief in the brotherhood of man.

Resolved:

That I will maintain a reverent silence while in the House of God; will refrain from whispering to my neighbor, from nervously rustling the leaves of the hymnal, and from looking at my watch in the middle of the sermon.

Resolved:

That I will regularly pay my weekly pledge for the support of the church; that I will give willingly and cheerfully, out of the deep conviction that the church is an indispensable asset in my own life, an uplifting influence in the community, and a saving force in the civilization of the world; that I will realize that I am paying for value received, and not handing out a dole to charity.

Southern Convention of Congregational Christian Ch.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, MARCH 4, 1943. NUMBER 9.

"Go ye therefore, and make disciples of all nations . . .
and lo, I am with you always!"

Giving for Missions

By REV. JAMES H. LIGHTBOURNE.

There are some few very bright areas in life today. One of these is the mission enterprise carried on in our churches. It seems to transcend all prejudices and bitterness and to unite in a sacred fellowship peoples of every land. How glorious this is and what a tribute to the power of Christ's redeeming love in the hearts of men.

Through the years of his ministry the writer has often raised his voice and used his pen in behalf of missions. But never before so willingly or so gratefully as now.

The discordant notes in the world are many and strident. But here is a note, bell-like and clear, flung out as it were from the harmonies of heaven. The forces of evil press persistently and hard to arouse deep hatreds and lasting divisions but here is an agency white robed and red marked working among men for the cure of souls and the healing of the nations.

Shall we give for such a cause? How can we do else? Yea, let us give cheerfully and generously and form a golden stream to flow everywhere, north, east, south, west, reflecting as it flows the saving grace of Christ, the redeeming love of God and the eternal fellowship and hallowed communion of the Holy Spirit.

Missions Period--1943

"The Son of man is come to save that which was lost."

NEWS AND VIEWS

Friends will be sorry to learn that Rev. E. M. Powell of Henderson, N. C., has had to spend some time in the hospital recently.

Rev. S. E. Madren and Rev. F. C. Lester attended a meeting for rural church leaders in Raleigh last week. This was sponsored by the North Carolina Council of Churches. The meeting was held in the Department of Agriculture, with Commissioner Kerr Scott as leader.

Prohibitionists representing eleven church denominations of North Carolina set up a temporary organization at a meeting in Raleigh on last Friday. The object is to "promote civic righteousness, total abstinence and prohibition" in the state. Delegates at the meeting, sponsored by the Baptists, adopted a resolution calling on all churches to unite in battling the liquor traffic. Dr. I. G. Greer, president of the Baptist State Convention, was chosen as president of the temporary organization. Dr. Stanley C. Harrell, pastor of our church in Durham, is a member of the resolutions committee.

APPRECIATION.

On behalf of the College and all concerned I want to thank all who contributed to the "Debt-free" issue of The Christian Sun, especially the Editor and the Managing Editor. It was very gracious of all to cooperate in the official announcement of the paying of the debts of the college.

I also acknowledge with due appreciation and thanks the many personal letters received in recognition of this achievement.

L. E. Smith.

PUBLICATIONS BOARD MEETS.

The Board of Publications of the Southern Convention met in Suffolk February 22, to consider the following motion: "Moved: That the Executive Board calls upon the Board of Publications immediately to consider the problem of publishing The Christian Sun, and take such action as is necessary to prevent any further increase in the deficit, and such measures as are necessary to raise funds to meet the deficit already incurred, and to give the Executive Board a statement of the financial status of The Sun as of January 31, 1943."

The following members were present: Will B. O'Neill, Jesse H. Dollar, and John G. Truitt, absent members were: J. E. McCauley and J. Frank Apple. Deliberative members present were: John T. Kernodle, Robert Lee House, F. C. Lester, I. W. Johnson, Arnold Slater.

A few basic statements should be made. It costs nearly twice as much to print The Sun as we are charging the subscribers. The difference must be paid by some other source than the subscribers, because the subscribers are not willing to pay more than $2.00 per year for their church paper, and because this expense cannot be met by advertising as our circulation is too low for profitable advertising. The Convention Fund in other years used to make up this difference, latterly that fund has been used for other things, and the boards and institutions of the Convention have been asked to donate to the cost of the paper as follows: The College $600.00, Orphanage $600.00, Mission Board $600.00, Board of Christian Education $250.00, and the Executive Board of the Convention $200.00, thus making a total subsidy of $2,250.00 per annum; which, with the anticipated income from subscribers set at $3,000.00 made a total of $5,250.00. Such are the April 1940 figures. But 1940 figures are hard to make work in 1943.

The Board of Publications cut the 51 weeks of issue to 50 weeks of issue; did away with the $1.00 per year subscription rate on whole church basis, and placed subscriptions back up to $2.00 straight, except where Missionary, or other church societies, would effect a commission of 10% on renewals and 20% for new subscriptions; and tried to sell church members on the idea of increasing the revenue of The Sun by increasing the number of subscribers. Even so, on February 22, when the Board met we had a deficit of $963.70 which we owed the Central Publishing Company.

The Board considered cutting The Sun down to half its size, which would make it so small it was thought that the $2.00 subscription rate would seem all out of proportion, and greatly diminish also the value of our church paper. We also considered omitting the entire month of August thus effecting a saving of $330.00; (We now publish only 3 issues in August). This we may yet do if necessary, and if we can do so without getting into other difficulties. Trying to get a reduction in the cost of printing instead of an increase which would be in keeping with the demands of the times, we can save $5.00 per week in the cost of printing and posting if we set Friday morning as a deadline for acceptance of material for publication in the paper for the following week. This

(Continued on page 14.)

FIFTH SUNDAY OFFERINGS.

The church will need to consider very carefully the interests of the college during and immediately after the war. Funds for current purposes have always been a problem at Elon. Such problems are accentuated by adverse effects of the war. It not only takes students to run a college but it requires money. Students in sufficient numbers who pay their expenses will go a long way toward meeting monetary demands but when conditions make it impossible to secure students in adequate numbers, the current budget must suffer. Unless the losses sustained by reduction in enrollment are provided from other sources, debts must occur. We hope that we shall not be confronted with debts at Elon College again. The church has always been Elon's source of support. As in former years the college continues to look to her constituency. The Convention has provided for the support of the college through conference apportionments and that such support may be given in part by offerings by our Sunday Schools on fifth Sundays throughout the year. During the College Period some churches elect to pay a part or all of their conference apportionments for the college. This is of great help since our needs are greater in the spring and summer. All indications are that the enrollment for the spring quarter will be drastically reduced. We shall need the help of our friends very badly.

Many thanks for the contributions received this week:

Previously reported	$1,397.60
Churches.	
N. C. and Va. Conference:	
Bethel	3.13
Eastern Va. Conference:	
Bethlehem (N.)	6.55
Eastern N. C. Conference:	
Turner's Chapel	3.50
Sunday Schools.	
Va. Valley Conference:	
Mayland	1.50
Bethlehem	1.65
Mt. Olivet (G.)	1.80
Grand Total	$1,415.73

L. E. Smith.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

SUN SUBSCRIPTIONS.

The mailing list for THE CHRISTIAN SUN makes an interesting study. This writer has been collecting for nearly seven years. The list now is in as good shape as it has been during that period.

Seventy of our eighty active pastors receive the paper. There is no way to tell how many read it. Nine of the seventy get free copies, sixteen are in arrears, and forty-five are paid in advance. In only one Conference do all the pastors subscribe.

All Conference presidents receive the paper, but some of them wait until we get uneasy before they renew. Some of the Convention officials belong in this class. But we are always glad when the renewals come in whether they are early or late.

THE SUN has never made it a habit to discontinue subscriptions just when they expire unless the subscriber requests it, or unless there is some other good reason. Many of the subscribers pay at Conference or other occasions but do not send the money in just at the time of expiration. We have thought that this is not bad. In fact if all subscriptions were in advance we would be cashing in on our future. At present about 400 are in arrears, about 250 are paid to 1944 or later, and the remaining 1125 expire this year.

OUR WISH.

Prices of everything have increased in recent months. It is to be expected that the printer should receive more than he did two years ago. He is not asking much more. A small debt has been accumulated on THE SUN during the past three years. This can be paid, and the Board of Publications can have a working balance with which to pay all bills as they come due if two simple things can be done.

1. Those in arrears please renew. We do not want to lose any members of our Church Paper family. We do not want anyone to feel that he is pressed too hard for payment when it is not convenient. But if all will renew the Board of Publications can pay the printer all we owe him—and after all the cost of printing the paper belongs to all of us, and not just to the Board of Publications.

2. Each church please send two new subscriptions at two dollars per year. Some churches will certainly do more than this, but surely all can do that much. This will make it possible for the printer to be paid during those months that present subscriptions are insufficient to pay the bills.

We surely wish that YOU would help us do these two things. We are deeply grateful to the women's, young people's, and junior missionary societies and to the Sunday School classes that are now working for the paper. Commissions are given to such church organizations for collecting and sending in subscriptions—10 per cent for renewals and 20 per cent for new subscribers. Thanks for the help!

SYMPATHY TO ANDES FAMILY.

On Thursday of last week the War Department notified Mrs. A. W. Andes of Harrisonburg, Virginia, that her son Roy had been killed. Roy was in the Air Corps and was in Louisiana when last heard from.

The late Rev. A. W. Andes was a leader of our Church in the Valley of Virginia for many years. The Rev. and Mrs. Andes reared a fine family. W. J. (Billy) is pastor of Happy Home Church near Reidsville. Mark is pastor of Berea at Altamahaw, N. C., while attending Elon College. Raymond is doing graduate study at the University of North Carolina, and is a leader in Pilgrim Fellowship. Clarene lives with her mother and teaches school nearby.

Our sympathy and prayers go to the Andes family and their relatives in this great sorrow.

THE WORLD DAY OF PRAYER.

The best contribution one may make to this world may be to pray. Work is important, but prayer releases new powers and influences. God can do more than all the rest of us.

Hence it is important that all of us join with the Christian people around the world in a Day of Prayer on March 12, which is Friday of next week. The Woman's Missionary Societies are sponsoring the day of prayer, but those who share in the prayer should not be just the members of the societies. There is room for all, and a need for all.

This year the thought is to be centered around a phrase in the prayer of our Lord—"that they all may be one." The unity of the Christian world needs to be emphasized. It is a grand reality. Sometimes we are no more conscious of this unity of the Church than we are of the presence of God.

Materials for the meditation, the materials that will be used by others around the world, can be secured from the Promotional Office at two cents per copy as long as the supply lasts. If you cannot attend the meetings, you can still read the materials and thus be in the unity of the Christian movement.

PREPARING FOR EASTER.

How shall we prepare for the day that reminds us of the resurrection of our Lord?

It may be by getting some new clothes. But that hardly seems worthy in a year like this.

Or we may read again the Scriptures that tell of His last days on earth. We may try to discover the secret of His life. We may join with Him in trying to bring the world into fellowship with the Father.

Personal meditation, worship in church, sharing religious experiences with unchurched people, and a sacrificial offering for missions will prepare us for a very happy Eastertide.

MODEST LADIES.

In preparing for the "Debt-free" issue of THE CHRISTIAN SUN all members of the Executive and General Committees were written for an expression of interest regarding the work and successful completion of the campaign. There were five members of the Executive Committee and twenty-one members of the General Committee. Of the General Committee six were ladies, all of whom worked diligently and faithfully. Two of these ladies were most energetic and persistent in their efforts. The fruits of their labors were not confined to their local districts but their enthusiasm and the effectiveness of their efforts extended throughout the entire Convention. The majority of the members of the General and Executive Committees expressed themselves freely and helpfully, but would you believe it, not one of these ladies sent either their photographs or articles for publication. "Modest ladies" they are. They should realize that if their efforts were effective in the campaign, their expressed interest and hopes would likewise make a contribution to the cause that is at this time dear to our hearts and much on our minds. I am sure that the constituency would like to see how they look in the paper and read what they have to say in print.

L. E. SMITH.

THE EDITOR'S MESSAGE

OUR MISSIONARY HERITAGE.

The preoccupation of the world with the business of war should not allow us to ignore the 150th anniversary of the sailing of William Carey to India, there to found the modern missionary movement. One recalls a story of this missionary pioneer. As a young man he had offered himself to go to that great field, and had been asked somewhat scornfully, what could he do? His answer was, "I can plod." And he could! He knew how to plod for God. The consecration and scholarship of this shoe cobbler missionary has stirred the imagination of many laymen for the task that is the supreme duty of the Christian Church. The life of Carey is only one of the many great spiritual epics of the modern missionary movement.

Those of us who may perchance be absorbed in secular or mundane activities are likely to overlook or minimize the missionary heritage which is ours. Or, if we give it a passing recognition, we are apt to stop short in our full appraisal and fail to note the way in which this heritage impinges on our daily routine.

The missionary message and record is a part of the very warp and woof of our Christian heritage. It is not an extra. It has kept the fires burning on the altar of our faith. The withdrawal of this heritage would not only impoverish our religion, it would remove the heart and reduce the evangel to a mere ember. This priceless heritage, reflected in the Bible, in church history, in biography, in the colonization, civilization and Christianization of the world, is ours to cherish and nourish and pass on to succeeding generations.

OUR MISSIONARY RESPONSIBILITY.

Individual and collective responsibility for the continuation of our far flung missionary program is unavoidable. A heritage which is so rich and productive of manifold good must be perpetuated at all cost. Only the ungrateful and prolifigate could fail to respond to so worthy a cause. God forbid that we should become so calloused to the teachings of Christianity that we overlook its central motive. God forbid that we should unconsciously rely on a one way ticket to heaven. The danger is that such people misread the destination on the ticket. If we think we are Christians, and yet have no interest in the souls of others, let us take heed to ourselves.

Our responsibility is varied as well as immediate. Here is a competent writer who states: "Every missionary society that has interests in Japan should realize that its responsibility, instead of declining, will increase in the united postwar mission. Older missionaries who have returned home from Japan should be freed to train their successors for the greater mission which awaits the end of hostilities." The world wide responsibility of the Christian religion must be recognized and related to every tribe and nation with equal deliberation.

OUR MISSIONARY RESOURCES.

Leonard J. Christian went to China as an American soldier to put down the Boxer Rebellion. Up to that time, he said, all his giving to missions would hardly exceed one dollar. Then, having gained a glimpse of our missionary heritage and responsibility, he gave his life and his resources to missions.

The number of our men in foreign service today is legion. These men constitute a most formidable unit for the evangelization of the world. Let us pray that as they see the multitudes of underprivileged people they too will be "moved with compassion." Raymond M. Hudson is right: "The Church should use every effort to include all chaplains and Christian physicians now serving in foreign lands who are becoming acquainted with their language and customs to remain in such lands, or return after the war as missionaries."

Dr. Charles Clayton Morrison has this to say with reference to Japan: "Perhaps the greatest reservoir of potential missionary personnel is to be found among the tens of thousands of younger American Christians of Japanese ancestry who are now interned in relocation centers . . . These Japanese-American Christians are uniquely equipped to be the ambassadors of Christ and the missioners of a new age in both Japan and America. Possessing the enormous initial advantage of acquaintance with the culture and the language of both peoples, and being ready in great numbers to make their contribution to the future of both, many of these Japanese Christians who have been robbed of their stake in America await only the invitation of the churches to enter upon training for a Christian mission in the land of their fathers."

Our missionary resources are potential and real. In addition to potential missionary leadership in the armed forces, in addition to returned missionaries with rare teaching ability, in addition to the Japanese Christians in America, there are latent resources all around us for the strengthening of the missionary program. There are those who have never led a missionary program nor made an outright gift to missions. New adherents and contributors to the cause of missions are needed and available. Our united prayers, efforts and gifts may aggregate a formidable influence in the total impact of missions on the destiny of the world.

A MISSIONARY STATESMAN.

While thousands of our men were being drafted into the armed services of our country, Dr. Walter Judd was literally drafted by enthusiastic supporters to run for Congresss in Minnesota's Fifth Congressional District. When Dr. Judd intimated that he did not "choose to run," he was told that "he had no right to speak around the country the past year and a half, making clear to us what our duty is and urging us to do it, and then you, yourself refuse to do your civic duty." This broke down all resistance.

The story of his election is unique and thrilling.

Many people who had taken no part in politics before were ready to help. The experience was as new for them as for the candidate. More than 1500 volunteers took part in the work of the Walter Judd Volunteer Committee. Church organizations took over entire sections of the city for house-to-house visitation. Instead of throwing handbills on front porches, these workers rang doorbells and personally delivered their literature along with a quickly spoken recommendation.

The new Congressman from Minnesota believes that "we must enlarge our conception of Christian missions to the point where we see it as a necessity, if we are to even begin to work out our own problems here at home. If we were to proclaim adequately this Christian mission of ours to the whole world, we could put Nazi-ism to shame by comparison. Our gospel is more daring, more revolutionary, more completely transforming than any political program ever advanced upon the face of the earth."

We rejoice that our denomination has furnished a missionary for Congress. One recalls the definition of a chaplain as one who looks over Congress, then prays for his country. Surely we need ministers and missionaries, not only as chaplains, but also as the official representatives of our country. We hail this significant election with satisfaction and enthusiasm. R. L. H.

The American Board

By Brewer Eddy.

Four hundred years ago, Martin Luther in deep distress cried, "Another hundred years and it will all be over, and the Word of God will vanish from the earth for lack of someone to preach it." Elijah also had his black moments.

A very few discouraged spirits whisper such misgivings today. But read what this Board has done and let your courage rise to confidence that after Victory will come Peace and that new missionary triumphs are at the doors in the better day ahead. The future belongs to Christian faith and progress.

Looking Backward.

In recent days I have been reviewing thirty years of correspondence with Dr. Cornelius H. Patton under whose leadership my work with the Board began in 1909. Many of the older generation of the Board's friends, as well as our new friends, will enjoy a brief retrospect of a few of the great events in the past three decades of this Board.

Dr. Patton came to the Board in 1904. In 1909 he invited a young pastor from East Orange, New Jersey, to breakfast with him at the Yale Club in New York; as a result of that conversation I became Educational Secretary and later Associate Secretary, finally Corresponding Secretary in the Home Department, working in close partnership with those three leaders whom many of you remember, Dr. James L. Barton, Dr. Cornelius H. Patton and Dr. William E. Strong. Hundreds of friends will recall them on the platform at the Board's Annual Meetings, through the *Missionary Herald*, and in church gatherings.

Do some of you recall the Board's Centennial celebrated at the Haystack Monument in Williams College in 1906? Faith was victorious there! A young man from China stands out in memory: H. H. Kung, now a prominent leader in China, second in the present Government under the Generalissimo, an esteemed graduate of Oberlin deeply interested in Christian Missions and a generous friend of our medical and educational work in Taiku, from which his family came.

The Centennial of the founding of the Board in Bradford will be remembered by many and a few may have been present in 1912 when five young missionaries were commissioned as they stood in the front pew of the Tabernacle Church in Salem exactly as the first five missionaries of the Board were sent to India from that church in 1812.

The first World War brought vast problems to the Board but the giving of the churches and of individual friends revealed a determined loyalty despite the havoc of war in many of our mission fields, especially in the Near East. Turkey then was our enemy; today her strong neutrality is a bastion of defense against the tidal wave of Hitler's armies. You may recall the awful days of the Armenian Massacres and the remarkable record of the Near East Relief in raising more than $110,000,000 and carrying forward the education of 40,000 orphans saved by Christian benevolence from destruction. Many of you had your full share in that achievement.

Back in those days it was almost a custom to raise a current deficit at the Annual Meetings of the Board. This correspondence recalls the meeting in Providence where this took place under the leadership of W. W. Mills of Marietta, Ohio, and the consequent wave of rejoicing which swept the meeting.

Again in 1927 the Board's debt of more than $213,000 was wiped out—one third by available funds in the Board's treasury and the rest (about $143,000) by sixty friends beginning with five gifts of $10,000 each and a score of gifts from $1,000 to $5,000 each. What a spirit of prayer and thanksgiving swept through the Woman's Boards and the faithful groups of friends in all our churches!

A few of you may remember the report letters sent by the young secretary from our great stations in China in 1922 and again in 1934, telling of China's New Day and the great reforms that were regenerating that nation, and the stories of these great leaders who are still guiding the destinies of China toward victory—Mme. Chiang and the Generalissimo.

In 1929 Dr. Patton retired from the Board. This was at the very peak of the Board's income when for four years we had received well over $2,000,000 a year. Since that time we have drawn together in a consecrated determination through a period of retrenchment, of decreased missionary personnel and of changing national conditions in many fields.

You will call to memory the names of great missionary heroes who have written history through these past thirty years. They cannot be listed here but their faith and courage inspire us to believe that the future will build upon their foundations of the past. It thrills us to recall their voices and their deeds, confident that their mantle has fallen upon the shoulders of workers known to us today. We are proud of such leaders past and present.

Looking Forward.

Every friend of this Board should read with special care the recent January number of the *Missionary Herald*. The first page of editorials by the new editor, Andrew Vance McCracken, presents the forward look and calls for "a policy of audacity and sacrifice along with intellectual and spiritual courage." A "wait and see policy will produce too little too late. Our message must be the redemptive word and deed. This is a time for greatness."

Dr. Hugh Vernon White on page 7 of the same issue speaks of the formation of a committee within the

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

Members of a church should be wise and liberal minded. This is greatly needed in any approach to the support of church enterprises. In this time of specialists it is not easy to maintain a well balanced attitude towards the various calls for financial support. A leader in one field will normally and naturally emphasize the importance of his or her task. Intensive study is required and this is conducive to intensive emphasis. A mother thinks her child is more important than others because she devotes the most of her attention to her own kin. The head of one department of the church magnifies his work every time he thinks of its significance or presents its claim.

The minister in the local church comes in contact with aggressive leadership in every department of the denomination. He should be able to see the work of the kingdom as a whole—and not as independent or separated agencies. The writer has sought to see the work of the church in a coordinated relationship. With this general background the approach to the Mission Period in the Convention is made with an honest effort to be fair and impartial.

Ultimately the church must face the missionary task with a clear conviction that it is the predominant responsibility of ministers and laymen. That is emphasized in the teachings of Jesus Christ. It is supported by the example of the Master. The missionary is the forerunner of Christian education and civil liberty. War cannot bring peace to the world. One victory simply leads to immediate plans and preparation for another war. It has been thus from the dawn of civilization, and that story will be repeated until the program of Jesus takes its true place in human society. A billion dollars a year spent for missions in China, Japan and Africa would do more to bring peace than any political plans of selfish propagandists.

The present war increases our obligation to give to missions. And the missionary field is the world. Missionary effort should not be localized. Our zeal for missions must be increased and intensified. During the next three months special emphasis should be given to our great opportunity at home and abroad. Great gifts of money should be laid upon the altar of the church. Small tokens of devotion should not be withheld, if one is unable to make large contributions. Let us honor our risen Lord at Easter with the largest offerings in the history of our Convention for Home and Foreign Missions. In this way it will be possible to assist some weak churches in paying off their debts and at the same time enable them to make a larger contribution to their community. There is a field for a number of new churches within our Convention and elsewhere throughout the United States. And our foreign missionary work needs larger contributions in spite of the losses in the war-torn parts of the world.

The missionary method is God's plan for saving the world. Three is no other plan for us to follow. There are many ways to destroy civilization, but there is only one way to save it. That is the way of a crucified Christ and the declaration of His saving Gospel to the ends of the earth. Let us share with the Master while we have opportunity.

I. W. Johnson.

THE HIGH SCHOOL GRADUATE.

Hundreds and thousands of our young people are approaching graduation from high school. As usual, they are to be congratulated. Literally thousands of our young people never have that privilege. We live in a democratic country, we recognize the necessity of a trained citizenship, we authorize the public school system, we levy taxes for the support of the same, we pass laws requiring parents to send their children to school, and yet a large percentage of our young people grow to manhood and womanhood without ever entering high school. Far too many of them never advance through the grades. In America we have made remarkable progress in secondary education. Plans were maturing to make our system more thorough and more complete. War with its unyielding demands, ruthless expenditures, and horrible destruction of life, descends upon us with all of its unyielding powers. Systems of education must halt save as they contribute to the war effort until this grim task is completed. Already standards are being lowered, curriculums narrowed, and educators are being regimented. Accrediting associations and state boards of education have authorized entrance into college without high school diplomas. The foundations that have meant advancement and stability are being shaken. Vision and firmness are required of those who direct lest the machinery meant for training and culture be seriously impaired.

The young men and young women who constitute senior classes in high school today are not themselves immediately concerned with what the program of secondary education shall be in the years that lie ahead but they are vitally concerned about their own education and their own contributions to life. Ordinarily they would be thinking and planning for college, reading catalogues, listening to speakers and trying to select their college, but today the future is clouded for them. If they are eighteen years of age in most instances the government will take over and their courses are already determined for the duration. If the government elects, they may enter college, or go to camp. This is not entirely true with reference to our girls as yet. No one knows what the next three months may bring forth. Those that are completing their high school course before they are eighteen years of age face a very perplexing problem. Shall they remain at home, work on the farm, enter defense work, offer themselves to the government, or enter college? If they were in China, England or some of the other warring nations, they would be told to enter college. In fact our own government has advised that they enter college and remain in college as long as they can. This is sound advice and should be followed by every young man and young woman graduating from high school this year. The present war is different. It must be fought by trained minds and skilled hands. If you are to enter our country's service you will be worth a great deal more trained than untrained. You will be able not only to serve more efficiently but know better how to save yourself in the hour of danger. When the war is over and the country is back to normalcy, capable leadership will be in greater demand than ever. Your country, the world and civilization will need you at your best. With the doors of our college open, dormitory and classrooms ready, you could not do better than enter. Today and tomorrow require sane thinking and deliberate judgment on the part of our young people. In the years to come they shall be called upon to bear the responsibilities of Church and State.

At Elon the third quarter begins March 8. The fourth quarter begins June 2 and the fall term, September 7.

L. E. Smith.

DO WE CARE?

In the 142nd Division of the Psalms, and the 4th Verse, we have these astonishing words: "No man cares for my soul." In thinking of our Mission period, the above Scripture comes to me with added force. We need to pause and ask ourselves, do we care enough to do what we can to rescue the perishing. Or does our gift to missions reflect our indifference to those without Christ?

Perhaps, there is but little, if any good to be accomplished by censuring and blaming each other for the lack of a missionary spirit. But honestly, Brethren, it seems that we, have lost that concern for souls. This wail of disappointment fell from the lips of one who, doubtless had become awakened to the need of his own soul. He looked about for someone to help him: but was disappointed to find that no one sought his acquaintance or cared for his soul. O Christian Friend, words can hardly express the gnawing hunger of the soul which is denied the Bread of Life. Times and customs may change, churches may lose their vision, and their burden for souls, preachers and parents may become professional and prayerless, but the soul devoid the saving Grace of God will never find rest and peace. Doubtless, if we could look into their hearts we could see the unspeakable despair of their lostness. If our ear could catch the cry rising from their sin-benighted souls, perhaps we then would not forget the woefulness of a lost soul, and would strive to do more for the cause of missions.

A heathen man in Africa was on his death bed. He had heard of the Missionary who told of Jesus, the Savior of the world, and he begged his friends to go and get the Missionary to tell him of Jesus. It was a long way to go and a perilous journey and they did not go for several days. The man became worse and begged so much, that finally the Missionary was sent for. The man grew weaker and weaker and would lapse into unconsciousness at times. When he would rouse up from his unconscious spells, he would smite himself on the breast and cry: "Oh, haven't they come yet? Haven't they come yet?" But oh, my friends think of it. When the summons comes for the lost soul to quit time and enter eternity, their poor, benighted soul stands naked and trembling on the brink, vainly groping, searching, wishing for just a ray of light and hope to guide them over. Oh, the darkness, the gloom, the lostness of that poor deluded soul. Lost! Lost! P. P. Bliss expresses it thus:

Dark the night of sin has settled:
Loud the angry billows roar.
Eager eyes are watching, longing,
For the lights along the shore.

Let the lower lights be burning.
Send a gleam across the wave!
Some poor fainting, struggling seaman,
You may rescue, you may save.

May the Spirit of the Living God so stir and burden us for the lost, that we will rise up to carry out our Lord's command. That we will go, pray and give to missions.

H. V. Cox.

A GREATER EMPHASIS ON MISSIONS.

If there ever was a time that our missionary interest needed to be revived and strengthened it is now. I am not a pacifist. I know that ships, tanks, guns and planes must be built and that they require money and hard work. I know also that the beautiful things of life must survive, that honesty, truth and goodness must continue to live in human hearts, else we lose even if we win this war. It is with this side of the conflict that the missionary enterprise is directly concerned.

I wish to emphasize the importance of our local work. Nothing that we have to do is more important than attending and supporting our missionary Society. It is there that wider understanding and sympathy with other peoples are developed. It is there that we feel love for one another and a desire to share the blessings of a Christian experience with others. We have allowed selfishness and greed to enter into our national life and perhaps even into our church life. They must be replaced by Christian virtues if we are to realize a better world. How I wish that every one who reads these lines would give their love and influence to this great movement.

We need also to enlarge our vision and think in terms of the ecumenical or world church. Yes, a world church with groups of people in every land working toward the same ideals of Christian brotherhood.

Abraham Lincoln once spoke kindly of the Confederates and a friend wondered why he did not wish to destroy his enemies rather than speak kindly of them. "Madam," said he, "do I not destroy my enemies whey I make them my friends?" May the power of this Ecumenical Church become so strong that the day may come when nations can destroy their enemies by making them their friends.

Mrs. J. F. Morgan,
Pres. Women's Missionary
Conf. of Eastern Virginia.

MISSIONS HAS ITS PLACE.

Missions is not retrenching. Our mission program is preparing itself for a tremendous task. This task will inevitably be greater and more universal in the post-war days. It will be necessary to rehabilitate the earth with the ideals of Christianity. Missions will not depend upon the outcome of the war for its life and progress, though favorable circumstances at the close of the war will help greatly. Whether we win or lose the war, Christ and His Church will stand, not only in America, but throughout the world. Ultimately. we shall base our hope of Life in Jesus Christ and His Kingdom.

Today, we find missions supplying the bonds of love, undergirding the moral fibers of the universe, and uniting hearts and souls in high faith. Missions is the joining of hands amid the darkness surrounding individuals. It's like a child afraid of the night, but when the child's hand has been clasped within the hand of father or mother, the fear of darkness has gone. Truly, the lights have gone out in many parts of the world and many people walk in darkness, but those who have found a fellowship in the Church of Jesus Christ feel His comforting presence.

"Join hands then, brothers of faith, whate'er your race may be." Christian missions is Christian fellowship extending.

Our Christian missions must never stop. It is imperative for the salvation of our own selves, as well as for the salvation of the world. It is Christ or Chaos for us and the world: shall we choose Christ?

W. J. Andes.

Christ does not save us from the storms of life. The demand for immunity from life's conflicts is itself an expression of fear. When we have the faith that Christ teaches, we can look our fears in the face, see their threatening ugliness and discover that we are afraid of them.

—*J. Sutherland Bonnell.*

Missions
The World for Christ

HALF WAY FOR MISSIONS.

At the end of the first half of the Board year, we are over ten thousand dollars and I appeal to all churches, Sunday Schools, missionary and other societies and organizations, and individuals to make offerings as liberal as possible so that we may go beyond our goal of $20,000 by August 31, next.

J. E. West.

MISSIONARY OFFERINGS.
WEEK ENDING FEBRUARY 27, 1943.

Sunday Schools.	
Mt. Olivet (G.) Geer, Va.	$ 1.53
Rosemont, Norfolk, Va.	37.65
Shiloh, Ramseur, N. C.	5.00
Flint Hill (M.), Biscoe, N. C.	.24
Oak Grove, Sunbury, N. C.	1.93
Pleasant Hill, Liberty, N. C.	10.04
Happy Home, Ruffin, N. C.	4.69
Durham, N. C.	8.96
Mt. Bethel, Stokesdale, N. C.	3.55
Liberty (V.), Henderson, N. C.	23.68
Total	$ 97.27
Individuals and Churches.	
Pleasant Cross, Asheboro, N. C.	$ 10.00
Specials.	
Class 3, Rosemont S. S., Norfolk, Virginia	3.00
Betty Gibson B. C., Rosemont, Norfolk, Va.	12.50
Total	$ 15.50
Total for the week	$ 122.77
Previously acknowledged	10,404.09
Total since Sept. 1, 1942	$10,526.86
War Victims and Services.	
Asheboro	$ 14.61
Betty Gibson Bible Class, Rosemont S. S., Norfolk, Va.	32.00
Philathea Class, Suffolk S. S., Suffolk, Va.	10.00
Holy Neck, Holland, Va.	9.20
First, Norfolk, Va.	25.00
Total for the week	$ 90.81
Previously announced	1,230.14
Grand Total	$ 1,320.95

With this report half of our fiscal year is over. It also begins our Special Mission Period, March, April, May and June. Easter comes during this period, April 25, at which time Sunday Schools, Churches, and individuals are asked to make a special offering for missions. Please keep this date in mind and plan to make your donations as liberal as possible.

Attractive envelopes are being prepared for the churches to use in taking this Easter Offering. If you desire envelopes write to The Mission Office, Elon College, N. C., and they will be sent you in plenty of time to take the offering. Put on an Easter program in your church or Sunday School, encourage your members to attend and to make the offering this year the largest you have received. We will be grateful for your cooperation and liberality and we know that the cause for which it is given is dear to the hearts of each of you. Don't forget to order your envelopes, or to remind the person in charge of the missionary program in your church to do so.

Gratefully,

Mattie Cox Parker,
Secretary.

CHRISTIAN YOUTH IN SERVICE.

In this time of crisis when all nations are calling out the forces of their youth to fight their battles, we must call out the strength of Christian youth to the great task of giving the Gospel to a lost world. Today youth is being trained in the skilful use of weapons of war. We must train them in the Wisdom that will win souls, which is far better than weapons of war. Today young men by the thousands are sacrificing their lives for causes considered worth dying for. We must enlist the same sacrificial spirit for the cause of Christ.

When the war is over there will be many changes in the world. Changed national boundaries, changed governments, changed values and ideals of life. Amid these changes will be needed strong men and women to stand firm in the Christian Faith. In that day people every where will ask, "Where is hope for the world?" Then we will need people who will be able to say with conviction, "Jesus is the hope of the world."

In that day wonderful opportunities will open for the entrance of the Gospel into countries around the world. Then we must have trained Christian young people ready to enter every open door with the glad news of salvation through Jesus.

If the Christian world is ready for that day of danger, that day of hope, that day of opportunity ahead, then, we who are leaders in our churches today must be diligent in giving missionary education to our young people.

We are told that the Godless forces of totalitarianism are seeking youth and more youth as recruits of their alien ways of life. We must be just as diligent to seek youth and more youth as recruits in Kingdom Service, preparing them to build a new world on the principles of Christianity.

I would like to close with the following statement taken from, "Build Today for a Christian World." "As long as there are Christian youths throughout the world who believe in the power of Christ to overcome the world, even in the darkness around them, we can believe no less. As long as there are Christian youth who are suffering for the Faith they know will transform the world, we cannot fail them. As long as there are Christian youth dedicated to the task of reconstructing the world, we dare not rest in our part of that work."

Mrs. Jerry Strader.

MISSIONS AND THE LOCAL CHURCH.

There are those who prefer "World Fellowship" to the word "Missions." They say that the word missions has lost its meaning—that it does not, because of over-use, signify all that it should. Whether it does or not, the church has a task. This task becomes her mission. Any local church, whether in a rural or urban center, has a task which extends beyond the community boundaries. The attitude that the local church has toward her mission enterprise has similar effects regardless of the location of the church.

Missions is a dynamic of the Christian faith. However, missions in the broad sense include services in many branches of endeavor. It is not the purpose of this article to discuss the various branches of mission work. Faith in Christ creates a desire on the part of an individual or group of individuals to share that faith with others. Churches that have caught that spirit and earnestly seek to extend the cause of God's Kingdom on earth by making disciples of all creatures are making progress. Those who refuse to "Go into all the world" do not realize much progress.

(Continued on page 13.)

The Church Should Have the Returned Missionary Train New Missionaries

By Raymond M. Hudson.

There is a cry from one end of the world to the other to now prepare for peace. Back in 1939 the Foreign Mission Committees were urged to send a large corps of missionaries to China to be with the Chinese and Japanese soldiers in camps, but the pleas were rejected for the reason as stated that if new missionaries could be gathered to go that after their arrival in the field they would require two years of training in the language, history, culture, and customs of the land.

That being true, now is the opportune time to gather a large corps of young ministers and Christian doctors and give them here at home such two years training in the languages of China, Japan, Korea, India and other lands.

Who can do such teaching as well as the returned missionaries from those countries? Dr. Price says approximately 687 Protestant missionaries returned last August on the S.S. Gripsholm. The burden is on the church to convince Chiang and the Chinese that we are truly Christian brothers anxious to help in peace as well as in war, and thus to prevent any feeling on their part that we have failed them with war supplies.

If a Christian peace, free from hate, is to be had, we Christians will need the Generalissimo, the greatest true and active Christian statesman of the world, to cope with that other great statesman—Stalin, at the peace table.

Is there any better way to convince the Christians in China and Japan and other lands that we are Christian brothers, free from hate, and anxious to help them when the war is over than by starting the training of an army of missionaries now?

Can the returned missionaries do any better service than recruiting and training new missionaries by organizing classes and courses in our various Theological Seminaries, universities and medical schools?

Should not each Seminary have one of their professors take a course under these returned missionaries in the language, history, culture and customs of the various heathen nations, and then those professors carry on such training permanently in their institutions?

This will enable those permanent members of the Foreign Boards and Committees who from time to time visit the foreign fields to become sufficiently versed in the various languages so that they may directly converse with and address the native preachers and people without the aid of an interpreter. This to my mind is a matter of vast importance to the missionary cause for hearing and understanding a preacher is far more effective than just hearing him and then waiting for another to tell you what he said.

The faculty, all of whom were missionaries of the California College in China in Peiping, China, which taught missionaries, government officials, and representatives of the international corporations the language, culture, history and customs of China, have been brought to the University of California, and such a school established there.

This is not enough for a country as large as the United States. There should be such a course in every Theological Seminary in the land. There are enough returned missionaries to do this.

Such courses will also attract many officials and business men who expect to go to these foreign lands after the war, and the spiritual atmosphere of the seminaries will make a deep impression on the lives and characters of these men, and lead them to be sympathetic and helpful to the missionaries and the cause of Christ wherever they go.

At the beginning of the war there was not one person in the United States capable of teaching Malay, only one capable of teaching Thia or Siamese. Yale with the aid of the American Council of Learned Societies has been enabled to establish a course in Malay. The Indiana University has been able to establish a course in Turkish.

Japanese was another tongue lameness. One year before Pearl Harbor in all American educational institutions, only about 50 students were studying Japanese seriously. Before we got into war, the Japanese study had been stepped up at the request of the combat services. But students of Japanese, even after Pearl Harbor, numbered only hundreds, so far as educational files show.

In Chinese and Arabic, Americans were better prepared particularly in Mandarin Chinese, the national language.

Lacking, however, were experts in the Chinese dialects. That is a serious handicap, because these dialects are mostly used in Japanese propaganda broadcasts to the Chinese.

One Arabic language, Morrocan, in which Americans were almost completely unversed, now is being taught at the University of Pennsylvania. The vernaculars of India, such as Dengali, Punjaci, and Hindistani, are as little known as Malay and Thai. So, too, are most of the Balkan languages, the tongues spoken around Dakar, Korean, and most all the languages of Central Asia.

One large school in Ohio has called for a returned missionary from the Far East to teach International Economics.

In *The Presbyterian of the South* of Oct. 21, 1942, this item appeared.

"The number of the theological students in Sweden has enormously increased in the last 20 years. The church is actually embarrassed by a plethora of ministers."

This seems that here is a fine source of supply for after-war missionaries, and that during the war some effort should be made to persuade these Swedish ministers to become missionaries and to have our returned missionaries educate them in the language, culture, history, and customs of the different missionary fields. This could be done by sending some of our returned missionaries to Sweden to recruit and to educate.

The church should use every effort to induce all Chaplains and Christian physicians now serving in foreign lands who are becoming acquainted with their language and customs to remain in such lands, or return there after the war as missionaries.

American soldiers "face the greatest task of pioneering that any army has ever undertaken in the rehabilitating, as well as liberating the conquered peoples of the world," says Lt. Gen. Hugh A. Drum, commanding general of the Eastern Defense Command of the 1st Army, and he further declares, "He will assist in establishing civilized government, he will participate in efforts to relieve suffering." Thus these Chaplains and Doctors will have established warm friendships and fine contacts not only with the rulers but also with the common people who have always been so dear to Christ, all of which will be of great value to them as permanent missionaries.

All Seminaries and Foreign Mission Boards should thoroughly, carefully and prayerfully study these suggestions in the light of the present and future world situation.

The whole church must pray that under the guidance of God they go forward.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

PILGRIM FELLOWSHIP PROGRAM FOR LENT.

By David Henry Gray.

Lent is here again. What does that mean? Lent is the period of forty days leading up to Easter. For many centuries this period has been used by most Christian churches as a time for self-denial, self-examination, and reconsecration. The Pilgrim Fellowship, as part of the Church Universal, keeps Lent.

In Our Topics.

Christian beliefs and the Bible are the great themes for this month's meetings. But, of course, meetings are not enough. There must also be personal action. Thoughtful study of the topics in this issue of the *Highroad* will help you to put beliefs and the great teachings of the Scriptures into your lives. These are great subjects which have to do with the way we live. They concern us and we must do something about them.

Let every member of the Pilgrim Fellowship follow "Lenten Devotions for Young People" this year. Let us plan to read it together before breakfast each day of Lent, in every part of the United States. Let there be among us the consciousness that while we are reading and praying, other young people in open country, hamlet, town and city are also reading and praying. Let is be an act of fellowship. Lenten Devotions for Young People (2 cents a copy) can be secured from the Pilgrim Press, 14 beacon St., Boston, Mass., or from the Promotional Secretary, Mr. F. C. Lester.

Something More.

Personal prayer, yes, but something more is needed. We live in a land of abundance. When the women of Cleveland threw eggs at Lord Halifax, the British government expressed concern for a nation which had such an abundance of eggs that it could allow them to be used for such purposes. The reply was a bit facetious, of course, but it serves to remind us that we have while others have not. Lent this year especially calls us to make many personal sacrifices.

A great many young people of our Fellowship are keeping a sacrificial meal. Once a week they either do without a meal or eat an extremely simple lunch. The money which would have been spent for food is then given to war relief or to missions. Nearly all of us could do this. It would be good for the health of some of us and good for the souls of all of us. Thousands of Pilgrim Fellowship young people all over the United States could serve actively the needs of the world by this very simple fellowship of sacrifice. Oberlin College young people observe sacrificial meals and help to support Oberlin-in-China by this means. If they can do it, why not the rest of us?

Church Membership.

The Pilgrim Fellowship is part of the church. All of us should belong to some church, not necessarily the one in which the Pilgrim Fellowship group meets, although that is normally the case. Find out which members of the group do not belong to a church. Talk with them about it. (See Manual for Church Members, 5 cents a copy from the Pilgrim Press, 14 Beacon St., Boston). Ask the minister to talk with them. There might be a special Executive Committee meeting with them to talk over the meaning and purpose of the church and church membership. To be a member of a church is to express your desire to live as a Christian, to help others to live as Christians, and to support by work and money the things for which the church stands.

(Continued on page 15.)

THE TWENTY-THIRD PSALM: WHAT IT MEANS TO ME.

Christian Endeavor Topic for March 14, 1943.

Daily Readings—

Monday—Pronouncement.—Ps. 23:1; Ps. 84:11.

Tuesday—Peacefulness.—Isa. 26:3.

Wednesday—Protection.—Isa. 43:2.

Thursday—Provision.—Matt 6: 31-33.

Friday—Perpetuation. — Jude 20, 21.

Saturday—Christ, the Good Shepherd.—John 10: 11, 14.

In the Twenty-third Psalm we have an advanced idea of God as a personal and intimate friend. The Psalmist, (possibly David the Shepherd king) has had a personal experience of God's care. He knew the shepherd life of Palestine, and the tender care the shepherd has for his flock. The Psalmist describes himself as the sheep and God as the shepherd. Here we have the conception of God as interested in the life of one person. This is far above the thought of Him as a distant king.

In studying the Psalm, each verse may be assigned to a person who will comment upon it.

Verse 1. Find out something about the oriental shepherd.

Verse 2. God's oversight and gentle, tactful and understanding leadership.

Verse 3. May be compared to the story of the lost sheep.

Verse 4. God guides and protects over rough, dangerous places.

Verse 5. The picture of the hospitable host.

Verse 6. God's watchfulness does not waver. The assurance of life everlasting.

Another study may be made as follows:

1. The setting of the first four verses is pastoral. The Lord is likened to a good shepherd. The sheep have nothing to fear for the shepherd is always present to care for them.

2. The setting of the last two verses is a banquet hall. The Lord is likened to a kindly and faithful host who provides for the safety, comfort and pleasure of his guests. His provision is generous and continuous. It never ceases.

3. The Twenty-third Psalm teaches the dependable care of our heavenly Father for His human children. It is filled with a message of faith and hope.

4. Study the personal element in the Psalm. How much applies to your life? What reason has the writer for such complete confidence in God?

Questions for Discussion—

1. What would you say in trying to explain the spirit of the Twenty-third Psalm to boys and girls in a large city?

2. To what extent did Jesus use the picture of a good shepherd in His teachings?

3. To what extent should the thought of a shepherd and sheep influence those who plan for the post-war world?

S. E. Madren.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

BIBLE TEACHINGS AGAINST DRUNKENNESS.

Lesson X—March 7, 1943.

Golden Text: *"Strong drink shall be bitter to them that drink it."*—Isaiah 24:9.

Lesson: I Samuel 30:16, 17; Isaiah 28:1-4, 7; Galatians 5:19-21.

An Old, Old Story.

This matter of drinking and drunkenness is an old, old story. One may recall that one of the first of many ugly chapters that strong drink has written in the history of man, goes back to the time of Noah. And the chapters do not improve in tone or quality with the passing years. In today's lesson we have three cases in point, one from David's day, one from Isaiah's day, and one from Paul's day. And in every case it is the story of inefficiency, of immorality, of degeneracy, of moral decay, of national decline, of national and personal disaster. It is the story of the danger and the deadliness of drinking in times both of peace and war. It is the unfolding drama of drinking running its course and bringing forth death.

Danger in Victory.

The Amalekites had made a sudden raid upon Judah, had burned Ziglag and had taken captive all the Israelites' sons and daughters and wives, together with much spoil. But like many others, in times of war and of peace, they could not stand prosperity. They proceeded to celebrate by going on a big drunk. David fell upon them in the midst of their revelry and put them utterly to flight. The hour of victory is potentially dangerous. One wonders how the victorious nations in the present conflict are going to celebrate. When the Allies win—and we will win by the grace of God, but not because we are altogether guiltless—will the nation go on a spending, drinking, debauching spree? Will liquor flow again like water? Will we be able to win the peace as we shall win the war?

There is of course the danger that there will not be any victory to celebrate. If those who work in defense plants and those who do the work on the home front, or those who do the fighting on the war front drink, if they slow down production, if they blunt or blight their sensitiveness, and if it is done on a large scale, there might even yet be a turn in the tide of the conflict. Nations at war need to be sober. National prohibition came as a war measure during the last war. We do not want drinking officers or drinking men in this war.

Drinking in High Places.

Things were pretty sorry and sordid in Isaiah's day, especially in the ruling class. Even the priest and the prophet were given to, and therefore enslaved by strong drink. And it was inevitable that "they should err in vision, and stumble in judgment." Drink blunts and dulls the finer sensibilities of men, it warps the judgment, it not only disturbs the physical vision of the eye, it warps moral and spiritual vision and insight. The leaders of our nation should be careful of their personal habits in these critical days.

The Works of the Flesh.

It is a long list of ugly things which Paul lists as the works of the flesh. And it comes to a climax with the words, "envyings, drunkenness, revellings, and such like." Drinking so often involves so many other fleshly things. Drinking does not stop with drinking. Like one rotten apple in a basket of good apples, it often contaminates character. Drinking has bad social, as well as personal effects. The folks who can take a drink or let it alone owe something to those who cannot take a drink and let it alone. All too often, he who starts by taking a drink, ends up by having the drink take him.

Something to Think About.

Why a youth should refuse to drink:

Because it does not better him or his associates.

It is a waste of time and money.

It ruins body and organic functions.

Lowers mentality and ruins reputations.

Impairs morale and moral standards.

Creates a disastrous habit and lowers will-power.

Slows and hinders clear thinking.

Weakens present and future generations.

Causes persons to do and to say things they will later be ashamed of.

Disturbs efficiency of body and muscle control.

Tends to break down brain cells.

Lowers bodily resistance to disease.

Draws one into the wrong crowd.

It is not a Christian practice.

—*Indiana Dunes Camp.*

"You can get along with a wooden leg, but you can't get along with a wooden head. In order that your brain may be kept clear, you must keep your body fit and well. That cannot be done if one drinks liquor.

—*Dr. Charles Mayo, Mayo Clinic.*

"I do not believe in the use of alcoholic beverages personally, and no worthwhile athletic coach believes in the use of liquor in training athletes.

—*Coach Amos Alonzo Stagg.*

FRIENDS AT COURT.

The famous radio commentator, Lowell Thomas, recently added his word of appreciation for the work of missionaries in the Pacific Islands. Some fifty American pilots have been forced down in the small islands of the Solomon group. Between sixty and seventy per cent of these airmen have beeen helped back to Guadalcanal by their "fuzzy-wuzzy" friends. One pilot approaching the shore in his rubber boat saw two fierce looking black fellows swinging long sharp knives awaiting him. As he drew near they shouted "me friendly, me Christian." "I took their word for it," the pilot goes on, "and they proved to be Bill and Ben—both swell fellows."

A second lieutenant, after shooting down a Zero, his oil line cut by a bullet, came down on the ocean not far from shore. Three natives came out after him in a canoe, took him to their village, gave him the chief's hut, fed him on boiled birds' eggs and potatoes, and treated him as chief of the tribe. "On Sunday we all went to church. The singing was a bit off tune, but they liked it." And these were killers and cannibals in former days!

When my external environment is clouded in doubt and despair . . . when the tempests of destruction are making my dreams of success tremble like the topmost spar of a helpless ship—when the skies seem to hold the closing ruin of all my fondest hopes, my mind, superior amid the outrages of this material world, rests upon the solid, immovable foundation of Faith. There is nothing in myself, but all is in my Master.

—*Van Amburg.*

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

A Sad Failure.

". . . He commanded our fathers. that they should make them known to their children."—Ps. 78:5.

This Scripture refers to the early commandments of Jehovah for the propagation of the Gospel in the building of character in the likeness of God. The whole Psalm is an exhortation both to learn and to preach the law of God as the only means of doing this. Failure to do this is the most tragic failure known to man, for it is the only way by which the generations to come may know the law, that the children which are to be born may also arise and declare them to their children.

Prayer—It would appear that never in the history of Christendom has there been so great a percentage of young people who are of the world only, and who know nothing vital about God's law. God bless the church today and use Thy children of it to accomplish Thy will. Here are we. Use us. In Christ's name we ask it. *Amen.*

TUESDAY.

Dialing Life.

"Think on these things."—Phil. 4:8.

We are affected by the thoughts that come into our minds whether they be true or not true. Ultimately we will become what we think about. The gospel of good and evil is the gospel of salvation, or the gospel of eternal damnation. We have the power to think either way and to become one or the other. Controlling our thoughts is like controlling our radio. We shut out what we dislike and we tune in what we like, or we black it out entirely. Would we know God? Would we have salvation? Would we acquire good character? Would we desire the final benediction of "Well done thou good and faithful servant?" Then tune in according to His Word.

Prayer—O Lord, help us, in Jesus' name, we ask it. *Amen.*

WEDNESDAY.

Little Gods.

"My people would not hearken to my voice . . . so I gave them up to their heart's lusts and they walked in their own counsels."—Ps. 81:11-12.

We are God's children by creation. We belong to Him as children belong to a family. It has ever been so. To each one our Father has given freedom of action and the choice of the way of life. We can love Him and be loyal to Him and be His throughout eternity or, like the Prodigal Son, we can reject Him and go our own way.

To be loyal to Him He promises to protect us against our enemies; He promises to feed us and we shall not suffer want; He promises to give us comforts and satisfactions, and the strength to endure forever.

Prayer—O God, grant unto us the love and the wisdom to be loyal forever. *Amen.*

THURSDAY.

They All Serve.

"There are diversities of Gifts."—I Cor. 12:4.

"All . . . worketh that one and the self-same spirit."—I Cor. 12:11.

We are thinking of the likes and dislikes of people; we are thinking of the various abilities of people; and we are thinking of the disposition of people to criticise others because of their differences. God needs all in order to complete the whole. There are many avenues of service according to these various abilities, but they each and all are only parts that are included in his way. What is your given ability? Are you using it for Him? What are your criticisms? Do they help the other fellow to be better?

Prayer—Our Father, we thank Thee for the diversity of Thy children, and that Thou hast made it so that each can serve Thee and worship Thee always. *Amen.*

FRIDAY.

Opening and Shutting the Door.

". . . be instant in season and out of season."—II Tim. 4:2.

This scripture is a solemn charge to Timothy that as a young preacher he would be able to meet any emergency in the ministry of the Word.

We will apply this truth in another way. There is a door of the mind that swings two ways. It is the door that shuts out evil and opens to the good. The following gives some ways that are recommended to keep the door shut to evil:

First, "sing or whistle a sweet tune." Do not allow it to be broken. Second, "If you don't get what you want, want what you get." Third, "Be glad for what you get and be thankful that you are capable of something better." Do this and the world will change for you over night.

Prayer—Our Father, we pray for the great balancing spirit of our Lord Jesus Christ to make us His forever. *Amen.*

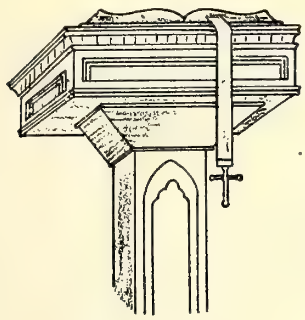
SATURDAY.

"Go and wash in the Jordon seven times . . . and thou shalt be clean."—II Kings 5:10.

For Naaman to wash in the Jordon was a simple thing, but it made him clean.

It may be a simple thing for a soul seeking after God, to go into his room, shut the door, and there clean up his mind and heart of all prejudices, worries, faults, sins; and eject

(Continued on page 15.)



DEVOTIONAL.

By Rev. B. J. Earp.

Piedmont Ministerial Association.

Theme—"Christian Unity." — John 17:22.

Scripture Lesson—Eph. 4:1-16.

I cannot believe the Bible and my own heart's experience without accepting the unity and harmony of God as revealed through Father, Son and Holy Ghost. God is a Spirit and must be so worshipped. God's family of saved people should be and ultimately will be united. "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another."

The hour has struck when ministers and members, churches and communions, followers and friends of the King of Kings should forget those things which are behind, and look with faith to a new day of world brotherhood, with Christian fellowship, Christian friendship, Christian citizenship, Christian companionship, Christian comradeship, and Christian love one for another in a world united family of God. Some of us may not see it in our day, but it is coming, it will come, it must come. Our Saviour prayed for it. His prayer must be answered, "That they may be one, even as we are one."

God has a big family. It is worldwide in its fellowship. Every Christian ought to so recognize God's family. The work of the Church—His Bride— is not complete, as long as one of his children is unchurched or without the fold. Then, Beloved, ours is a tremendous task: "All the world, every creature." But the Master said, "I am with you."

In the first World War the World's Christian Federation maintained its friendship and fellowship of faith and prayer across battle lines and hostile boundaries. Jesus Christ is still on the throne and He is still the source of such unity. Nations and races are divided today by anger, animosity, enmity and war; but Japan has its Kagawa, and the spirit of Niemoller comes to us from a far away dungeon cell calling us to be strong and of good courage, and reminding us that Jesus Christ, Captain of the Lord's Host, is still above all dictators and devils. The only hope of the future of this planet lies in a brotherhood and Christian unity that shall include all mankind. Our continuing unity with the Saints of God around the world is the assurance "of things hoped for, the evidence of things not seen." Our vision reaches today beyond the freedom gained by this country—beyond the waving of the Stars and Stripes—or any other country's flag—our vision reaches to that unity and liberty wherewith Jesus Christ shall make you free. He said, "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you . . . Let not your heart be troubled, neither let it be afraid."

The Bible teaches the unity of the Church and brotherhood of Christian men. Every one of Christ's followers should look for the best, the highest, the choicest of Christian graces in his brother men and magnify that, remembering the words of Jesus: "Blessed are the peace makers: for they shall be called sons of God."

It is also well to remember "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free . . . there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

IN CHRIST THERE IS NO EAST NOR WEST.

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide world.

—John Oxenham.

Prayer—Dear Father of all nations, Thou lover of all mankind, Thou redeemer of every race and the author of Salvation through grace; we pray Thee turn our thoughts toward Christ and His way in times like these. May faith lift our hearts God-ward, that we may live each day in the spirit that makes for Christian unity and world brotherhood among Thy children everywhere. In a divided world may Thy children be united in Thy love. Give us vision and valor, faith and fidelity, loyalty and love, grace and guidance, courage and Christ-likeness, that we may live in love, harmony and unity until Thou shalt call us home. *Amen.*

MISSIONS AND THE LOCAL CHURCH.

(Continued from page 8.)

Let me make comparison of two churches of long standing. Through the years each of the buildings has undergone changes through repair or remodel.

The first of these churches is located on a knoll. It has been established for more than three quarters of a century. A faithful group meets each Sunday for Sunady School. At the regular church services a larger group is present. The church stands as a challenge to the Christian cause around the world. The people do little or nothing toward helping the world become Christian. The results are pathetic. Years pass and the church is struggling to hold her own. The membership increases slowly. There is no vision for a lost world. The dead cinders cover the sparks of fire that should burst into a bright glow. The Christ is not revealed to a world that needs Him.

The other church to which I refer has been established perhaps a little longer. Some would say, "Yes, she is older and should have accomplished more." But this is not the reason for a greater success. Some years ago a group in the church caught the missionary spirit. They believed that a church should serve beyond the bounds of the community. A Woman's Missionary Society was organized. This group began work. Then a young people's group got busy. A cradle roll was formed. Literature on missions was distributed. It was taught in the Sunday School. Regular contributions were made for the cause of missions. An interset was created in the people around the world. The church wanted to help. They as a people are extending the cause of Christ to the dark corners of Africa and other parts of the world.

S. E. Madren.

The price of power is responsibility for the public good.

—*Winthrop W. Aldrich.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

We have a new little boy at the Orphanage, who came in on Sunday, February 21. He is a beautiful boy with beautiful brown eyes, not six years of age, but will be in time to enter school next fall. If he stays with us till he reaches the age limit he will be with us twelve years. We hope to train him into a fine man that we will feel proud of when he reaches the age limit here. The thing that gives us joy in this work is to send out a child that makes good in life and makes a contribution in service to humanity. The Christian Orphanage has sent out quite a number of boys and girls that the church may well feel proud of.

The money invested in them was money well invested. In our annual Board meeting held here February 10, one of the members of the Board was one time a little boy here. He grew up to be a fine young man and has made a success in life and the Southern Convention honored him by electing him a member of the Board to help run the institution that once mothered him.

The writer went to see the head of a big corporation sometime ago and the head secretary was one of our girls who was reared here. She came to us when a little girl but grew up to be a fine woman and has worked up to be the head secretary of this big corporation. She is a fine church worker in one of our leading churches and has a wonderful influence over the young people. Every dollar that the church invested in this fine girl was a wonderful investment.

We may invest in stocks and bonds and lose. But when we invest in little children who are fatherless, homeless and dependent, we make a wise investment.

Some will disappoint us after all our care and training. But we don't expect all to measure up to our standards, but despite some failures when you have money to invest we believe you will make a wise investment by helping the little children here. It takes money to feed and clothe them and prices are much higher than a year ago. Please remember this when the offering is taken for the Orphanage in your church or Sunday School.

Chas. D. Johnston.

Amount brought forward		$2,192.92
Sunday School Offerings.		
Eastern N. C. Conference:		
Lebanon	$ 3.00	
Fuller's Chapel	20.00	
Turner's Chapel	3.00	
Wake Chapel	6.20	
Piney Plains	10.00	
New Hope	1.82	
		44.02
N. C. and Va. Conference:		
Durham		12.00
Western N. C. Conference:		
Big Oak	$27,00	
Antioch (R.)	2.73	
		29.73
Eastern Va. Conference:		
Liberty Spring:		
Friendship B. C.	$ 1.00	
Sr. Boys and Girls	.50	
Bethlehem (D.)	10.79	
		12.29
Valley Va. Central Conference:		
Mt. Olivet, Jan., Feb.	$ 4.79	
Concord	.51	
Antioch	6.31	
Newport	7.55	
		19.16
Alabama Conference:		
Pisgah		2.22
Special Offerings.		
Mrs. Hathcock	$ 5.00	
Cash, telephone call	2.05	
Mr. Baber	20.00	
Mr. Goodwin	12.00	
		39.05
Total for week		$ 158.47
Grand Total		$,351.39

FULL TIDE IN THE NEAR EAST.

A party of ten Americans headed by President Black of the American College at Sofia, Bulgaria, came out from that beleaguered land into Turkey. Several of the Board's missionaries were in the party. Miss Elizabeth Clarke (retired) and Miss Mary Haskell remained in Bulgaria, but later word brought news of the death of Miss Clarke from pneumonia. She was born in Greece of missionary parents and was the pioneer in introducing the modern kindergarten into Bulgaria. The kindergarten system in Bulgaria today is a monument to Miss Clarke's many years of devoted service, and even though the schools are under Government control her influence will continue for years to come through the Christian young women she has trained as teachers.

An Air Mail from Mrs. Lorrin Shepard of Istanbul brought belated news: "Hospitals, clinics and schools all have been able this year to touch the lives of more people than ever. We ourselves are in good health and have plenty of good times. Our thoughts are often with you all as you meet the new problems that confront you and our hope is that this Christmas Season may bring to your hearts that sense of calmness and trust which cannot be moved. May Christmas this year mean for all of us a rededication to all those ideals of brotherly love which came with the Babe of Bethlehem."

More than three hundred gifts ranging in age from twelve to nineteen are enrolled in the Scutari school at Istanbul. The foreign faculty includes five Americans, two Britishers and one Dutch woman. "Our living-room is a real cosmopolitan center when these three nationalities meet with the Armenian and Turkish teachers."

PUBLICATIONS BOARD MEETS.

(Continued from page 2.)

the Board is doing, and which is hereby announced and ordered. All those sending material for the paper will please send it so as to get it there Friday morning, or be wiilling for it to come out in a later issue.

March 21 was voted as Christian Sun Day throughout our Convention, and each church will be asked to secure a minimum of two new subscriptions at the $2.00 rate on that day. A thousand extra copies of the issue proclaiming that special Christian Sun Day will be printed and mailed to pastors to be used in making their plans for that day. This should net us not less than $500.00. There are in round numbers two hundred churches.

A study of the facts warranted the Board in changing the anticipated income from subscribers from $3,000.00 to $3,250.00 as the upward trend would indicate.

The Board and the deliberative members present felt that the institutions and boards of the Convention would be willing to make an additional contribution to pull The Sun out of the present deficit, which it will ask of each of them. The Sun will be on a budget-balancing basis if we can pull out of this deficit, which is accrued with trying to make 1940 figures work in 1943. The Board of Publications is planning to build up faith in The Christian Sun by giving more time to increasing its worth as a paper, and its usefulness to all who help to pay its bills. The Christian Sun has fostered every cause of the Church, and every institution or board will gladly admit that it has been essential in the raising of funds and in creating good will. From now on it intends to put its own cause in the list of those it seeks to serve, for in maintaining its own existence on a safe and sound basis it can better serve others.

John G. Truitt, *Chairman,*
Board of Publications.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

GRIGGS.

Dudley J. Griggs, 53 year old World War veteran, died at his home near Bethlehem, February 12, 1943. He was a member of Bethlehem Christian church. He is survived by his widow, Mrs. Hattie Powell Griggs, three daughters, Rebecca, Anita, and Jacqueline; and three sons, Linwood, Dudley, Jr., and Bruce; one sister Miss Beuna Griggs; and four brothers Clarence O., M. A., E. L., and Scott, all of Nansemond County. His funeral was conducted in Bethlehem Christian church by his pastor, Rev. R. E. Brittle, and the writer. May God's blessings be upon his widow and six children.

JOHN G. TRUITT.

The hopes for the post-war world that are already stirring in our minds are inextricably associated with religion. We cannot see how they can possibly be fulfilled without the guidance and assistance of a more than human wisdom and power.

—*Theodore Cuyler Speers.*

THE AMERICAN BOARD.

(Continued from page 5.)

Board to work out plans and new programs to meet the difficulties that lie ahead. It is indeed "a difficult and ambitious task, but it must be undertaken!" He mentions three principles which will be basic in the changes brought by the future:

(1) *Devolution,* which the Board has followed for years, in the transfer of leadership and responsibility from the missionary to the national leaders of the new churches. We know this process will go forward at increasing pace because the national Christian churches have grown enormously in the last decade and will continue to grow in the Peace that will follow the war;

2) We stand committed to cooperation with other Boards in union enterprises and are now participating in union schools, colleges, and hospitals. This process breaks down narrow denominationalism; it involves increased economies for the participating Boards; the future will continue to emphasize this development;

(3) In the Board's long history emphasis has been placed upon education, medical and social work, and rural service, but the heart of all our program is *evangelism*—the imparting of the Gospel of Christ in mission lands.

We might add that the economic changes brought by the war in the development of such lands as China and Africa are bound to revolutionize our mission work.

How much depends upon America and Britain taking the lead in this building of a new world of Brotherhood, rather than in terms of empire! If America will do her full share in saving the world after the war, then our dream sweeps out across the world and sees starving nations fed, their fields replenished and their wheels of industry turning in a peace production. Apart from America this dream can never be completely fulfilled. There is more than a chance that in the use of wise principles of economics and of international reconstruction we may avoid calamity and depression which have often followed war. Statesmen, business men and economists agree today that this dream is within our grasp and to turn our hearts toward self-saving is bound to bring only destruction.

The Day of Brotherhood is at the gates. There can be an increased racial friendship around the globe. White men will learn to cooperate and not dominate if the Four Freedoms are to be more than words. If you combine all you are reading of peace plans now under discussion in England and in America, you will be astonished to see that we are talking in international terms of precisely the same goals which underlie the missionary enterprise. Missions have taught and practiced brotherhood in the past; they have sought to liberate enslaved minds and souls; they have helped to redeem backward races through the Gospel of Christ.

If these great dreams of Peace in new security and in growing prosperity come to pass, the missionary impulse will have seized upon national and global policies and the Kingdom will be established among the nations as we have seen its beginnings in scattered groups and in growing national Christian communities in scores of lands.

QUIET HOUR.

(Continued from page 12.)

from his life all discord. Then let Jesus in who will wash away his sins by His blood.

Prayer—O Lord God, and Jesus dear Saviour, we need Thy cleansing power. We come to Thee for the cleansing. Grant us Thy washings today. *Amen.*

SUNDAY.

"Thy way, O God, is in the sanctuary: who is as great a God as our God?"—Ps. 77:13.

The Psalmist also said:

"I have loved the habitation of Thy house."—Ps. 26. 8.

"We shall be satisfied with the goodness of Thy house."

PILGRIM FELLOWSHIP.

(Continued from page 10.)

In Your Meetings.

More time and care may be spent in our worship services throughout Lent. Why not appoint a special worship leader for each Sunday from now until Easter? In "Young People in Church Work" (30 cents from Pilgrim Press, 14 Beacon St., Boston), you will find a section on worship services. The important thing is to plan early, carefully and prayerfully. A clean, orderly room, with well-arranged chairs, good lighting, hymn books, and a good pianist will help. Have all of these if you possibly can. Then practice. Go over the service again and again until you can do it so well that the meaning of every word is easily grasped. Read that you may bring to others what the writer intended them to receive.

Greater Missionary Enterprise

By Mrs. O. H. Paris.

With all the world showing the scars of war, with mission stations in ruins, and with missionaries evacuated, there is a disposition on the part of many church people to think that the Christian Missionary program has come to the end of the trail. But not so, for Christianity is at home in a crisis. It was born in the midst of one. Look at its long history of nearly two thousand years and you will see that it has made its greatest progress during periods of crisis, and certainly at such times has rendered its greatest service. One of the miracles of history is the fact that Christianity has survived down through the ages in spite of persecutions and reverses. So it is not a time now for Christian men and women to give vent to their misgivings, forebodings and disappointments, for as Bishop Edwin F. Lee, standing upon the deck of the last ship to leave Singapore, watching the shore line recede said, ''God has not been evacuated. Only the missionaries have come out.''

The botanist tells us that out of the most stagnant cesspool of alum slush and slime, comes the most beautiful lily and flower that grows wild. How true this is of missions for ''Behold I make all things new,'' and ''Truth crushed to earth shall rise again.'' And so, I hope during this mission period we will not do less, but redouble our efforts to help keep the missionary movement alive for ''When the lights go on again all over the world,'' as they surely will, then the missionary effort will have just begun. Greater opportunities than we have ever dreamed of will confront the church. So let us push aside our downcast spirits and remember the divine injunction to ''Have Faith in God.''

President Roosevelt said in his radio address on the anniversary of George Washington's birthday, ''We Americans of today know that there would have been no successful outcome to the Revolution, which gave us liberty, had it not been for George Washington's faith and the fact that faith overcame the bickerings and confusion and the doubts which the skeptics and cynics provoked.'' Likewise, we Christians know that there can come no peace after victory, if we slacken in our faith, give way to our moments of discouragement and listen to those who tell us that ''the missionary effort exploded with Pearl Harbor.''

If the Four Freedoms are to be anything more than mere words, then we must redouble our loyalty despite the havoc of war, that missions may continue to teach nad practice brotherhood, remembering that the missionary enterprise is not dead, but merely slowed down till the Allied armies prepare the way for it to sweep the world.

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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, MARCH 11, 1943. NUMBER 10.

A Daily Prayer for 1943

FATHER of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

WITH ALL MY MIND—That I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord:

WITH ALL MY HEART—That I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy:

WITH ALL MY SOUL—That I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night:

WITH ALL MY STRENGTH—That I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use this day, for Thy name's sake.

Amen.

World Day of Prayer--March 12, 1943

NEWS AND VIEWS

Said Stanley Jones: "Men lose faith in God not so much by honest doubt as by dishonest sin."

The Rev. Guy H. Veazey conducted revival services last week at Witsler's Chapel. The *Shenrock Herald*, a monthly publication of the Shenrock Parish, is being edited by Mr. Veazey. A picture of the Mayland Christian Church appears on the cover.

The Rev. Carl R. Key of Cleveland is preaching a series of Lenten Sermons on the Gospel of St. John. On successive Sundays Mr. Key will preach Jesus as the Door, Light, Vine, Good Shepherd, Way, Truth, and the Life. The Pastor's Class is being conducted each Sunday morning.

A Conference on "Win the Peace as We Win the War," will be held in the Hotel Jefferson, Richmond, on March 14-15. The following speakers will be heard: Hon. Carl J. Hambro, Dr. Edgar J. Fisher, Dr. Harry N. Holmes, Mrs. Harvey Davis and Dr. Henry Atkinson. The public is cordially invited.

A Conference on "Christianity, Democracy, and the Healing of the South," will be held at the United Church, Raleigh, March 23-26. This meeting is under the auspices of the Fellowship of Southern Churchmen and speakers will include: Reinhold Niebur, Mordecai Johnson, Eugene Smathers, Sam Franklin, Morris Mitchell, Paul Doran, T. B. Cowan, and others. The conference will be limited to 300 people and admittance is by invitation only. Those interested may write to Howard Kester, Black Mountain, N. C., for information.

HAMBRO ADDRESSES INSTITUTE.

The Institute of Religion, held annually at the United Church, Raleigh, N. C., closed its most successful season recently with an address by Dr. Carl J. Hambro, President of the Norwegian Parliament and President of the League of Nations Assembly, who spoke on the subject: "Toward a World Community." Dr. Hambro told an audience which filled the church to capacity, that the essential problems of the world today are moral and spiritual, and declared that only world cooperation could secure justice and peace after the war. The six weeks' series has drawn larger attendances than ever before. Governor J. M. Broughton, who introduced Hambro, thanked the United Church for providing the community and area with speakers who contributed much to the cultural and religious life.

MISSIONARY PROJECTS.

The East Alabama Churches have chosen three missionary projects for this year:

1. United Church and Rehabilitation Work in West China:

Ever since the beginning of the Sino-Japanese war there has been an almost continuous migration from occupied China into West China. The National Christian Council of China, which corresponds to our Federal Council of Churches, has been taxed to the limit in meeting the new opportunities for service. It could not administer the work from National Council headquarters in the east, hence it set up a separate branch in West China. This is new work for our foreign mission board and must have a large new appropriation to help it carry on its most vital work in this new China.

2. Southern Union College, Wadley, Alabama:

This is a small Congregational Christian Junior College for white young people in a strictly rural area in East Alabama. It does excellent work in educating young people for leadership in their churches and communities. It gives many an opportunity to attend college which would be impossible to get elsewhere. Our gifts are to be used to help them raise an Endowment Fund. This fund is much needed and our gift may multiply itself many times.

3. The Salt of the Earth Fund:

In Japan in 1940 there were 100 young people's societies with about 3000 members. War has come and they have been scattered. Our gifts are to be gathered and presented to these Christian groups when peace comes, to be used to restore their work, as a token of our belief in the power of Christianity among young people around the world, and as a symbol of good will.

EDITOR OF ADVANCE TO RETIRE.

Dr. William Edgar Gilroy of Newton Center, Mass., for the past 21 years editor of *Advance,* a monthly magazine published by the Congregational Christian denomination in Boston, Mass., will retire on May 31 it has just been announced by the Pilgrim Press Division of the Board of Home Missions. Dr. Gilroy was born in Mt. Forest, Ontario, Canada, and was educated at Toronto University and Victoria University (D.D.). He holds an honorary D.D. degree from Ripon College and Victoria University as well as a Litt.D. degree from Syracuse University.

Dr. Gilroy has held pastorates in Congregational churches in Toronto, Brantford and Hamilton, in Canada, and was pastor of Plymouth Congregational Church, Fond du Lac, Wisconsin, before beginning his editorial work with *The Congregationalist,* later renamed the *Advance.* He came to the United States with the purpose of becoming an American citizen and was granted citizenship in 1925. He was ordained to the Congregational ministry in 1900.

While in Canada, Dr. Gilroy was for a time editor of the *Canadian Congregationalist,* and in 1918, prior to his coming to this country he was Chairman of the Congregational Union of Canada.

In 1940 the Board of Home Missions of the Congregational Christian churches meeting at Evanston, Ill., established 65 as the normal age of retirement for Home Board employees. Dr. Gilroy retires under this rule. He has been asked to contribute a signed editorial, under the new editor, who will assume all responsibility for the editing and direction of the paper after June 1. Dr. Gilroy's plans for the future are not settled, but he is in excellent health and anticipates further years of ministry in preaching, lecturing and free lance writing.

IMPORTANT DATES.

Ash Wednesday - - - -	March 10
First Sunday in Lent - -	March 14
Palm Sunday - - - - -	April 18
Holy Week - - - - - -	April 19 25
Maundy Thursday - - -	April 22
Good Friday - - - - - -	April 23
Easter Day - - - - - -	April 25
Post Easter Season -	April 25-May
Whitsunday (Day of Pentecost) -	June 13

It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

—*Ecclesiastes.*

News of the Southeast

Rev. Wm. T. Scott, *Associate Editor.*

FLORIDA NEWS.

The Annual State Officers' meeting was held at Winter Park Wednesday and Thursdty, March 3-4. There was also a meeting of the Board of Trustees of the West Tampa Mission, the Executive Board of the Federation of Congregational Christian Women of Florida and the Board of Directors of the State Conference. Other committees also met including the Committee on Missions and Systematic Giving, Social Action, Religious Education and Young People's Work, Evangelism and Church Extension, War Service Committee, and the Business Committee which is also the Conference Program Committee. Among the important subjects discussed was "Forward Steps Congregationalism Should Take in Florida." This was led by Dr. R. Wiley Scott. The Devotional Services were led by Dr. James A. Richards of Mount Dora, and the address at the Fellowship Supper was by Dr. John R. Scotford of New York. Those attending were also privileged to hear Dr. Herbert L. Willett of the University of Chicago who gave an address on "Between the Testaments." He is giving a series of addresses at the Winter Park Church on the background and message of the Bible. Mrs. W. W. Reed, Moderator of the Conference, presided at the session.

At the Annual Meeting of the Mount Dora Church, Dr. James A. Richards, Pastor, reported that there were 82 regular members plus 67 Wayside members. The latter have the right to hold office and to vote on most questions. The average attendance at the church services during the past year was 159. A special committee was appointed to modernize by-laws and provide for a church council. An Adult Bible Class has been started under the leadership of a layman.

Dr. D. Brewer Eddy, Secretary of the American Board of Commissioners for Foreign Missions and world traveler and lecturer gave a series of three lectures at the St. Petersburg Church. His topics were: "The Future Bright With Hope," "America Views Her Problems Overseas," and "National Issues for Thoughtful Americans."

The pastor, Rev. George W. Penn, reports a novel source of entertainment of the young people of the North Miami Church. He says some of the young people and young married couples have taken to horseback riding, so he and Mrs. Penn join them occasionally at the riding academy and ride through palmettos and longleaf pines enjoying "hot dogs" at one point on the trail.

Dr. F. F. Tucker who is well known in many of our Congregational Christian Churches in this area is serving with his wife at the Pine Mountain Settlement School at Pine Mountain, Harlan County, Kentucky. Dr. Tucker has had years of missionary service in China and expected to return but has been prevented by war conditions.

The First Church of Tampa, Rev. Walter S. Metcalf, Pastor, has come to be self supporting after a long period of missionary aid and is very happy to report all debts paid despite the additional load they carried under the new program of self support.

The Lake Worth Church, Dr. Louis Schulz, Pastor, opened a "Touch of Home" for men in uniform in February. It was opened officially with an informal tea and on the following Saturday a Valentine box social was held for the soldiers.

The Hallendale Church, new in our Fellowship, reports a Pilgrim Fellowship of more than 20 young people, Ladies Aid of 35 members, a Church School with an attendance above 70, and a church building well furnished and free of debt.

GEORGIA NEWS.

The United Church at La Grange under their new pastor Rev. Melvin Dollar, is pushing the church program. Rev. Dollar is active in the town and community life and is president of the Ministerial Association, which recently sponsored a city-wide evangelistic meeting. Bishop Arthur Moore was the Speaker, and Homer Rodheaver led the singing. The service was held in the huge Callaway Auditorium and ministered to overflowing congregations.

The name of Center Church, Atlanta is being changed to Rolader Congregational Christian Church. The church has definite plans for the building of a new church.

ALABAMA NEWS.

Antioch Church has had a good year. They have paid the missionary apportionment and National Council dues in full, increased the pastor's salary and made special gifts for church causes such as China Relief and the County War Chest and Community Fund. They also gave $5 for the Christmas Fund and the ladies made some children's clothes and sent to war refugees in Europe.

Similar good things are reported from other churches in this parish—Cold Water, New Home, Liberty, and Indian Creek. A new church in this fellowship called the Community Church has made wonderful progress.

VISITORS IN THE SOUTHEAST.

Dr. Charles C. Keith, West Roxbury, Mass., Chairman of the Department of the Southeast of the Board of Home Missions made an extended visit to the South the latter part of February and the first of March. Dr. Keith began his tour at Piedmont College, continuing to Macedonia Parish in North Georgia, and other points in Georgia, Florida, and Alabama. He was present for the Florida State Officers Meeting at Winter Park. He was accompanied by Supt. Scott, and on part of his trip by Mr. Shepherd and Miss Davison.

Dr. Stanley U. North, Director of the Department of City Work of the Board of Home Missions of the Congregational Christian Churches is on an extended visit to the churches of the South during March and April. Dr. North is attempting to assist us in answering the question: "How Can the Congregational Christian Churches of the South Extend Themselves?" Quite a bit of discussion has been aroused by prospects of new work in Alexander City and Mobile, Alabama, and certain points in Florida, Georgia, and South Carolina.

I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection. 'Tis the business of little minds to shrink, but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.

—*Thomas Paine.*

THE EDITOR'S MESSAGE

WORLD DAY OF PRAYER.

China with more than fifty nations will join March 12 in the World Day of Prayer, the theme of which will be: "Father, I pray that they all may be one." Dating back to 1887, this observance is principally promoted by the United Council of Church Women, although other American Councils cooperate.

Many people are thinking more about church unity these days. A young Scotch minister visiting in America said the other day, "The unity of the church may come on the battlefield." True, but we need to remember that it has already come on the mission field.

The Christian Century recently commented on our responsibility for the United Church of Christ in Japan. "It would be our missionary policy to nourish and strengthen the church after the war. While it is true that there has been much governmental pressure in evidence in its foundation, the fact remains that the desire for union has long been deep and earnest among Japanese Christians and had begun to take definite shape long before 1940. Few of the divisions introduced by Western denominationalism ever attained reality in the life of the Japanese Church. Now that the missionary movement has for the first time an opportunity of working with a younger church which has independently integrated itself into one fellowship, it must not lose that opportunity by failure to cooperate with the United Church, in a way that will strengthen its unity."

England's great churchman, the Archbishop of Canterbury, has stated the problem very well.

"In days when Christianity itself in its fundamental principles is unchallenged, it may seem natural to lay most emphasis on the points which distinguish one communion from another. But in days like these when the basic principles of Christianity are widely challenged and in many quarters expressly repudiated, the primary need is for clear and united testimony to Christianity itself . . . Our differences remain; we shall not pretend that they are already resolved into unity. But we take our stand on the common faith of Christendom, faith in God Creator, Reedemer and Sanctifier; and so standing together we invite men to share that faith and call on all to conform their lives to the principles derived from it."

LENT, LETTERS AND LITERATURE.

"The Fellowship of Prayer" for the Lenten Season of 1943 (Wednesday, March 10 to Easter Sunday, April 25) has been published this year as usual by the Commission on Evangelism. Gaius Glenn Atkins, we are pleased to note, is again the author.

The Rev. W. R. Catton of St. John's, Michigan, sent this letter and literature to all their men in service:

"These little booklets, The Fellowship of Prayer, are being distributed to the people here in church for devotional use during Lent. It occurs to us you may each wish to have a copy. If you have a chance to read them, either clear through at one reading, or a single section each day as the book itself suggests, I think you will find them interesting and helpful. At any rate they carry our greetings.

"You men are very much in our thoughts these days. More than you probably know, we try to enter into your experiences. Some of us, who were your age in 1917, are remembering those days and re-living them now.

"People are doing more thinking now than they did twenty-five years ago, I believe. It seems to me that more people are concerned about what comes after this war than were similarly concerned in 1917-18. This time we want to win the peace as well as the war. If it is humanly possible we want to live again, not in a warring world, but in a world of justice and freedom and peace. I don't think we yet know just how we are going to get this kind of a world, but at any rate we are much more concerned about it than before. And that gives me hope. For I think we can have a good and peaceful world if enough of us want it and want it enough.

"We think about you, and talk about you, quite a good deal. I don't believe I should say we are anxious about you—we are confident you can take care of yourselves, and confident you can give a good account of yourselves when the need comes. Of course, we are proud of you, though most of us are a little awkward about putting that side of it into words. You aren't as far away as might at first seem. Most of us are getting pretty used to looking at maps these days. We know where you are and those places don't seem as far away as we thought they would. In a very real and profound sense we are learning that it is all God's world, and He is near to all of us.

"You will see by reading this church program that you have a special place in our thoughts each Sunday morning. And each of you has a special place in some one's thoughts nearly every waking hour. May God bless you all."

EDITOR-ELECT SCOTFORD.

Dr. John R. Scotford, now a Secretary in the Board of Home Missions, has recently been made Editor-elect of Advance. Dr. Scotford will assume this important position on the retirement of Dr. William E. Gilroy.

Friends of Dr. Scotford in the Southern Convention will welcome this announcement. He is known to our people who read The Missionary Herald and his column "As We Move Along" in Advance. He received his doctorate from Elon College. He has been more than generous in sending many original articles for publication in The Sun. Few, if any, of our denominational representatives have traveled more widely among our churches. He has penetrated every nook and cranny of our home mission field. His work with the Arts Guild has given him an intimate knowledge of our denominational architecture among the larger and smaller churches. He knows the rank and file of our ministers. His wide experience in the field of religious journalism, his photography, his knowledge of human nature and current events, his familiarity with the personnel and organization of our Church, all these assets admirably fit Dr. Scotford for this important editorial office. Here his mature editorial powers will find full expression.

Dr. Scotford visited Florida in February and early March. He visited the centers of Migrant work in the state and the churches at Key West and Miami, and concluded his visit by attending the Florida State Officers meeting at Winter Park.

THE SOUL OF DEFENSE IS THE DEFENSE OF THE SOUL.

Young girls by the hundreds are being used in vital defense industries. One director of personnel in a commercial enterprise recently told of the steps being taken to save their present staff of girl operators and employ others. A careful study is made of each girl's temperament with a view to the highest staisfaction of each employee. What steps are being taken by the church and the institutions of the church to enlist, train and conserve young girls who have life before them? Are we making any conscientious and systematic effort to guide them into full-time religious work? The defense of our country is important but the defense of the church should not be overlooked in the meanwhile. This matter can be neglected only at the peril of our church. Our defense in Christ is secure. But with a depleted ministry, the defense of our church is progressively declining.

Dr. E. B. Paisley, president of the Assembly's Training School for girls, Richmond, told his field council of religious education that the need for trained church workers was increasing and that graduates of the local school were being placed in positions as rapidly as they completed theirc ourses of study. He urged that 75 new scholarships be provided for the school in that girls desiring this training but needing financial aid could receive it.

ASK AND IT SHALL BE GIVEN.

The Anniversary Committee of the Newport News Church set as their goal: "One hundred dollars for each year of service in the present building." People were asked to give in memory or in honor of someone, or in simple loyalty to the church. Final reports indicate that the church went far beyond its anticipated goal of $1,300. The total offerings in special gifts, which are placed in the educational building fund, were $1,795.85. Certainly this is a propitious time to ask for money, especially in Tidewater Virginia! The following comment appeared in the Church Bulletin for February 28:

"The Thirteenth Anniversary of our church, observed last Sunday, was an occasion which should make every heart glad. It was one of the sweetest services we have ever had. The offerings for the Building Fund came from a wide range of givers; perhaps more people giving than on any other occasion in our history. This fact gives evidence of the wide-spread desire of our people to go on and to finish the task before us. In that we rejoice, take heart and go forward."

R. L. H.

AS DENOMINATIONALISM FADES OUT

By DR. JOHN R. SCOTFORD.

Like the battle flags of yesteryear, our denominational banners represent causes for which our fathers were willing to fight and, if need be die, but which awaken in their children nothing more than a casual, Oh, yeah?"

Our denominations have outlived the causes which gave them birth. Protestantism was once rent in sunder by the conflict between Calvanism and Arminianism; today it would take an exceedingly powerful powerful theological microscope to discover any fundamental difference between the Presbyterians and the Methodists. Men once went to stake for their convictions on church government, but the time has come when the Congregationalists have camouflaged the bishops and an Episcopal parish can tell a real bishop to take himself to the region where snowballs are highly perishable. The greatest single complicating factor in the ecclesiastical map of this country has been the variety of spiritual homelands to which our people owe allegiance. The Scotch, the English, the Welsh, the Germans and the Scandinavians have tended to regard membership in their ancestral denominations as a prime form of filial piety, yet as generation follows generation such ties wear thinner and thinner. Even our denominational prejudices are evaporating. The Methodists have achieved respectability, while the Episcopalian's vestments, processionals and prayer book are no longer regarded by the Baptists as evidence of spiritual destitution and a suppressed yen for a safe haven in the Church of Rome. The chief bodies of Protestantism extend to each other sincere mutual respect.

If all the water has leaked out of the denominational buckets, why do they continue to clutter up the ecclesiastical landscape?

A cynic would say that denominationalism survives because of its nuisance value. Comparatively few people are deeply concerned with the principles for which these divisions once stood, yet whoever tries to wipe them out will find himself plagued with many ghosts from the past as well as not a few present-day prejudices. Bowing out denominationalism is not such a simple matter as burying the dead. Inertia is the greatest single reason for the ecclesiastical status quo.

But this is not all. Institutions have a feline capacity for surviving their proper demise. As the original reasons for our denominations have evaporated they have preserved themselves by taking on functions which have contemporaneous value. Three of these may be mentioned.

The denominational organization serves as a service agency for the local church. Its officials act as trouble shooters in time of dissension. Usually they assist in finding suitable pastors. Often the denomination provides expert leadership in religious education and similar fields. At its best it exerts a spiritually quickening influence upon the local church. Inter--denominational organizations sometimes offer similar services, but suffer from a lack of immediate relation to particular situations. They are remote where the denominational representative is regarded as "one of the family."

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

One phase of missionary work is sometimes neglected during the emphasis upon raising money for missions. The primary objectives of every missionary enterprise is evangelism. This is not to be limited to leading a soul to know and accept Jesus Christ as Lord and Saviour. Acceptance of Christ is only one step in a long and eventful journey. But the emphasis upon this fundamental decision should supercede all other effort to win this world for Christ. Much work must precede the actual appeal for a definite decision. In some instances years of patient teaching, prayer and earnest waiting must urge the worker toward his final goal.

The Easter season is not far away, and many churches will use the approach to this great anniversary to conduct special services of devotion and evangelism. It is time to begin that important work. Some churches have already laid their plans for a definite period. Such plans should be great in scope and intensive in execution. How often are such precious hours used in a selfish way. Many people are interested in enjoying a religious service. If the service pleases them and they are enriched by its spirit all is well. But it should be our prayer that the mission of the church should not end with a love feast of the faithful. How about reaching the church members who are not faithful? What can be done to help the people who seem to think their presence is not needed except to assist in a funeral? There are people who know little about the actual work of their church. They should know everything about its local activity. Put every member of the local church upon the prayer list for Easter service. Reach them by some personal appeal.

Are there any people within reach of your church who are not members of any church? Is the church interested in them? If not, why not? Are we willing for one man or woman in our midst to be lost as far as we are concerned? Have we discharged our personal duty to the people within reach of our church? We may not be responsible for the salvation of any soul—but we shall have to answer for the use of whatever opportunity God has placed at our door. When we have done our best in trying to reach the unreached our conscience will be at ease in that respect.

All the churches of our Convention should share in trying to strengthen our cause during this Conference year. But it is our earnest hope that our Conference officials and local church leaders will make a special effort to quicken the cause of missions by relating it in a definite way to the cultivation of greater interest in evangelism during the pre-Easter period. So many churches need to be awakened out of a long spell of sleeping sickness. One is reminded of one of our late faithful ministers who was preaching with great fervor when to his surprise he noticed a number of people fast asleep. Stopping in the midst of his sermon he said: "Brethren, for the Lord's sake, wake up!" Yes, brethren, it is time to wake up—and it is time for the church to be aroused from its sleep of indifference.

It may not be practical for every church to have special services at Easter. The date and the method are not the most vital matters to be considered. The vital thing is to face a definite task of evangelism, in some form, during the present Conference year. Ministers should not be asleep at the switch this year. Laymen should join with pastors in a great soul-winning effort for Christ and the church.

I. W. Johnson.

A LENTEN MESSAGE TO PASTORS.

An increasing number of our churches observe the Lenten season. In their journey through the year they make it a high plateau to which they gladly climb for the Day of Christ's Resurrection, and in prayer for the resurrection of the world. This year they will welcome it and plan for it with greater expectation than ever.

Some of our churches "have never done it that way." To them the church year is a flat country whose monotony is broken only by two mountain peaks. Christmas they know, and Easter they know, but what is Lent? Let them take the word of churches that have learned from experience: Lent is a spiritual opportunity too great to be missed by any church that wants to live and minister at its best.

For us in the Christian Church Easter lies ahead. By God's grace, and our own careful planning, we can so prepare for it and so carry on after it as to bring Easter Day nearer to the world.

Richard H. Bennett.

THE CHRISTIAN SUN.

The dismemberment of the Southern Convention a few years ago at Suffolk reduced the membership of the Convention and the subscribers of The Sun and affected to some extent all the institutions of the Convention.

To correct this mistake of our leaders, the Convention ought to have invited the Georgia and Florida Conferences to come back but they did not and hence, if The Sun is to live without troubles, we must rapidly increase the membership of the Convention so as to have more subscribers. This means greater missionary activity, a more intellectual development of the local church, the payment of many church debts now and the building of many new churches after the war.

Are the Home Boards and the Mission Board ready for such a courageous program? How do our leaders feel about it?

J. E. West.

FROM JAPAN TO AMERICA.

The group of missionaries who had been serving in Japan circulate a news bulletin among themselves. One of those missionaries is in the uniform of the United States Marines in the Southern Pacific and another is in the Navy; another is serving in the Treasury of the Board; still others are in civilian war service; but eleven out of twenty-six in this country are actively at work among the Japanese in the Hawaiian Islands and in our western states and are doing everything possible to serve both older and younger generations in the relocation camps.

Twenty-three of our missionaries are still in Japanese occupied territory in North China, two of them Swiss citizens. It has been hoped that a second trip of the Steamship *Gripsholm* would bring them to America, but the delay has been prolonged and its time of sailing is still indefinite.

The worst bankrupt in the world is the man who has lost his enthusiasm. Let a man lose everything else in the world but his enthusiasm and he will come through again to success.

—H. W. Arnold.

FOR THE CHILDREN

Dear Friends:

The pussy willows have put on their furs and visited our church in tall white vases on either side of the altar. Jonquills have been lifting their yellow faces to the cold north winds of February. But now the windy month of March has come and we begin to see other signs of spring flowers. New life is beginning to lift its green head above the earth that has been brown with winter, or white with winter's snow.

This new life reminds us of Easter, when Christ whom his friends, thought dead, came forth from the tomb. This year Easter Sunday is the last Sunday in April. That means that the Season of Lent begins on Friday, March 12th. On that afternoon the women's missionary societies of all churches will come together, wherever possible, for "The World Day of Prayer" service. On that same Friday I hope that you, too, will begin to keep Lent. That you will think of the forty days which Jesus spent alone in the wilderness trying to decide just how he would use the remaining days of his life. Let us during this season search our own hearts, look at the lives which we are living, and ask ourselves if they are pleasing to God. Christ said that if we were to know a happy, thrilling life then we must use ourselves and even forget ourselves in trying to bring a better life to others.

Yesterday I was reading a letter from a minister who lives in California. He serves a church in one of the sections where the Japanese used to live, before they were evacuated. He says, "Feeling toward the Japanese is bitter. The preacher who dares to speak in behalf of American-born Japanese, those in our concentration camps, had better have his bags packed. If he prays for his enemies, let him do it silently. God will hear him, without doing him bodily harm." All of us do not live in such communities where we do not dare to pray for our enemies. Many of you have been making toys and games to send to little Japanese boys and girls who have had to leave their homes and go to ugly concentration camps. Many of them are too small to understand why their happy homes should be taken from them. Your toys and gifts to them will help them to find a little joy and happiness in their new surroundings. When they grow older they will remember that there were some Americans who showed love for them. I wonder if all of you church children who haven't already sent gifts to these Japanese Evacuee children, would not like to forget yourselves during Lent in making something to send as Easter Gifts to these fellow-Americans? Your Sunday School teacher will help you get the things ready to send. The Missionary Societies in your church will be happy to have your gifts and they will send them for you. Here is a list of things which will be welcome:

Dolls—including soft ones for the small children.

Cloth animals.

Balls—beanbags.

All kinds of small toys.

Athletic equipment—including bats, gloves, balls, volley balls, etc.

Games—including any kind of table game.

Books—story books for small children, histories, biographies, text books (for school).

Scrap Books—pictures, paste, blunt scissors, crayons, drawing paper, construction paper, pencils, colored wooden pegs and beads, blocks.

Send gifts to—Mr. Clarence Gillette, 21 E. Cook St., Santa Maria, California.

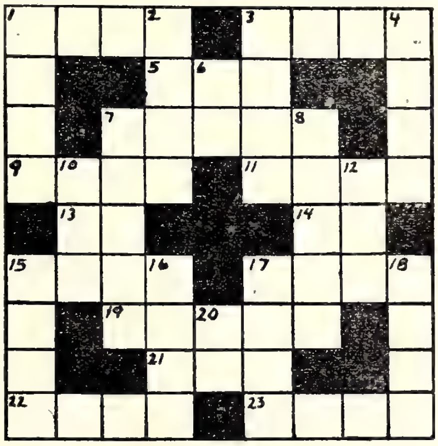
I think that it would be wonderful to send a box to these little folks at Easter. Write them a letter telling them that you wish for them Easter happiness and send them a picture of your class.

There will be many of you children who will want to give an Easter gift to your church. Perhaps you would like to help give the church and church lawn a spring cleaning and keep them clean for Easter. You may find that your church could use some flower vases and maybe your class would like to earn enough money to buy a vase and bring it to the church service full of flowers on Easter Sunday.

I know that there will be some churches who will not have a minister for an Easter Morning or Evening Service. If this is true you would like to help by getting up an Easter Service to present on Easter Day. This may be true even if you have a minister. I can still remember how glad I, and my little boy and girl friends used to be when we were allowed to have special parts in the Sunday School and church services at Easter and on Children's Day. To those of you who would like to get up an Easter Service there is a simple, yet beautiful one called, "Light for Him a Candle," in the March issue of *Children's Religion.* It is a Ritual of Light, Song and Word for Easter. If no one in your church group takes *Children's Religion* I feel sure that you may get the March copy by sending 15 cents to *Children's Religion,* 14 Beacon St., Boston, Mass. If you want to get this you should send for it at once. You could practice the song and words of the Service after Sunday

(Continued on page 15.)

CROSSWORD PUZZLE.



ACROSS.

1. That which we sow in the earth.
3. A measure of duration. (Eccl. 3:1-8)
5. Rural Garden Association. (Abbr.)
7. The windy month.
9. Part of a flower.
11. Army or Navy bugle call for time to retire.
13. West Rain. (Abbr.)
14. A negative.
15. Anything that fastens.
17. Drinks.
19. Sailors' stories.
21. To decay.
22. A Levite. (I Chr. 24:26, 27)
23. White, feathery flakes.

DOWN.

1. Utters in words.
2. One eighth of an ounce.
3. Delicate skill in saying and doing the right thing.
4. Organs of sight.
6. Gross. (Abbr.)
7. Disposition to forgive, to spare. (Ps. 23:6)
8. Parts of the body.
10. A number.
12. A Poet whose first name was Edgar Allen.
15. A baby sheep.
16. A brand of syrup.
17. Insects.
18. Let others see your gifts.
20 Reserve Officer. (Abbr.)

Missions
The World for Christ

AFRICA WIDE OPEN.

Dr. Alan B. Taylor has sent remarkable news from Durban. His hospital there has received strong approval by all branches of the Government. The Town Council of Durban has voted £5,000 toward the building for a Bantu Nurses' Home. The Province, the Department of the Union for Native Affairs, and the Municipality have each agreed to give a similar sum. This new nurses' home will accommodate one hundred native nurses in training with a proper staff of supervisors. It is a great day when Government lends aid to a native hospital founded by missionaries.

A similar report has come from Miss Ruth Cowles, who is conducting a clinic in a native settlement near Johannesburg. Tag Day was held in the city in behalf of this outstanding piece of work for the natives in a community where more than 30,000 are isolated without other medical aid than this clinic. Her work has received every tribute and commendation that can be paid by individuals and civic bodies.

A news letter from Reverend Carl Dille and his wife Lois, tells of missionary privations forced by war conditions in Chilesso, Angola. They had promised to visit their farthest outpost and since no more tires could be had, they undertook the trip by tapoia (hammock) carried by bearers. One tapoia carried the two children and Mrs. Dille was in the second. Bearers carried the bed rolls, also supplies for the journey.

They passed through country where lions and crocodiles are not unknown and Mrs. Dille counted nine leopards and two lion traps. They were received with joy by fifty women gathered in the village and there followed lessons in reading, singing and Bible. After many mishaps, but encouraged by the warmth of their reception, Mr. Dille had traveled two hundred sixty-five miles by bicycle and the family ninety miles by tapoia before the journey ended.

Rev. John S. Marsh, of our East Africa Mission, writes under date of September 25, 1942:

"There are times when a page from the Bible becomes illuminated before your eyes, and you can see more clearly than ever what is meant. The trip from which I have just returned is such a page. I felt as though for a little while I was living back in the days of the New Testament when the people first heard the Gospel and came crowding around the Master.

The early pioneers passed through Mangunde nearly fifty years ago, and there have been only occasional visitors since then, with no regular pastoral care. Yet when we went down in response to a request from the people, there under a tree was a congregation of 200 men, women and children gathered to hear the word of God. It was an inspiring sight! And how it tugged at one's heart strings. There in the midst of his people was stately Zikai, with his grunts of interest when one converses with him, eager for his people to go on in the Christian way. Some of those in the group had come from three, seven, and even thirty miles away, on foot, to attend the meeting.

It was somewhat of an ordeal—but a blessed one—to question the twenty-six who wished to be baptized. Six were received into full membership, while the other twenty were baptized with the admonition to study diligently the meaning of the Christian life and the work of the Church.

Then at noonday came the great feast of fellowship under a tree, as there was not room inside the building. When the time came for the baptism of infants and children, I was almost overpowered to see the crowd gathered around the table. I was amazed to learn, after I had finished the baptismal formula, that fifty had been baptized. Dorothy (Mrs. Marsh) said it made her think of Pentecost, and she was unable to keep the tears from her eyes. Oh, how our hearts yearned over these sheep of His who so sorely need a shepherd to visit them often!"

THE EASTERN VIRGINIA RALLIES.

The Annual Spring Rallies of Eastern Virginia will be held this year as follows:

Norfolk District, April 13, at South Norfolk.

Nansemond, Isle of Wight, Southhampton and Gates District, April 14, at Holy Neck.

Waverly District, April 15, at Dendron.

PROGRAM.

Theme:

"Strengthening Our Foundation."

MORNING SESSION—10:30-1:00.

Opening Hymn—"How Firm a Foundation."
Chain of Prayers.
Worship Service.
Roll Call of Societies.
Recognition of Visitors and Ministers.
Appointment of Committees and Announcements.
Message by the Superintendent.
Special Music.
Address—Miss Flora Heebner.
Hymn—"The Church's One Foundation."
Offering.
Prayer.

AFTERNOON SESSION—2-3:30.

Hymn—"America the Beautiful."
Prayer.
Address—"Women, as Co-Workers," a Pastor.
Special Music.
Open Forum—Conducted by Superintendent.
Business.
Reports from Committees.
Hymn—"I Love Thy Kingdom, Lord."
Meditation and Prayer.

We feel indeed fortunate in having secured, as our guest speaker, Miss Flora Heebner, Missionary from China, who has served there since 1904 until her return on the *Gripsholm* last summer.

At a recent Board Meeting of the Eastern Virginia Woman's Missionary Conference, the fact was revealed that some missionary societies did not realize that the Thank Offering should apply on their apportionment. This offering, however, in order to count must be sent to the Conference Treasurer, Mrs. W. B. Williams, 1253, 24th St., Newport News, Va., but since some did not understand this they may receive credit for this year's Thank Offering by reporting the amount to Mrs. Williams.

MRS. A. C. MOORE, *Secretary.*

NEWS OF MISSIONARIES.

By D. P. CUSHING.

The first word since April 3, 1942, reporting the whereabouts of all Congregational missionaries in the Philippine Islands has just been received

(Continued on page 14.)

Helping Hands Across the Seas

By H. S. Hardcastle.

An Appeal for the Work of the Committee for War Victims and Services.

We Americans have not felt the pinch and the pangs, the horror and the hurt of war to any great extent. To be sure we cannot get as much gas, sugar, coffee, as many tires, as many other things as we would like to have. And taxes are mounting higher and higher, and the end is not yet. And of course the casualty lists have brought bereavement and deep sorrow to many homes. But by and large we do not know the tragedy and the trial of this war. Our cities have not been bombed, our fields have not been laid waste, our loved ones and friends and neighbors have not been put in concentration camps, or lined up against walls and shot, our people have not gone hungry and have not had to go without medical attention. In this sense the war is far removed from us.

But in countries across the sea and around the world these things have happened, and are happening. The misery and the woe of peoples in the lands devastated by war, and in the lands occupied by Axis forces must be breaking the heart of God. And yet many of us are not doing anything specifically about it, are not reaching helping hands across the sea to suffering, sorrowing humanity. In many instances it is because we hardly know how to go about it, not because we do not care. If we could we would give bread and soup to hungry children in France, in Belgium, in Greece; we would minister to prisoners of war in concentration camps and in prison camps; we would help to feed the millions in China who are hungry and almost helpless and hopeless; we would extend a welcome and friendly hand to refugees; we would see to it that sick and suffering people had medical care; we would help to maintain orphaned missions and to support uprooted missionaries; we would help our brother Congregationalists in England whose churches have been destroyed; we would do something if the thing could be done directly and in a personal way. But the needs seem so vast and the method so vague that we hardly know what to do or how to start.

The point of this article is that the Congregational Christian Committee for Assistance for War Victims and Services is doing just this thing. Through the work of this committee we can reach hands across the sea and do these things that need doing so badly and which we would like to do. For this committee working through accredited agencies approved by the Federal Council of Churches, and through the State Department, is using funds contributed by our people in ministering directly to these desperately needy people.

The plan is simple, safe, and sacrificial, and therefore satisfactory. Churches are asked to enlist at least ten per cent of their membership in a program of sacrificial giving, on the basis of twenty-five cents per week for this ten per cent of the membership. It is suggested that this twenty-five cents per week be a sacrificial gift, made possible by self-denial. Perhaps those who have to buy lunch could go without dessert occasionally or they could deny themselves some pleasure legitimate enough in itself, but hardly justifiable in the light of the needs of our fellowmen. Families could eat a simpler meal and devote the difference in cost to this fund. Or more effectively still, let one go without a meal occasionally and give the price of the meal to this cause. (It might help us to go hungry even for one meal to enter a little more sympathetically into the experiences of these starving, hungry people.) The average member of the church could easily give twenty-five cents a week out of what he usually spends for extravagances. Think what the money spent by church members for tobacco—and even liquor—would mean to this fund.

The thing works. It is working in many churches of all types in all sections of the country, in our own and in other denominations. Men and women respond generously when the matter is presented in a simple, understandable, impassioned way. Many of them want to help but did not know how until this plan was presented to them. This was true in my own church. I heard Dr. Boynton Merrill present the matter to a group of ministers in our Conference and it stirred me deeply and moved me mightily. I presented the appeal at a morning service of worship, devoting the service to this committee's work. The response was not only satisfactory, it was almost amazing. A great host of men and women, of young people, and even boys and girls responded and signed pledges for various amounts, most of them for twenty-five cents per week. And they honored their pledges. It was surprising how they paid up in full, every month during the year, in the special envelopes which the committee furnishes free. And the total sum raised as a result of this appeal, and of other references to it, amounted last year to nearly eleven hundred dollars ($1100). It is missing the point to say that we have a large membership and people with a lot of money. The point is that if and when a minister, or some interested and sympathetic layman or laywoman presents this appeal in a simple, sincere, warm-hearted way there will be a generous, and a surprising response. I regret very much that more of our churches are not contributing regularly to this cause. It doubly enriches all, because it blesses those who receive and perhaps even more those who give. I believe it has brought a new spiritual note into the life of my church and into the lives of my people.

To be sure every church cannot use the plan just as my church used and is using it. (We got another generous response when the matter was presented again this year. I plan to present it every year as long as our committee continues to do this humanitarian and Christlike work.) But there are few churches which cannot use the plan in an adapted form. It is better to receive an offering at a stated service than not to do anything at all about it. But it is better still to enlist the members of the church, as many as possible, in regular, systematic, sacrificial giving to this cause. I pray God that more of our churches in the Southern Convention will adopt the plan, and extend helping hands across the sea, and thus by bearing one another's burdens, fulfil Christ's law of love. The Promotional Secretary's office will gladly send literature explaining more in detail the work of the committee. Supplies will also be furnished the churches adopting the plan.

Here endeth the reading of this article. Now for the doing of it.

The function of modern religion is to accumulate spiritual power in life and for life. We need that power all the time, but if it has not been accumulated it is not there when we need it most. In a world like this, particularly like the one at the present time, can anyone get along just as well without the inspirations of religion? He cannot. Religion keeps us up to the everlasting effort to attain the best life and best things in life.

—*Minot Simons.*

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

SPRING RALLY PLANNED.

The Spring Rally for the Eastern Virginia Pilgrim Fellowship will be held on Saturday, March 27, at 2:30 P.M. in the Suffolk Christian Church. The theme selected will be "What Price Peace."

The rally will begin in the afternoon with a worship service, followed by the business, presided over by the president, Mrs. Emily Harrell Lynch. The main address of the afternoon will be given by Rev. Richard L. Jackson of the Waverly Church on the subject "The Bases of a Just and Durable Peace." Following the address, the delegates will divide up into discussion groups to take up the different aspects of the peace which is to follow the war.

During the supper hour, there will be fun and fellowship for all with group singing. Each delegate is asked to bring his own sandwiches, while the church will furnish drinks.

In the evening the plan is to have three young people prepared to give short talks. This will be followed by Communion administered by the pastor counselors, Rev. H. G. Councill and Rev. R. L. Jackson. Each pastor and young people's officer in the Conference is asked to see that his church is represented by two or more delegates. All young people are eligible to attend. Let us make this Spring Rally another landmark in the Pilgrim Fellowship of our conference.

Young People Talk About Peace to Come.

It seems to me to be particularly significant that the young people have chosen the theme "What Price Peace" at the meeting of the Eastern Virginia Young People's Spring Rally. It is the young people who are fighting this war, and they have a right to ask, "What are we fighting for? What will come after all this?"

Time cannot go backward. We know that the world will never be the same again. We know too well what the world will be like if it is organized according to Axis plans. But what have the Allied powers to offer. One of the great disappointments to many of the boys who are fighting has been the lack of any expressed war aims. Vice-president Wallace and Asst. Secretary of State Sumner Welles, have taken an active part in seeking to define our war aims. But Mr. Welles has warned that if we are to win the peace, the people of our country must throw aside their indifference and support our government in its international post-war plans, or we shall lose the peace this time as we lost it the last time. Winning the peace is going to be almost as difficult as winning the war.

Therefore, it is especially significant and important at this time that young people everywhere consider these important problems which face our nation and our world. And the young people of Pilgrim Fellowship can be counted on to do their part in molding public opinion. One of the most hopeful signs of this present war is the emphasis which is being laid on the peace which is to follow. The Delaware conference made a real contribution especially in helping people to realize the importance of planning now for peace. The secular press, news correspondents, the educational programs are all vitally concerned and have made many valuable pronouncements. Books are being written about a post-war world, one of the latest by Ely Culbertson, the bridge genius.

Winning the peace will take thoughtful discussion on the part of all citizens and all leaders. Here is a significant task for the Christian Church and especially for young people. Bring this up before your young people's society to discuss. Let us discover together what are the

(Continued on page 11.)

THE BEATITUDES: WHAT THEY MEAN TO ME.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 21, 1943.

SCRIPTURE: Matthew 5:3-12.

Daily Readings—

Monday—The Kingdom a Reward.—Luke 12:32.

Tuesday—Comfort for Mourning.—II Cor. 1:3,4.

Wednesday—Satisfaction for Craving.—Eph. 3:17-19.

Thursday—Mercy for Mercy.—Luke 10:36, 37.

Friday—Serving God for Purity of Heart.—Heb. 12:14.

Saturday—Reward for Persecution.—II Tim. 4:7, 8.

Someone appointed beforehand should prepare a worshipful devotional service to create the proper atmosphere for serious study.

Dr. Ernest Ligon, of Union College, derives from the Beatitudes eight traits of Christian personality. These will serve as topics for short talks:

The first beatitude suggests our need of spiritual vision. To be "poor in spirit" is to be dissatisfied with the present and to look for greater things to come.

The second beatitude suggests sensitiveness to the needs of others as a desirable Christian trait.

The third beatitude suggests faith in the friendliness of the universe. A Christian's "meekness" is that of indomitable faith and intelligent optimism.

The fourth beatitude emphasizes the love of righteousness and truth. This trait is basic to Christian living.

The fifth beatitude emphasizes mercy and forgiveness — overcoming evil with good.

The sixth beatitude stresses our need of a dominating purpose in life. The pure in heart is the "single" heart.

The seventh beatitude suggests the spirit of magnanimity—the resolve to settle conflicts within men and among men.

The eighth and last beatitude points to our need of Christian courage.

In connection with this study consider certain Christian men and women who personify in some way the spirit set forth in the Beatitudes. Assign the personifications listed:

1. Poor in spirit: Francis of Assisi, Dwight L. Moody, Kagawa.
2. Mourn: David Livingstone, Mary Reed.
3. Meek: George Fox, Booker T. Washington.
4. Hunger and thirst after righteousness: Augustine, John Knox, Dr. and Mrs. Francis E. Clark.
5. Merciful: Clara Barton, Abraham Lincoln, Jane Adams.
6. Pure in heart: Choose examples.
7. Peacemakers: William Penn, John G. Whittier.
8. Persecuted for righteousness sake: John Huss, John Wycliffe, John Bunyan, Martin Niemoeller.

S. E. M.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

IN THE UPPER ROOM.

Lesson XI—March 14, 1943.

Golden Text: *"Jesus saith unto him, I am the way, and the truth and the life; no man cometh unto the Father but by me."*—John 14:6.

Lesson: John 13, 14.

Devotional Reading: I Peter 5:1-111.

A Lesson in Humility.

"He riseth from supper, and layeth aside his garments; and he took a towel and girded himself. After that he poured water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded." They had come to the "Upper Room" for the Passover, the most sacred of all the Jewish feasts. It was the custom in that land to have a servant wash the feet of guests in the home, after they had removed the sandals from their feet. In this case there was no host, and therefore no servant. Even as they came to the sacred service, Luke says, there had been a discussion among them as to who was the greatest. It is not surprising therefore that none of them was willing to do the menial task of washing the feet. The Master saw through it all. But he did not lecture them. He simply laid aside his outer garment, got down on his knees and washed their feet. John says he did this, "knowing that the Father had given all things into his hands, that he had come from God, and went to God." Then he said simply that He had given them an example. Some of His followers take it literally and wash one another's feet. But Jesus was emphasizing the spirit of humility, of service. He that is great has the spirit of service. He that would be first must be the servant of all. Here we see humility at its best. Jesus did not degrade himself, he glorified God. The picture of our Lord on His knees washing the feet of the disciples, ought to cause us to "pour contempt on all our pride."

One of the Twelve.

Even as they sat there in that sacred setting the spirit of Satan was at work in the heart of one of the twelve. "The devil had put it in the heart of Judas Iscariot to betray Him." The disciples were not in the proper mood for this service. Judas was even far less prepared. It is significant and sobering that the one who betrayed Jesus was one of the twelve. Christ has suffered and does suffer more at the hands of his friends than at the hands of his enemies. And like the disciples we all too often bring to the "Upper moom" a spirit that is far removed from the high mood that is demanded for spiritual communion. It is also significant that in the clear, white light of that spiritual experience, Judas went out. A service of worship ought to sustain and soothe in some measure; it also ought to stir and to sting and to shame and to separate.

A New Commandment.

"A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another."

In one sense it was not new for the Old Testament commanded men to love their neighbor, to love one another. But on the lips and in the life of Jesus the words took on new meaning and new breadth. Indeed Jesus said that this was the law of Christianity—the law of love. Indeed Jesus said that this was the badge of discipleship—"By this shall all men know that ye are my disciples, if ye have love one to another." If any man have not the spirit of Christ, he is none of his, wrote one of the apostles later in life. If a man lacks love, he lacks all. Love is the great lack in our modern world.

The Father's House.

The first few verses of the fourteenth chapter of John's gospel are perhaps the best known verses in the New Testament. They have brought comfort and courage and cheer to countless hearts through the Christian centuries. There is a note of simplicity in them—in my Father's house are many mansions, many rooms, room for all. Whatever else heaven is, it is a condition of state, it is a place where we will be with the Father and with our Lord and with our loved ones and friends and all the redeemed. There is also a note of sincerity in them—if it were not so I would have told you. We have it on the word of God's Gentleman that it is so. And He told us that He would go and prepare a place for us. To be sure too much has sometimes been said about the "home over there" and too little has been done about the home over here. But in spite of man's sophistication and in spite of man's slowness to make the Kingdom come here in his eagerness to get into the Kingdom over there, men do yearn for a sense of security and stability, and the words of Jesus have steadied and sustained men as they face death, and comforted their loved ones in the hour of death.

The Image of the Invisible God.

"He that hath seen me hath seen the Father." God was in Christ—this is the testimony, the central emphasis of historic Christianity. In Jesus whom men saw, they saw God whom they could not see. He declared the Father unto them. He brought God to them. He manifested God to them. God is Christlike. We have a Christlike God. And if God is like Christ we have a God we can worship, a God we can trust, a God we can love, a God we can serve.

The Invisible But Available Spirit of God.

Jesus told His disciples that night that He was going away. But He also told them that God would send His Spirit to be with them always. This Spirit of God—Jesus called Him The Comforter—would "teach them all things" would "bring to their remembrance" the things He had said unto them, would abide with them. Rather than sorrowing over His departure, they should be glad that He was going unto His Father—that was the way He spoke of what we call death. Jesus is in the world no more in the flesh. But He is in the world and with us and in us in the Spirit of God or the Comforter.

His Legacy to Us.

"Peace I leave with you, my peace I give unto you." He left his disciples a legacy of peace. It was not the kind of peace the world gives. And it was a kind of peace that the world could not take away. Therefore their hearts were not to be troubled; neither were they to be afraid. Christ does not promise immunity to trouble or trial; He does promise that He will give us inner resources that will help us to be more than victors in trouble and trial.

SPRING RALLIES PLANNED.

(Continued from page 10.)

bases for a just and lasting peace. Let us understand the meaning of democracy. Let us listen to the voice of our Savior as He bids us

> "His lofty precepts to translate
> Until the laws of right become
> The laws and precepts of the state,"

and of our entire world order.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Instruction for Judges.

"Ye are gods; . . . ye shall die like men."—Ps. 82:6, 7.

The Psalmist devotes this entire Psalm to instruction for those who sit in judgment over the affairs of men. Among those things which such an one shall do, are: Defend the poor and fatherless; the afflicted and the needy; and protect them against the hand of the wicked. He says that the foundations of the earth are out of their course and that they must represent God in setting them straight.

We, too, are little gods, judging between the rights and the wrongs of the day. Let us pray for the power of His Spirit to be good judges; as far as possible, turning life's courses aright, knowing that if we do our part there will be less in the courts.

TUESDAY.

Springs.

"All my springs are in Thee."—Ps. 87:7.

Paul said that his whole being belonged to the Lord. He said that his every motive was to the glory of God. He said that everything which he did was for the promotion of His kingdom. He said "Whether I live I live unto the Lord, and whether I die I die unto the Lord. Whether I live or die, therefore, I am the Lord's."

Prayer—Dear Father, help us to say that all our springs are in Thee. *Amen.*

WEDNESDAY.

Doing the Right Thing Last.

"Guide me with Thy counsel."—Ps. 73:24.

Prof. Richard G. Moulton, one time popularizer of the Scriptures, is quoted as saying:

"We have done almost everything that is possible with these writings, We have overlaid them with exhaustive commentaries; we have translated them, revised the translations, and quarrelled over the revisions; we have discussed authenticity and inspiration; and suggested textured history with the aid of colored type; we have divided the whole into chapters and verses, and sought texts to memorize and quote . . . there is yet one thing left to do with the Bible; simply read it."

The Bible read becomes our counsel and our guide.

Prayer—O God help us in the reading of Thy Word, that we may hide it in our hearts, and may make it the guiding light in all our decisions. *Amen.*

THURSDAY.

Our Little World.

"Study to show thyself approved of God."—II Tim. 2:15.

Every individual is a little world unto himself over which he rules supreme, and he cannot get away from this. He can ruin it, or he can make it beautiful, depending upon his taking God into his life.

Now, if we would be reasonable—and especially does this apply to young people—we would say, "Since I've got to live with myself, I will make me worth living with. I will make my soul such, that whether I be midst the crowds, or in desert loneliness, I'll be on living terms with my soul."

Prayer—O God, thou who dost seek our souls, give us grace to receive Thee that what we are may be with the fullness of Thyself. *Amen.*

FRIDAY.

The Measure of Our Thoughts.

"Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . good report . . . think on these things."—Phil. 4:8.

"Press toward the mark for the prize of the high calling."—Phil. 3:14.

It is said that the greatest thing one ever did was to get hold of the idea of God, and what God requires of him. This is the supreme lift of life.

Many people have never advanced beyond the funny paper or the society notes, or the movies from one day's end to another. Through life no great thought has ever enriched their minds.

And yet the measure of our life is the measure of our thoughts. Let us think our way up to God.

Prayer—Our Father, we pray that thou wilt put into our minds the great thoughts of Thee, Thy will for us, and the great thoughts of life. *Amen.*

SATURDAY.

They Had a Good Time.

"We have fellowship one with another."—I Jno. 1:7.

The fellowship of Christians is not limited to worship, the prayer-meetings, and a long face. It is found also in our moments of relaxation when we may jolly one another, do some back-slapping, tell yarns and laugh. Nobody has any clearer right to such good times than the Christians. We are glad that the churches of today provide for a social side of life which cultivates the fellowship.

Long faces are no proof of a deep spirituality.

Prayer—Dear Lord, we thank Thee for the joyous fellowship of Christian souls. Give us the fullness of Thy Spirit, but also give us balance of the freedom that comes through laughter and a good time. *Amen.*

(Continued on page 13.)

AS DENOMINATIONALISM FADES OUT.

(Continued from page 5.)

Our churches have habitually discharged their missionary responsibilities through denominational boards. This system arose when there were genuine theological differences between the various groups. The years have sanctified the ties between the churches and particular missions and missionaries. The chief virtue of this arrangement is that it fixes a definite responsibility upon each church for "its share" of missionary support.

It is through the denomination that the local church feels itself a part of the church universal. In the eyes of the historically minded the independent or community church is something of an ecclesiastical bastard. It lacks brothers and sisters, cousins and aunts, and above all, good ancestors in the long ago. The denomination bestows upon the individual congregation a sense of continuity with the remote past, at the same time offering it a fellowship in the present which is both wide and intimate. Through the denomination the local group feels itself a part of the church universal.

The hopeful fact concerning these current justifications of denominationalism is that there is nothing diverse about them. In fact, if they are followed far enough, they will draw our churches closer together.

Take the service which the denomination renders to the local church. The problems which confront congregations have very little to do with the label over their door; rather are they born out of local situations. Although they may be loathe to admit it, Methodists and Presbyterians have the same sort of trouble. Two years ago the Disciples of New York seriously considered a plan by which the Congregational "overhead" in that area would give their churches such counsel, comfort and other service as they desired in return for a specified annual contribution towards the expense of this oversight. The proposal was not adopted, but the fact that it was discussed is significant. The closer the denominations get to the problems of local churches the more will they find their activities running parallel.

Missions also tend to draw the denominations together, particularly as they cease to be propaganda for certain ideas and develop into the mutual exchange of spiritual experiences. In foreign lands it has long since been discovered that there is no difference between Baptist and Congregational surgery, or between Presbyterian and Methodist kindergartens. The more clearly the churches envisage the needs of other lands the more impatient will they become with the barriers between Protestant groups.

The ideal of the Church Universal is making an increasing appeal to the Christian imagination. As we look backward it leads us to take pride in the steps by which we have gotten to where we are. Every group has a noble heritage which sooner or later harks back to a more inclusive church than that which we now know. As we look ahead our thought inevitably overflows the denominational mould. Nobody but a fool expects his own group to bring in the Kingdom of God. Obviously all must have a part in the transformation of this world into something better. Inevitably this points towards the blending of the denominational streams into a mighty river.

Our denominational divisions are doomed to gradually fade out of the picture. Instead of repudiating the ideals for which they have stood we tend to put nice frames around their past achievements, hang them on history's wall, and then go forward to tackle tomorrow's problems. Someday the rising tide of Christian dedication to humanity's need will overflow the fences of sectarianism. Inevitably the denominations must pass; the only question is "How soon will this happen?"

But some of us are too impatient to stand idly by while nature takes her course. There are many things which we can do.

Abstaining from the use of all denominational lingo seems a trivial matter, but it is one way of hastening the "fade out" which we desire. Why not make a resolution never to use a denominational name except when it is essential to definite identification? In reference to one's own group why not say "we" or "our" instead of lugging in some holy polysyllable? It really is not necessary to mention one's denomination on the part of a layman, a pastor, or a secretary to lead the people with whom he comes in contact to feel that he is a member of the inclusive church rather than the exponent of a peculiar sect.

The Holy Catholic Church in which some of us believe is not to be achieved by each congregation severing the ties which bind it to its particular group, even though such an action has the semblance of a broadmindedness which scorns denominationalism. We will never achieve the Kingdom of God with churches which conceive of themselves as an aggregation of unrelated atoms. Rather should the Church Universal bring with it a far more intimate association of Christian forces than that which we now know. This will become feasible as churches and ministers learn to work with one another effectively. We can hasten the day when denominations will be forgotten by exemplifying in our own lives the limits of our particular denomination. The intense individualist who cooperates with nobody is not hastening but delaying the passing of denominationalism. But this spirit will inevitably overflow into other bodies. If we chance to be working in a federated church we will not regard its multiple relationships as a nuisance but accept them as an opportunity for a broader fellowship. By cultivating big hearts and lively imaginations we can become centers of growth for the more inclusive church of the future.

Denominationalism will die. That is certain. We can hasten that day as we think of ourselves as members right now of the Church Universal, and conduct ourselves as such. The form which church union will take is not immediately important. The merging of smaller groups is already taking place; out of their experience will come wisdom for larger unions. When once we get enough people who see Christianity as a uniting force in life we can trust that the ecclesiastical mechanics will be able to give proper form and substance to our ideal.

QUIET HOUR.

(Continued from page 12.)

SUNDAY.

A SABBATH EXPRESSION.

"They without us should not be made perfect."—Heb. 11:40. (Read 32-40.)

Throughout the ages the Sabbath has been the world's highest expression of Christian character. This expression has been handed down by the generations, each becoming the mouth-piece of the past.

The most of us forget our ancestors; still they live and speak through us. Future generations will be speaking what we give them. The value of such work can be known only in final rewards. God grant that we may speak nobly for the future.

Happiness unshared can scarcely be called happiness; it has no taste.

—*Bronte.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

The recent hard freezes have been greatly against the small grain crops. We planted twenty acres in early oats and crimson clover last fall for early hay. It grew real pretty for a while but we have had so much weather standing from ten to eighteen degrees since Christmas that the tops of the oats are so near dead that they look like they would burn if fire should get to them. We have been hoping for a good refreshing rain to settle the top of the ground and draw off the frost so that stuff would begin to grow.

The cold weather has ruined our early blooming shrubbery. It has tried to bloom but the cold weather has been too much for it.

Later—On the morning of the 6th of March we had a fine refreshing rain and now we hope everything will take on new life and begin to grow.

The garden fever struck us before the rain came and we did get our garden peas planted. When it clears up we hope to plant beets, lettuce, carrots and early greens. After we get vegetables started in the spring we keep planting different things in order to have a continuous supply for the table all summer and fall.

We planted collards, mustard and greens last fall and thought we would have plenty to last us until April but the hard freezes have just about finished the crop. It looks frozen too much to ever come out again.

Children need greens and leafy vegetables in their diet to keep them in a healthy condition.

Growing vegetables is one of our hobbies and if we have favorable seasons we always have plenty. This year vegetables are more important than ever due to the war and scarcity of everything. The high prices will make it necessary for us to grow enough to supply our tables and have plenty to can for use next winter. This kind of program calls for lots of thought, good planning and hard work to make things work out.

To run a farm successfully is no easy job since we sometimes have too much rain and sometimes too little. The farmer has to face these obstacles and make the best of them.

The teachers have been stressing Victory Gardens in school. It was raining hard one day last week and we happened to go in the dining room and looking through a window we saw a little boy out in the hard rain digging up his little garden. We called him in and informed him that he could not work our land in this section when it was wet for it would cake and harden and wouldn't grow anything. He is very much interested in his Victory Garden.

Chas. D. Johnston.

REPORT FOR MARCH 11, 1943.

Amount brought forward		$2,351.39
Sunday School Offerings.		
Eastern N. C. Conference:		
Plymouth	$12.90	
Beulah	1.60	
Oakwood	5.00	
Pleasant Hill	7.43	
Henderson	6.91	
Liberty (Vance)	20.84	
		54.68
N. C. and Va. Conference:		
Greensboro, First	11.33	
Monticello	4.67	
Carolina	3.85	
		19.85
Western N. C. Conference:		
Hanks' Chapel	$ 8.07	
Pleasant Grove	3.50	
Randleman	10.08	
		21.65
Eastern Va. Conference:		
Liberty Spring, F. B. C.	$ 1.00	
Liberty Spring	7.00	
		8.00
Va. Valley Conference:		
Linville	$ 8.24	
Winchester	6.59	
Bethel	1.00	
		15.83
Alabama Conference:		
New Hope		1.97
Special Offerings.		
Mr. Stout	$18.00	
Social Security for Margaret Cotton	10.72	
Mr. Cooke, Gdn.	18.00	
Men's Bible Class, Rosemont on support Simmons Chil.	25.00	
A friend	5.00	
Mrs. Jones	10.00	
		86.72
Total for week		$ 208.70
Grand Total		$2,560.09

NEWS OF MISSIONARIES.

(Continued from page 8.)

by the American Board of Foreign Missions. This cable was sent through the Japanese Red Cross and the American Red Cross by Rev. Edward L. Nolting of Lexington, Missouri, now interned in Manila with his wife. All American Board Missionaries in Manila, Baguio and Davao were reported well.

Mrs. Marian P. Woodward of Dansalan, Mindanao, is reported to have joined the group of Americans in Davao, where Rev. Frank Cary and Rev. Walter C. Tong were already known to be interned. Mrs. Woodward is the wife of Rev. Frank J. Woodward, of Indiana, Pennsylvania; Mr. Cary is the son of Mrs. Otis Cary of Bradford, Mass., and the husband of Mrs. Rosamond B. Cary now of Denver, Colorado; and Mr. Tong is the son of Mrs. Henry Charles Tong of New Haven, Connecticut.

Rev. Darley Downs, husband of Mrs. Lucille J. Downs of Auburndale, Mass., who was last reported in Dansalan, is now in Manila, with Rev. and Mrs. E. L. Nolting of Madura Mission, India, and Rev. E. H. Ballou. Mr. Nolting is the son of Mr. and Mrs. August J. Nolting, Lexington, Missouri, and Mrs. Nolting is the sister of Mrs. Vernon Hatch, Renovo, Pennsylvania, and Mrs. Lillian Broome of Columbia, Pennsylvania. Mr. Ballou is the husband of Mrs. Thelma G. Ballou of Woodstock, Vermont.

Miss Alice M. Huggins, Miss Valley L. Nelson, and Dr. Hugh L. Robinson are also in Manila, where they were caught December 8, 1941, en route from the American Board North China Mission. Miss Huggins is the daughter of Mr. Henry H. Huggins of Topeka, Kansas; Miss Nelson is the sister of Mrs. A. A. Johnson and Mrs. Elsie N. Simmons, both of Tacoma, Washington, and of Mr. F. E. Nelson, Alva, Oklahoma, Mr. M. C. Nelson, Kansas City, Missouri, and Mr. W. B. Nelson, La Crescenta, California. Dr. Robinson is the husband of Mrs. Olga O. Robinson of Auburndale, Massachusetts.

Miss Frances Thompson, daughter of Mr. and Mrs. James Robert Thompson of Nashville, Tennessee, is reported still in the hospital at Dumaguete, Negros Oriental, where she was receiving treatment for a chronic disease at the time the city was occupied.

The other missionaries of the American Board at Dumaguete, Rev. and Mrs. James F. McKinley with three children and Rev. and Mrs. Alvin H. Scaff, are reported to be in the mountains, presumably in territory in the interior of the island of Negros not yet occupied by the Japanese. Mr. McKinley is the son of Mr. and Mrs. Pudley W. McKinley, Paris, Missouri. Mr. Scaff is the son of Mr. and Mrs. Alvin G. Scaff of Dallas, Texas, and Mrs. Scaff is the daughter of Mr. and Mrs. Samuel Guy Kone, Austin, Texas.

Excellence, in any department, can now be attained only by the labor of a lifetime. It is not purchased at a lesser price.

—*Samuel Johnson.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

B. H. LANE.

Whereas the Ivor Christian Church, and community at large, have suffered a great loss and deep sorrow in the death of our late friend and brother, B. H. Lane, and in view of his long period of Christian service in our midst, and the love and esteem in which he was held, it seems most fitting that we record some suitable expression of our sense of loss and sorrow in his death, and our appreciation of his life.

He settled in Ivor in early life and engaged in the merchandise business until some months before his death when health failed him. He was called suddenly by death October 21, 1942, aged 76 years, leaving to survive him, his widow, Mrs. Naomie Varner Lane, one step-daughter, Miss Mildred Varner, and one sister, Mrs. Minnie Barrett. On August 26, 1887, he united with the Ivor Christian Church and soon became one of its most active and useful members. For a long period of years he served his church as deacon, and for twenty-five years Sunday School Superintendent, often teaching classes. He filled all these positions with marvelous faithfulness until called by death. His contribution of time and means to the spiritual and material interests of his church were unselfish and often sacrificial. A contemporary who shared boyhood days with him has said that he was noted in his boyhood days for fine moral character. In his life were blended those virtues and Christian graces which adorn and beautify Christian character. He carried to his grave an unblemished character, with the love and esteem of his church and community.

With the foregoing we offer the following:

RESOLVED:

1. That in the death of B. H. Lane this church has lost one of its most worthy and useful members, the family a devoted and worthy head, and the community a loyal citizen.

2. That we extend to his widow and her family our love and sympathy in their great sorrow and bereavement.

3. That we strive to maintain and carry forward the interests of this church to which he gave so largely of his life.

4. That we spread a copy of this preamble and resolutions on our records, send a copy to The Christian Sun for publication, and a copy to the widow and family.

Sincerely submitted,
C. E. JOYNER,
M. W. BUTLER.

Adopted by the Ivor Christian Church, Ivor, Va., February 21, 1943.

DR. POLING AGAIN OVERSEAS.

Undertaking a mission of indefinite length and unannounced destinations, Dr. Daniel A. Poling of Philadelphia, President of World's Christian Endeavor Union, has departed on his second wartime journey overseas.

His first activities will be in the United Kingdom; as the guest speaker of the British Ministry of Information.

The tour will extend to other countries not yet announced.

Dr. Poling carries credentials as a special representative of the world's Christian Endeavor Union, the federal Council of the Churches of Christ in America, and *Christian Herald*.

He will have many contacts with Christian Endeavor leaders and other officials of religious bodies in the countries to be visited.

Dr. Poling in September, 1941, served Christian organizations, the United States Government, and the cause of the Allied Nations in an official visit to Europe.

The following resolution was adopted February 10 by the Executive Committee of the World's Christian Endeavor Union, meeting in New York City:

"The members of the Executive Committee of the World's Christian Endeavor Union, at their meeting on February 10, 1943, in New York City desire to place on record their very deep and sincere appreciation of the great honor and great opportunity which have come to their beloved President, Dr. Daniel A. Poling, to visit the peoples of the Allied Nations under most significant auspices. The high position he holds in the affectionate esteem and confidence of the Christian Church and as a leader of youth in the United States and the world makes this visit of interpretation and friendly greeting of the highest possible value. No mission he has had in previous years is comparable to the challenge of these fateful hours, and no more representative Christian leader could better undertake such a task.

"We commend him to the Christian churches and Christian groups of every land, and know that his coming among them will be an inspiration.

"We especially entrust him with our affectionate greetings to Christian Endeavorers everywhere he may meet them, to which we join a prayer of thankfulness and praise for the continued loyalty of their witness to Christ and His Church.

"We pray that around him in all hist travels will be thrown the Everlasting Arms of our Heavenly Father and that after this long journey, with its service to the Kingdom of God and a future of ordered world peace and justice, he will return safely to Mrs. Poling, his intimate family circle, and all those who love him in America."

FOR THE CHILDREN.

(Continued from page 7.)

School on Sunday mornings if you have no church service on some Sundays.

I am sure that many of you are anxious to help your church to have a Happy Easter. If you have time I would like very much for you to write to me about your plans for Easter or for the Lenten Season before Easter.

Oliver recovered from the flu the second week in February. The following Monday I started getting it. I have been confined to the house since that day and to my bed most of the time. That is why I didn't write our page last week. I'm glad to be feeling much better.

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REGIONAL PLACMENT of MINISTERS

By DOUGLAS HORTON

Ministers in communions in which they are moved about from church to church by episcopal authority often look with longing eyes toward our system, where greater freedom is enjoyed. Churches in such communions, especially the larger ones, sometimes refuse to put their pulpits under the bishop's jurisdiction.

And yet, for all that its benefits are so great that we should not dream of eliminating freedom from our fundamental structure, there are advantages to be found at certain points in an authorization system.

There is for instance a Congregational Christian minister who is a misfit in his present church but who in another parish might perform a notable ministry. There is another minister who is something of a genius in a certain line but who in his present parish must allow his spiritual talent to languish. There is another who has remained too long in his present pulpit. And there is many a church, set in its ways, which for all its affection for its present preacher needs a new voice in its meeting house.

A placement system in which ministers and churches put themselves in the hands of a central authority which knows the needs and possibilities of both is more likely to solve the problems of maladjustment than ours.

But here lies the beauty of our freedom: though there would be no hope of setting up a system like ours within an authoritarian structure, there is no reason in the world why a centralized placement system should not be established within our fellowship for those churches and ministers which might voluntarily desire to enter it.

These considerations have led some of us to wonder if we ought not to organize within the denomination—what should we call it?—a Brotherhood of Churches and Ministers, which should function along the following lines:

The country would be divided into seven regions for administrative purposes, though machinery would be provided for the transfer of ministers between regions. The regions suggested are New England, The Middle Atlantic States, the South, the Middle West, the West, the Northwest, and the Southwest.

Immediately after Easter of any year, every church and minister jointly desiring to enter the Brotherhood and to effect a change in pastoral relationship would notify the regional committee of the fact. This committee, composed of representatives of the conferences, would have power after careful study and before the beginning of the autumn to make exchange of the pastors within the Brotherhood to other churches within the Brotherhood. These churches would vote to call the minister assigned them.

If after a period of two years or more the church or the minister notified the committee that he or it was not satisfied, the committee would make another appointment. At any time a church and minister might jointly agree to withdraw from the Brotherhood.

I should be more than grateful to readers of The Christian Sun if they would be good enough to send to me at my office at 287 Fourth Avenue, New York, their comments upon such a plan as this.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Chu

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

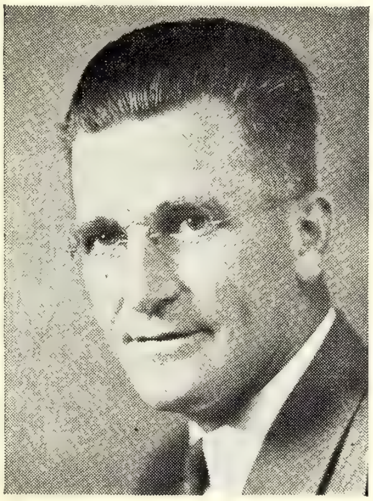
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, MARCH 18, 1943. NUMBER 11.

Christian Sun Day--March 21, 1943

REV. ROBERT LEE HOUSE
Editor.

REV. JOHN G. TRUITT, D.D.
Chairman, Board of Publications.



REV. JESSE H. DOLLAR
Treasurer, Board of Publications.

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NEWS AND VIEWS

There is an interesting ad on page 15. Please read it now!

A two week's revival will begin at Bethlehem in the Valley Conference March 21. Rev. Guy H. Veazey is the pastor and Rev. R. A. Whitten will be the evangelist.

March 21 at 3:00 P. M. at Palmyra, Virginia Valley Conference, there will be a special flag dedication service and there will be dedicated the U. S. flag, the Christian flag and the Service flag.

Rev. J. W. Baggett, pastor of Elm Avenue Church, Portsmouth, Va., is broadcasting each Tuesday evening from 8:15 to 9:00 o'clock over stations WLPM, Suffolk, and WSAP, Portsmouth.

Rev. Roy D. Coulter, from whose pen a letter appears in this issue, is now a Chief Petty Officer in the U. S. Naval Reserve. His post office address, Navy 9913, c/o Fleet Post Office, San Francisco, California.

Mrs. W. E. Wisseman was Program Chairman for the World Day of Prayer and did a swell job. She was also elected to be President of the Greensboro Interdenominational Union for the ensuing year.

A series of old fashioned revival services is being held at the Elm Avenue Christian Church, Portsmouth, Va., from March 8, 1943, to March 21, 1943. These services are conducted nightly by the pastor, Rev. J. W. Baggett. Song services of the old familiar hymns are led by Rev. O. D. Poythress, pastor of the South Norfolk Christian Church, beginning each evening at 7:45 P. M.

On Sunday, March 14, a Service Flag with an accompanying "Honor Roll" of 27 names were dedicated in the First Congregational Christian Church of Norfolk. A responsive service for pastor and people was read followed by prayer, and the salute to the National Colors. This church is furnishing "The Fellowship of Prayer" and "The Devotional Services for Young People" this year. The pastor is conducting a special class for preparation for church membership which meets every Sunday from now until Easter.

THE CHRISTIAN SUN DEFICIT.

I congratulate the Board of Publications on starting a campaign to raise $1,000.00 to pay the CHRISTIAN SUN deficit. Let us all come to the aid of THE SUN and make the campaign short and snappy. It should be the easiest job ever undertaken by any board or institution.

The Mission Board started the ball rolling by paying $100.00. Elon College will pay $100.00, and I believe the other boards and institutions will pay the amounts they have been asked for. There are five hundred to one thousand individuals who have been talking and writing about the CHRISTIAN SUN deficit. The time for action has arrived and offerings from twenty-five cents to twenty-five dollars should load the mail of Rev. Jesse H. Dollar, treasurer of the Board of Publications, 2308 Roanoke Avenue, Newport News, Virginia.

With the Convention, Elon College, the Orphanage and the Mission Board out of debt, I would consider it a reflection upon our constituency not to raise this small deficit.

J. E. WEST.

FLAG DEDICATION SERVICES.

An impressive and patriotic service was held at the Bethel Conregational Christian Church, Elkton, Va., Sunday night, March 7. This special service was held in honor of the boys who have answered the call to the Colors from this church.

The Service was opened with the playing of "America the Beautiful" as a prelude, afterwards the choir sang this patriotic song. The effective worship service was carried out with the choir participating.

The Service Flag was donated by Mr. and Mrs. Howard Hensley, of California, Mrs. Hensley having two brothers, Alfred and M. A. Dofflemyer, Jr., in the service. Rev. Walstein Snyder, Elon College, N. C., presented the flag to the church. He asked that everyone keep in mind the duty for which the boys have answered the call of their country and that we be willing to make sacrifices in order that the boys may soon be back among us.

Mrs. Carroll Monger accepted the flag in behalf of the church and remarked of the place of honor the stars represented in our church.

(Continued on page 15.)

ITEMS OF INTEREST CONCERNING THE CHRISTIAN SUN.

Would you like to know where the new subscriptions have come from since 1943 began? Suffolk Christian Church leads the list with nine, the only church in Eastern Virginia sending in more than two. However, 10 others in that Conference have sent in at least one new subscription. Six churches in the N. C. and Va. Conference have sent in new subscriptions, Shallow Ford and Reidsville leading with three each. Four churches in Eastern North Carolina have new subscribers, Henderson having three new SUN readers. Two churches in Western North Carolina have sent in new ones this year, one man in Randleman sending in three. In the Valley three gift subscriptions have come from Leaksville Christian Church, the only Valley church sending in any thus far.

We wonder who has been a subscriber to THE CHRISTIAN SUN for the longest period of time. Mr. M. J. W. White of Norfolk, Va., has sent in his 62nd renewal. Rev. R. H. Peel of Barker, N. Y., has sent in his subscription for his 50th year as a subscriber. Mr. J. W. Payne of Wedowee, Ala., seems to have the record so far. He writes, "This will be my 68th year, if I have not figured wrong. If my memory has not gone wrong, I subscribed for THE SUN in October 1874."

Subscribers often make all those connected with THE CHRISTIAN SUN feel good by saying such things as: "I like THE SUN. Let it shine and let it come. The Sunday School lesson is worth the price if nothing else were in it. It all is good." (This from a Sunday School superintendent in a country church in Eastern N. C.). Or from a lady in Georgia, "I love THE CHRISTIAN SUN. It is the first paper I can remember coming into my father's home."

We will have to admit that sometimes comments are of the opposite type, such as, "I do not think it is worth the price." "It is one of the driest papers I have ever read." We wish these people would make constructive suggestions to improve it and make it worth their $2.00.

Three people think enough of THE CHRISTIAN SUN and its ability to continue to function to have paid-up subscriptions to 1946. They are Mrs. R. W. Bradshaw, Rt. 4, Suffolk, Va.; Mrs. Ben Holden, Louisburg, N. C.; and C. J. Strickland, Columbus, Ohio.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

THE WORK MUST GO ON.

The churches face difficulties in doing the work that needs to be done. No nation can fight a world-wide war and not upset the regular routine of its people. It is generally agreed that the war must be won. Peace, freedom, happiness, economic well-being, and almost all those things we cherish most are involved in the winning of this war.

But it must not be forgotten that the boys and men who are giving their lives are interested in what those of us back home are doing. If we forget the Church and all those things for which it stands, then they will have died in vain.

One Friday a long time ago a Man died on a cross that men might have freedom, live in peace, and die with hope. He started the Church. The work that He did, the Church is now doing. Unless we carry on, His dying will have been useless.

Children must be taught about the Christ, God, salvation, how to live righteously and die victoriously. It may be more difficult than usual to get to church, but the children must be taught.

Since man cannot live by bread alone, he must be fed the bread of life, the word of God. People must worship as well as work. All this means that the Church must not do less in these days of strain, but should do much more. The work must go on!

TRAINING CHURCH LEADERS.

It has been our custom to hold leadership training schools at Elon College, in various churches and church centers, and to have a camp for the Junior High School age young people. With travel almost impossible, we may not be able to continue just as we have done. But the leaders need the training, and our Church stands ready to help them get it.

Definite announcement will be made soon concerning the school at Elon and the Camp. No one is certain just yet, but we expect to hold something of the kind at the most available place. Those interested may expect it in June, probably the latter part.

Some churches are holding training classes one night each week for several weeks in succession. It might be very profitable for those churches which have a mid-week service to make it especially appropriate for teachers. Most pastors can do a good job telling people about the Bible the text-book for all Church School work.

Our church at Waverly, Virginia, had hoped for a week of training, but to save transportation for the people there and the time of the Promotional Secretary who is to teach, it is decided to make the third Sunday of March a day for the training of Sunday School workers. Morning, afternoon, and evening will be given to this work. The workers are reading a book previous to the day of discussion. A First Series course can easily be taken that way.

If you are a teacher or any other kind of church worker, why not look for announcements of courses to be offered near you either by your own denomination or any other, and then attend as many sessions as possible? God gave you native ability, but He expects you to develop it.

THIS REALLY HELPS.

We have a pastor in our midst who renews his subscription twice each year. Instead of sending his two dollars for his own annual renewal he asks us to credit him with one dollar for six months and to send the paper to another person, usually an invalid, for six months.

This pastor has a member who does likewise with an annual subscription. We think he uses part of his tithe for sending subscriptions to people who would like the paper but who are not subscribers. In looking over the records we find that some of these gift subscriptions have been renewed by those to whom they were given. Hence a longer list of subscribers for our paper.

By this means the giver, the receiver, and the gift are all blessed.

Would you like to know who this minister and deacon are? Of course we cannot tell tales out of school, but we can say that the minister is not a native of our area, and he does not serve one of the largest churches, but he does seem to like our paper and the people he serves. He may not know what his deacon does, and the deacon may not know the habit of his pastor. We do not know. But we do think that both of them have a good idea which could be used by many others.

JUST SHOP TALK.

The office of Promotional Secretary has been in operation since September 1, 1938, at Elon College. We have tried to work without boast or bluster. We have tried to study the work that is being done, and to lend a hand wherever it seemed to be needed or desired.

All of the boards and institutions are now in much better financial condition than they were when this office opened. No one would be so foolish as to say that this office has beeen responsible for all this improvement. And no one can prove that it has not helped.

At one time it seemed that the office might have to close for lack of funds. Several friends came to the rescue and lifted us over this difficult place. Today there is money enough in the treasury of both the Convention and the Board of Christian Education to pay the regular expenses until time for more money to be received. This is a new condition.

Recent months have been the most difficult to get needed work done. It takes much longer to make trips by train or bus than in one's own car. A full-time office secretary is badly needed. The fifty dollars per month voted by the Convention for this worker is not adequate to get a person who can handle money accurately, write letters dictated or otherwise, prepare and distribute literature for all occasions, and know all the right answers for visitors who call at the office or those who write for information. The Executive Board recently voted to increase the stipend for this office worker with the hope that the increased efficiency would increase the income sufficient to pay the difference. Up to this writing no person seems to be available for the job.

At present the wife of this writer is doing part time work in the office, and we secure some student help. This is not a solution to the problem. Before this is in print she will have relinquished household duties to a maid and be working full time in the office for the amount voted by the Convention. We hope that by so doing we can render better service to the churches. We are doing our best under the conditions, and will continue to try to improve.

Hats off to Rev. G. C. Crutchfield! He sends in two new subscriptions from Old Zion Church in Norfolk to the "two new subscriptions from every church" asked for during this month.

THE EDITOR'S MESSAGE

CHRISTIAN SUN DAY.

This is something just a bit different. We have had campaigns before, usually extending for a month or six weeks. These campaigns have usually gotten off to a slow start and they slowed down toward the end. This year the Board of Publications decided to strike while the iron is hot and concentrate on one Sunday. Of course, some rural churches will have to select the nearest Sunday on which an appointment falls. We believe this is an excellent plan which will commend itself to all. It will not be a long-drawn-out affair. There is no reason why it should be. The minister and the proper committee can do the job Sunday. A few subscriptions in every church will net the desired goal and send The Sun on its way rejoicing. It can be done.

Are You a Subscriber?

If not, the editor hopes you will be—today. Have The Christian Sun in your home, in your place of business. Send it to your boy, your mother, to a relative or friend in a distant state. Consecrated ministers and laymen give their best thought for your consideration and inspiration each week. A great variety of material is published: devotional material, Bible study, news of the churches, missionary information, poetry, prayers, sermons and articles on subjects of current interest. Many people of other denominations read and enjoy this paper. Subscribe today, and expose your mind and spirit weekly to this publication devoted to the Christian interpretation and cultivation of life. May we count you among our subscribers—today?

Two Dollars Only.

Prices on other publications and items in general have advanced. Through the generous subsidy of our Church institutions, and the additional subscriptions being solicited today, we plan to keep the subscription price at two dollars, without any curtailment in the size or quality of the publication.

How could one invest two dollars to a better advantage? Considered in terms of its informative and inspirational value, considered in terms of character building and Kingdom promotion, considered from its comfort giving and spirit feeding value, it would really be cheap at double the present amount!

Subscribe today. The price is only two dollars. Think of it, two dollars for twelve months!

Debt-Free in '43.

Are you for a debtless denomination in 1943? One by one our churches and institutions are coming out of the red. These successive victories are most heartening. Why not make it unanimous, every church and every institution? What a thrilling possibility! These debts may be removed if we have the mountain-removing faith of Christ. Indeed, they have been mounting long enough! We must see to it that they are not eternal as the hills.

The Board of Publications is firm in its conviction that The Christian Sun may be and must be freed of all its deficit. Indeed, why should it not, as a matter of policy and protection, maintain a balance in its treasury. That, certainly, is good business.

You may help get your Church Paper on a sound financial basis. Renew, if your subscription is in arrears. Present a sample copy to a friend and solicit his subscription. Send a subscription to someone in whose spiritual welfare you are deeply interested. Surely there must be such a person or persons. Send an outright contribution to the treasurer as a token of your appreciation for the invaluable service of religious journalism.

A BOOK FOR LENT.

Having talked about our Church Publication, now let us talk about a good book for Lenten reading. The Presiding Bishop of the Episcopal Church makes an annual selection and recommendation. This year it happens to be "Which Way Ahead?" by Walter Russell Bowie. Members of all denominations may read Russell Bowie's book with great profit.

If the editor were a bishop he might be expected to recommend a book. And since he is not, the idea is still intriguing. The editor would heartily endorse "Abundant Living," by E. Stanley Jones. The book is published by the Abingdon Cokesbury Press and sells for one dollar. As a matter of fact, the book hardly needs recommendation, for the reports indicate that the present edition is being rapidly exhausted. Be that as it may, don't miss reading this book.

"Abundant Living" is a book of devotional readings. It is at once a spiritual thesaurus and a fascinating, running commentary on life. It is writing with a purpose, a definitely evangelistic purpose.

Stanley Jones has put into one book the essence of his religious philosophy. Briefly and succinctly, he has put a working religious faith in as simple and gripping language as one could possibly do without oversimplification. The range of the thought is phenomenal. Here is an amazing analysis of personality, its penalties and possibilities, its obstacles and opportunities. The reader finds himself in a clinic with a psychological and theological mirror held before his very soul.

Someone asked the question: "If you had only 365 days to live, how would you live them?" And the answer was "one at a time." Here the author has given a Scripture reference, meditation and a prayer for each day in the year. But those who hunger and thrist after righteousness will not be content to spread this reading over an entire year.

Ministers will find Dr. Jones' frequent commentary on Moffatt's Translation almost equal to a "Luccock Supplement" on preaching from modern translations. The unconventional vocabulary of prayer is compelling: "O Christ, Thou relentless Lover and Redeemer, corner my soul. Don't let me wriggle and apologize and slip past Thy redemptions. Help me to take my medicine, however bitter to the taste of self it may be. For I would be whole, with no part sick. In Thy name. Amen."

R. L. H.

Board of Christian Education

Rev. F. C. Lester, *Executive Secretary.*

WHAT IS THIS BOARD?

The Board of Christian Education dates back to 1918 when it was incorporated by the State of North Carolina as a non-profit organization for the purpose of Religious Education. Its charter calls for ten members, but the Convention five years ago combined the Board of Education and the Board of Christian Education into one board of seven members, and specified that the president of Elon College should be the chairman of the board.

Since 1928 this writer has been a member or official of this convention board. Much of the time he has been chairman and dean of the summer conference. Since the promotional office has been set up, he has been the Executive Secretary, and undertakes to do the work outlined by the Board in its annual and called sessions.

This official connection between the promotional office and the Board of Christian Education was made possible by the vote of the Convention that the office of promotion should be supported by the Convention Fund and the income of the Board of Christian Education. Such a combination points the way to unified promotion of all the enterprises in the Southern Convention.

It has been the purpose of the board all through the years, and still is, to aid churches with their total religious educational programs. This includes suggestions for proper grading of pupils; the training of young people, teachers, and church officials of all kinds; and assistance with proper materials. In keeping with this policy, we are suggesting usable materials for the Easter program.

MATERIALS FOR EASTER PROGRAM.

(Selected by Miss Angie Crew.)

The following Easter program materials may be borrowed from the Board of Christian Education, Elon College, N. C., or may be purchased from The Pilgrim Press, 14 Beacon Street, Boston, Mass., or the Methodist Publishing House, Richmond, Virginia:

General Plays and Pageants.

Release—Powerful play in one act. Story of Barabas and two thieves. 8 characters. Copies of play must be purchased from Walter Baker Co., Boston. 35c.

The Gift of Life—An Easter program. Effective but not difficult. 18 or more characters. 30c.

The Triumph of Love—Pageant of the Death and Resurrection. 11 characters. 3 acts. 10c.

Through Darkness to Light—Dramatization of Peter's denial and Judas and Priests. 15c.

Morning Light—Pageant for Easter Sunrise Service. 6 episodes. Several songs. About 10 characters. 35c.

The Easter Cross—Easter Cantata Pageant. Many characters. 35c.

The Broken Seal—Easter Pageant with several scenes. 15 characters besides choir.

His Cross—Interesting one act play. 7 characters. Scene: Shop of a carpenter who makes crosses.

The Half of My Goods—Play in 3 acts. 7 characters. Story of the family of Zaccheus.

Dead and Risen—Dramatization of Easter story. 7 scenes. About 20 characters.

The Easter Pilgrims—In 3 parts. Scene I in Jerusalem, Scene II in China, Scene III in the U. S. 45 characters. Several songs. 20c.

He is the Son of God—Play for Holy Week. 8 characters and mob. Shows effect of personality and deeds of Jesus on an Orthodox Jewish woman.

Our Christ Liveth—Good dramatization of Easter story. 3 acts. 30 characters.

The Power of the Resurrection—Splendid story of Good Friday and Easter. To be read by one reader with or without 30 or more acting characters.

A Mother's Easter Faith—About 30 characters. Several children. Story of little crippled boy seeking Jesus at time of crucifixion.

For Children.

Easter's Festival—For Juniors, Primaries and Beginners. Many songs.

Spring's March—For Primary and Junior Children.

Why Didn't You Tell?—For Children from 5-10 years old. Very good.

Other Material.

Several collections of Easter poems, stories, playlets, songs, etc., from which Easter programs suitable to your group may be developed. Write us your essential needs. It will help if you will tell us what age group and number of people you will have in the program.

In Children's Religion.

Light for Him a Candle—An original ritual of light, song, and word for Easter. (March Issue.)

The April issue offers a cycle of Easter chants and chorales for use by church groups, special Lenten services for children, suggestions for Easter service projects, and stories which explain in child language the rebirth of life at this time of year.

In The Pilgrim Highroad.

Passover in Jerusalem—A Lenten communion drama for young people. The entire church family may participate in this service for personal meditation, and partake of the sacrament with the young people who take the parts of the disciples. (April issue.)

WHAT DO YOUR CHURCH PEOPLE READ?

Do you know? Some pastors, Sunday School superintendents and teachers do. They believe that it is important. What one reads has much to do with what one thinks. What one thinks practically controlls what one does.

We want to develop loyal members of our churches. Then they should read the literature of our Church. Is that logical? What literature do they read in your church? The Christian Publishing Association in Dayton, Ohio, and The Pilgrim Press in Boston, Mass., can furnish Sunday School literature for people of all ages from the Cradle Roll to the Home Department. This writer knows of no better literature when it is considered on its own merit. It is the kind that will help to make intelligent and loyal members of our Church.

The Mission Board is anxious that our people make a liberal offering for world-wide Christianity at Easter. What will our people read that will make them want to give such an offering? The *Missionary Herald* published in Boston is full of very interesting articles concerning the work our Church is trying to do around the world. The Christian Sun endeavors to turn on the light that shines far away because it is brilliant at home. How many of your church people read this excellent material? Wouldn't it be a good thing if you knew? And still better, why not get them all to read it?

The daily papers, magazines, movies and radio do much towards the education of our people. But they do not do sufficient in the field of religion. It is our business as churchmen to see that people get the other needed information so life can be well rounded, and Christian.

VICTORY GARDENS.

In these days we find ourselves obliged to grow more food. People who never had a garden in their lives are starting Victory Gardens. In times of crisis we are glad to do these extra things for our country and its allies. Every American is vitally interested in winning this war, and Victory Gardens can help us win.

Let us suggest that as many Christians as possible set aside a very special plot of land in their victory gardens. We might call it Christ's Victory Garden. Put your very best into this part of the garden. When you harvest the crops grown on this

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The W. W. Staley Missionary Society of the Suffolk Church observed its 30th anniversary Wednesday night, March 10th. Anticipating this anniversary the Society some months ago undertook to improve the Staley Memorial Library presented by the daughters of the late Dr. W. W. Staley, and this work was displayed for the first time to the members and invited guests. A considerable sum of money has been expended upon this valuable project. It is a compliment to the wisdom and interest of this group who have done such valuable work for the church and the denomination.

The occasion was brightened by the presence of the three daughters of the former pastor whose library now is the property of the church. Mrs. Bessie Staley Cheatham of Washington, D. C., Mrs. Willie Staley Holden of Louisburg, N. C., and Mrs. Annie Staley Calhoun of Suffolk, Va., were present by special invitation. The library is in the room formerly used as a pastor's study by Dr. Staley. It is perhaps one of the best of its kind in the state. Dr. Staley spent a large sum of money for books suited to his work, and selected them with careful deliberation. At the time of his death he owned three up to date dictionaries of the English language. He always kept a dictionary at his side when reading or writing. A new word caught his attention and he early formed the habit of looking up the meaning of words. This constant use of the dictionary explains in part the clearness and exactness of his writings and public addresses. This desire and effort on his part to be thorough in his study can be seen in his selection of books for every field of his work. In buying commentaries on the Bible he showed his breadth of scholarship by including at least three of the most outstanding sets in his selection. This gave him the different viewpoint and interpretation of many writers and scholars.

It was Dr. Staley's wish that his library might become the property of the church after his death. He expressed this wish several times in conversation with the writer. He said: "My library represents more money and more care in selection than the average young minister can command in the beginning of his ministry. My successors in the pastorate of the Suffolk church may find this helpful for their work, and will save them a large amount of money." Dr. Staley died without having made a will and his daughters followed his wish and donated this library to the church as a memorial to their father.

The service on Wednesday night was well attended and consisted of a vocal solo by Mrs. Telza Miller whose singing was a great pleasure to Dr. Staley during his later years. The pastor Dr. John G. Truitt, delivered a very interesting message on The Heavenly Vision. Miss Julia Brinkley read some selections from Dr. Staley's book "The Minister." The chapter from which these selections were taken was "The Minister in His Study." Any minister will be greatly inspired to read that chapter as well as the other chapters of that book. It should be required in the college curriculum of every candidate for the ministry in our church.

After the meeting of the Society and the program as presented the members and guests were invited to inspect the library and share in the refreshments served by the hostesses. It was a very pleasant occasion and gave a much deserved recognition to the gift of the library, and a timely emphasis upon the reat work of the late beloved pastor. A great man should not be forgotten because he is dead and the living honor themselves when they continue to perpetuate the memory of those who have passed on to their reward.

I. W. Johnson.

ARMY AIR CORPS AT ELON.

Different announcements and many rumors have been made and are current regarding the use of Elon College by the Government as a training center. We were told first that the WAACS were coming. The Government did make a complete survey of the facilities of the College to determine its availability for such a project. The authorities rejected Elon College for this purpose on account of insufficient rooming, water, and sewerage facilities. Elon College was then recommended to the Army as an ideal set-up for a contingent for the Army Air Corps. Committees came again, investigated our facilities, and reported to the proper authorities.

The offices of Senators Reynolds and Bailey and Representative Durham were cooperative and helpful in our efforts to secure the opportunity to serve the Government for the duration. Mr. Wesley McDonald, secretary to Senator Reynolds, was most helpful in securing favorable consideration of Elon College as a training center for the Army.

It seems that the Government gave its decision sometime ago but there remained a question about the whole undertaking until Monday, March 1. On that date, five commissioned officers of the Army Air Corps arrived at Elon College and announced that they had been ordered here by the Government and were to be here permanently to take charge of the trainees of the Army Air Corps who would arrive either on March 15 or April 1. They are still here and the Administration is cooperating with these officials in every way possible. Their first request was for offices on the second floor of the Christian Education Building. Next they requested that North Dormitory be vacated immediately that necessary preparations might be made in advance of the arrival of the cadets. Next week East Dormitory will be vacated for the same purpose. Students rooming in these dormitories will be transferred to the Club House, South Dormitory, and perhaps Oak Lodge. Steps are being taken to provide satisfactory arrangements for both students and trainees. There certainly is no doubt but what the College will be used as a training center as outlined. As yet, however, all questions have not been settled. The Government has not presented a contract for consideration or in any way taken steps to officially place Elon College on the list as a training center for the Government. The administration is taking all statements and requests as authoritative and official. Certainly within the next week or ten days all matters will be properly adjusted and the College will be making its contribution to the war effort in this definite way.

The officers who are here are high type Christian gentlemen and assure me that the traditions of the College will be regarded and that they will be delighted to cooperate with me in this dual program through the months that lie ahead. It is to be hoped that those who agree will be patient and those who disagree will be tolerant and that there shall be willing cooperation on the part of all. These are trying days and we can only pray for guidance and grace.

L. E. Smith.

THE CHRISTIAN SUN AS THE TREASURER SEES IT.

The condition of THE CHRISTIAN SUN at the present, reminds me of the story of a man who seemed hopelessly in debt. His wife had worried herself sick, had gone out and got a job to help out. One day upon returning from her work she was met by her husband and greeted with this exclamation: "Wife, we are out of debt, we don't owe nobody nothing!" She thought he had lost his mind, but inquired, "What do you mean we are out of debt?" "Well, boasted the husband, "I just went down to the bank and borrowed the money and paid our debts; so we don't owe nobody nothin'."

That is exactly the status of THE SUN today. I went to the bank and borrowed $1,000.00 and paid Central Publishing Company up to March 1. This is the first time for a long while the publisher hasn't carried a deficit on his books. Of course this action was taken on instructions from the Board of Publications. We must not be so foolish as the man in the above story. Rather than being out of debt he was in it deeper. It cost us $10 to borrow one thousand dollars for sixty days. So, we aren't out of debt, but for the moment worse off. What we did do was, we kept faith with the printer. We want to do that every month and at the same time liquidate the deficit before us. We can do it if each pastor and interested layman will have a part. Two new subscriptions is not too much to ask from any church. Many of us could do far better, and some will.

I received a note from Col. J. E. West yesterday enclosing $5 toward the SUN deficit and saying that the Mission Board is sending $100.00 to apply to the same. That is a wonderful start. That is one tenth of the deficit. I think this is the only deficit left in the Southern Convention, so far as Boards and Institutions are concerned. If those who love THE SUN will send in personal contributions to keep it shining, the Board of Publications promises to do its utmost not to let another deficit catch up with us. We have stopped the increase of the deficit, and if we can get your help to liquidate the present deficit we will be on even keel and are determined to keep that way. What is $1,000.00 among 30,000 Christian people? Well, we shall see.

JESSE H. DOLLAR, *Treasurer.*

My country is the world, and my religion is to do good.

—*Thomas Paine.*

FOR THE CHILDREN

Mrs. Todd has been sick and she has asked me to write for you and although we are sorry that she is sick, I am very happy to write to you.

This week many of the articles in this paper are about people reading THE CHRISTIAN SUN. How long have you been reading it? I started to reading THE SUN when I was a little girl and was just beginning to read. My husband read it when he was a boy and my mother tells me she read it when she was little too. So boys and girls have been reading THE SUN for a long time.

How old are you? Everyone loves having a birthday because it means presents and good wishes. THE CHRISTIAN SUN will have a birthday before long and will be a hundred years old. Isn't that a long time? It is good to think that church people have been interested in and reading the church paper so long. Perhaps all our churches will have a celebration for a hundredth anniversary.

SUNDAY SCHOOL.

It would be fine if some of you would write and tell us what you do at Sunday School. Some churches call it Church School. It really is a church school for our church is the place where we meet on Sundays for Sunday School and our church furnishes a warm comfortable place to work and play. Have you made some beautiful things?

I know some boys and girls who made a lovely screen to put on their worship table in their Sunday School assembly room. They got the idea at Christmas time when their teacher, Miss Forbes, brought a big and bright stained glass window made of colored tissue papers and cardboard to put over their class room window. When the sun shone through it looked like real stained glass and the figures of Mary, the mother, and the baby, Jesus, were very clear. Allyn wanted to know "Could we make one of our own?" Jody offered to help. Frankie asked to help paste and Billie wanted to cut. Miss Forbes said, "We must have a place to put it and know what we wanted to make." After talking about it for awhile they decided that a screen on their worship table would be very pretty and would help them to remember to be quiet and think happy thoughts when they were singing and listening to stories.

Miss Forbes went to the picture collection box and got out the very prettiest ones and asked Marriann and Tom to choose a picture for the center. Helen and Billie looked for thin sheets of colored paper. When everything was assembled Miss Forbes showed them how to make it. They made a frame of cardboard and cut it like a little folding screen so that it would stand up on their table. Then the sheets of paper were placed in little pieces just as stained glass is fixed. They put their favorite picture in the middle. Now it is one of their best loved things. Whenever Tom or Jody or Miss Forbes see it they think of the happy time they had making it and how much it is like the windows in church.

Perhaps you have made a screen or stained glass window. I know you enjoyed it. People long ago made very beautiful windows for their churches. Each craftsman or worker wanted to make his the prettiest. Each one put love and care into its making.

SYMBOLISM.

When these workmen made their windows they put in certain signs that had a meaning. We have come to call those signs "symbolism." They made doves, crosses, flowers, anchors all of which had a meaning. Ask your minister to tell you about these meanings. The star of David is a very interesting symbol. May be you have seen a Jewish friend wear one. Many New Testament characters had a symbol. Can you find them? Look for symbols in your church and the other churches you visit.

JUNE JOY HOUSE.

LENTEN SERVICES, FIRST CHURCH NORFOLK.

General Theme: Walking With Jesus.

Sunday, March 14—Walking With Jesus—in the Fields.

Sunday, March 21—Walking With Jesus—in the Home.

Sunday, March 28—Walking With Jesus—to Work.

Sunday, April 4—Walking With Jesus—in Our Pleasures.

Sunday, April 11—Walking With Jesus—to Church.

Palm Sunday, April 18—Walking With Jesus—in the City.

Easter Sunday, April 25—Walwing With Jesus—in the Eternal Life.

"I shall be satisfied when I awake in His Likeness."

Missions
The World for Christ

ARE MISSIONS WORTH WHILE?

Many people these days are asking this question. Perhaps this letter from one of our soldiers in New Guinea might help us answer that question.

"Last night our camp had about a half dozen visitors. These visitors were natives. They came on their own. I would like to give you a minute description of them but we aren't allowed to elaborate too much. These visitors came and started singing. Soon there was a crowd about. They sat in a little circle inside the big circle. All this was in the moonlight. The moon was filtering through the palms. They started singing 'When the Roll is Called Up Yonder.' They didn't know all the words, but they did know the tune. Some of them sang many songs and danced a little for us. Just about the end of their visit they thought to do just the thing every one of us had been too busy to think of. They sang two Christmas Carols, 'Hark the Herald Angels Sing' and 'O Little Town of Bethlehem.'

"I suppose this is part of the work of some Missionaries. As far as I am concerned every nickel ever spent on a Missionary has been justified. And I know many others share this thought with me. I personally have never seen or heard anything so impressive. The old quotation is very definitely true—'Cast your bread upon the waters and it shall return to you after many days.' Sometimes it returns before you think it will or can. . . .

"P. S.: If I'm one who is fortunate enough to return and the church needs someone to say a few words on Missionary Sunday I believe I will be able to fill the job."—*From a Letter in The Johnson Memorial Methodist, Huntington, Va.*

MISSIONARY OFFERING.

WEEK ENDING MARCH 5, 1943.

Sunday Schools.

Bethlehem, Broadway, Va.	$	2.51
Mt. Olivet (G.), Geer, Va.		1.16
Lebanon, Semora, N. C.		1.01
Ether, N. C.		3.26
Amelia, Clayton, N. C.		5.00
Liberty, Nathalie, Va.		2.75
Carolina, Burlington, N. C.		3.00
Ingram, Va.		5.39
Christian Light, Fuquay Springs, N. C.		1.50
Pleasant Ridge, Ramseur, N. C.		7.81
Bethel, Elkton, Va.		1.00
Liberty Springs, Suffolk, Va.		5.00
Total	$	39.39

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.		5.55

Specials.

First, Burlington, N. C., S. S.		32.23
Total for the week	$	77.17
Previously acknewledged		10,526.86
Total since Sept. 1, 1942	$	10,604.03

War Victims and Services.

Prevously acknowliedged	$	1,320.95
Mrs. H. W. Allen, Marion, La.		1.00
Total	$	1,321.95

WEEK ENDING MARCH 12, 1943.

Sunday Schools.

Ramseur, N. C.	$	10.00
First, Portsmouth, Va.		14.80
Youngsville, N. C.		3.00
Newport, Shenandoah, Va.		7.55
Hank's Chapel, Pittsboro, N. C.		8.88
Bethlehem (N.), Suffolk, Va.		2.74
Morrisville, N. C.		1.80
Mt. Olivet (R.), Elkton, Va.		3.00
Mayland, Broadway, Va.		1.50
New Hope, Harrisonburg, Va.		3.09
South Norfolk, Va.		10.00
Total	$	66.36

Individuals and Churches.

Lynchburg, Va.		6.00
Total for the week	$	72.36
Previously acknowledged		10,604.03
Total since Sept. 1, 1942	$	10,676.39

War Victims and Services.

Christian Temple, Norfolk, Va.	$	62.65
First, Burlington, N. C.		27.76
Young Ladies Class, Apple's Chapel, Gibsonville, N. C.		2.00
Mrs. B. W. Fields' Class, (Small girls), Reidsville, N. C.		8.00
Total	$	100.41
Previously announced		1,321.95
Total	$	1,422.36

It is with deep appréciation that we acknowledge the above offerings. There is one offering in particular that I would like to call your attention to—the contribution of $8.00 from Mrs. B. W. Fields' Sunday School class, Reidsville, N. C. This class is composed of small girls, deeply interested in missions, ready and willing to share with others. I quote from a letter received from their teacher, Mrs. Fields:

"Inclosed you will find a check for eight dollars ($8.00). Our class composed of small girls saved this for new curtains for our class room. They decided to use our old ones and send the money to you to be used for War Relief."

Congratulations to this group of girls and their teacher. Have they not set a splendid example for the adults?

As we approach the Easter Season we are aware that each of you desire to share the gospel of the Prince of Peace with others. How better can we do this than to begin now? From time to time for the next few weeks material for Easter programs will be printed on the Mission Pages to be used in the Sunday School, Church Auxiliaries, etc.

The article "Observations of the Missions Council Minister," appearing in this week's SUN is splendid and we think you will find it very helpful.

The short stories that follow may be used along with your program.

MATTIE COX PARKER,
Secretary.

A SYMBOL OF LIFE.

It is said that a German countess, buried in Hanover, while living ridiculed the idea of the resurrection; and to show her contempt for the Christian's faith, she ordered that her tomb be built of stone, solidly cemented and bound with iron clamps. But with time, iron corrodes and stone perishes. A seed, blown by the wind, lodged in a crevice of the stone. It germinated and grew, and as the roots spread, they penetrated the opened seams of the tomb. Within a few years, as the tree grew, the stones were torn asunder by its power.

Easter brings its glad reminder that non-material forces are at work in the world. The days of winter pass. The drab soil begins to show the risen life of seed and bulb. Bare trees that have long stood, gaunt and ugly, are reclothed with gorgeous raiments of verdant leafage. And all this is symbolic of the regenerative power of the Living Lord. Christ lives! His power remains undiminished with the centuries. Through Him men shall find barriers of race and language leveled, and old feuds forgotten. The reign of peace and brotherhood shall be established. War shall no longer, like the fabled dragon of the slime, leave its foul trail of desolation across human life. Why? Because the Victim of Calvary is the victorious Lord, under whose sovereign sway the whole race shall yet find blessedness and peace.

Angie Crew.

THAT IS ONE HOPE

"In one of the villages of North India a missionary was preaching in a bazaar. As he closed a Mohammedan gentleman came up and said: 'You must admit we have one thing you have not, and it is better than anything you have.' The missionary smiled, treated him as a gentleman, and said: 'I should be pleased to hear what it is.' The Mohammedan said: 'You know when we go to Mecca we find at least a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave.' But the missionary smiled and said: 'That is just the difference. Mahomet is dead; Mahomet is in his coffin. And all false systems of religion and philosophy are in their coffins. But Jesus Christ, whose kingdom is to include all kindreds and tribes, is not here: He is risen. And all power in heaven and on earth is given unto Him. That is our hope'."

CHINA'S CUP OF SUFFERING.

Within the last few months four new disasters have been reported from Chunking, China. One was the terrible devastation by the Japanese in Kiangsi and Chekiang Province when they retreated, looting, burning and destroying. The second was a flood on the Yellow River which drowned thousands and destroyed the homes of other thousands. The third was a famine in the counties west of Canton. The most serious—a rather ironic statement—is the famine in Honan Province which threatens 9,000,000 people with starvation. It is here that our own James A. Hunter is at work.

IT TOOK A WAR TO DO IT!

Last year when Ceylon was first in grave danger from Japan, the people busied themselves learning how to take care of incendiary bombs. They learned to "black out." They dug slit trenches before their homes. One of the most illuminating sentences in the letters of the Edson Lockwoods of Jafina telling of this period was: "Hindus were advised that caste segregation rules must not debar anyone from seeking shelter anywhere during an air raid." The war is breaking down many class or caste distinctions in the world today!

GO YE INTO ALL THE WORLD.

When Jesus said, "Go ye into all the world and preach the Gospel to every creature," He issued a charter to His first Missionary Society. We do not know how, or if, they organized themselves in order to fulfill His command, but we have read enough of their activities to know that they had much the same experiences as those of us, who seek to witness in His name today. The early disciples, as they tried to tell the story of their beloved Master and to win others to Him, had many problems. There were doubts, criticisms and much persecution. Many paid with their lives. Theirs were far greater problems than we have ever known and far greater prices than we have ever paid. But there were great possibilities for this little group of earnest, devoted followers. They had enjoyed intimate fellowship with Christ as their friend, as well as their Master.

BENEATH THE SHADOW OF THE CROSS.

Beneath the shadow of the cross,
As earthly hopes remove,
His new commandment Jesus gives,
His blessed word of love.

O bond of union, strong and deep!
O bond of perfect peace!
Not e'en the lifted cross can harm,
If we but hold to this.

Then, Jesus, be Thy spirit ours,
And swift our feet shall move
To deeds of pure sacrifice,
And the sweet tasks of love.

They had seen Him die, had witnessed His glorious resurrection, had felt most keenly the loneliness after His return to the Father, but they had the plan of Salvation, His commission to tell it, a promise of His return and the whole world in which to work. What possession and what a purpose! These few, to whom had been committed the glorious privilege of spreading the Glad Tidings, had not much of earth's values, but they had experienced that fellowship with Christ. He told them all His plans and now, He had left all in their hands. They were to see that the whole world knew the story. Somehow, I wonder if we today, realize the great responsibility that is ours and the great privilege. I am so grateful when I think that because somebody passed the story down, I came to know about Him and accepted Him as my Saviour.

We who have allied ourselves in a Missionary Movement should have as our sole purpose making Him known, that the whole world might come to know Him, "Whom to know aright is life eternal." And how a suffering, bleeding, disordered and discontented world needs Him in these distressing days!

Our Woman's Missionary Society of Winchester has taken upon our prayer list, those in our town who have not accepted Christ and we offer each meeting night a chain of prayers for them. We may never know the result but who can measure the power of a Christian's prayer for his unsaved brother? Would we not do well to make it our daily prayer that all men might know and accept Him?

I am confident that I voice the sentiment of the Women and Young people of our Valley Conference Missionary group when I say that our earnest prayer is that we might be used in some small way, our time, our talents and our possessions, as we seek to carry out that Commission which is still our Lord's word to us, "Go ye into all the world and preach the Gospel to every creature."

Mrs. Robt. A. Whitten, *Pres.,*
Valley Missionary Conference.

STRANGE WAYS IN CHINA.

Yenching University has reopened in the distant province of Szechuan in the city of Chengtu. The students arrive day by day after long and distressing journeys. "Almost every day a girl in slacks arrives from the long truck ride between us and the Yellow River where the Yenching refugees enter Free China. She is always grimy and cheerful; sometimes she has bedding and baggage; more often she has not. But when she comes into our gates she knows she is at home once more."

Mrs. Walter Smith writes from Ingtai, near Foochow, that while $5 U. S. brings about $100 Chinese, it will not go far in China as one might expect. "For instance the cheapest cotton cloth costs $45 Chinese, ($2.50 U. S.) a yard; rice is $1 a pound here at the cheapest. We get a little less than two quarts of milk a day for $5.45 Chinese, or 30 cents U. S." These prices hit the "white collar" group harder than they do the coolies and workmen whose wages increase as the cost of living rises.

Prices in West China, according to word from Rev. James A. Hunter, are on the same level. "Rice is now $80 Chinese, per tou (about 45 pounds); local brown sugar $12 Chinese, a pound; and common blue cloth $20 Chinese, a foot. I saw coffee priced at $120 Chinese, per pound. We do not drink it!"

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

MESSAGE FROM ALABAMA PILGRIM FELLOWSHIP OFFICERS.

The Social Action Commission for the state of Alabama with Dossie Lockhart, of Southern Union College, Wadley, Chairman, has selected the following points as goals for the coming year:

1. To keep in touch with the boys from our communities who are in the armed forces.

Note: Of course it is fun to write to complete strangers, but the boy from home will be more interested in you, the happenings in the community, and the activities of the young people's groups. Letters mean so much to the boy or girl who is away from home. Letters give our boys something very important, courage, and the ability to go on with the fight.

2. To send them copies of the booklet, "Social Action." This booklet will provide good reading material and give them a chance to keep up with the problems confronting young people's groups at home in America.

3. To clean up the communities. If the places in the community that are not operated on high standards are cleaned up, the young people will have decent places to go for recreation.

4. To provide recreational centers. If there is already a recreational center—good! You might provide additional equipment and help with the upkeep. If there is no recreational center, start one by obtaining the use of a building in fair condition and acquiring equipment through loans, donations, or by renting. Such a center well supervised, will be well worth all your effort, for it will be the meeting place for your young people and their friends.

LET THE CHURCH FOLLOW ITS YOUNG PEOPLE.

When young men and women leave the community for college, to go to work, or to enter war service, what is done by the young people of the church to maintain fellowship with them? A regular standing committee may be charged with following the young people who go to college with copies of *Pilgrim Highroad*, CHRISTIAN SUN, church calendars and other literature, and with seeing that occasional letters go from members of the group. When vacations approach, special letters of invitation to return to the church will be appreciated. An entirely new problem is created by the war: how to continue the service of the home church to boys in camps and on the fighting fronts. They are under terrific temptation and endure great hardships. They need the support which the home church can give. One of the chief responsibilities of every church—of every young people's organization—is to develop a well organized method of following its boys, and of helping them to be Christians. They will find spiritual strength in knowing that the pastor prays for them every day, and that they are remembered in prayer by the young people at each weekly meeting.

—*Pilgrim Highroad.*

LETTER TO THE EDITOR.

THE CHRISTIAN SUN,
Rev. Robt. Lee House, Editor,
Richmond, Va.

Dear House:

Several weeks ago a little black, native boy, Bene, was playing too close to a camp fire and was seriously burned. But for the timely arrival of our physician and his ingenuity in using the dried blood plasma brought with us I'm afraid Bene would not be alive today. He walks about now, slyightly bent, but full of life. I received a box of candy from friends back home and placed some at the entrance of the grass hut for Bene. After several minutes I heard a cry as if a little fellow's heart was broken. I went to investigate and learned that Bene's larger brothers had helped themselves to his candy. My conclusion was that children are the same the world over.

Nobody in the world was quicker to realize the insanity of war and nobody abhors it more than the Church, and this feeling imbued it's members with an earnest desire for peace, which is expressed in the recognition and appreciation of men of all tongues and all creeds, without discrimination. By the Church's steadfast refusal to regard a brother from other countries as an enemy, they made for themselves their program.

The question naturally arises, what are we as Christians going to do about it? We are going to do everything we can to keep people thinking for themselves; we are not going to allow someone else or some organization to do our thinking for us. We are going to be prepared to render encouragement and again fire the faint-hearted with their own zeal and, at the opportune time, reestablish the Church of Christ where it has so ruthlessly been destroyed. This is our challenge awaiting us after the reconstruction.

Our plan will be for all Christians to obligate themselves for a small fund each month to be used just as soon as the war is over again to establish the churches throughout the world where they are now outlawed. We could send organizers and advisors to the different areas, where they could assist local Christians to secure quarters. This plan, if instituted abroad in the war-torn countries immediately after the war is over, would have the effect of bringing order out of chaos, of giving them the strength and courage to reorganize their governments and their churches, as was given our grandfathers who wrote our own Constitution and played such an important part in the organization of our government.

Thousands of brave and loyal men of Europe have died the death of martyrs for no other reason than that of being Christians. While this innocent blood was spilled through the ignorance and intolerance of those in power in those countries, yet it is a challenge to the Church of Christ throughout the civilized world. Are we going to permit the Church to perish from that part of the earth outside of the United States? If the Christians of America sincerely believe in the principles for which they profess faith, then they are obligated to give freedom-loving people in other parts of the world another opportunity to confess their beliefs. Though oceans separate us, our tie to help, aid and assist all the poor and distressed and their widows and orphans still bind us.

In the meantime, the Axis powers, by contrast, insist that man exists for the State instead of the State existing for man. This is a point of view which those brought up in the

(Continued on page 11)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

OUR LORD'S INTERCESSORY PRAYER.

Lesson XII—March 21, 1943.

Golden Text: *"Holy Father, keep them in Thy name which Thou hast given me, that they may be one, even as we are."*—John 17:11.

Lesson: John 17.

Devotional Reading: Heb. 7:23-28.

A man is praying. He evidently is praying aloud in the presence of his intimate friends. (John writes at the beginning of the 18th chapter "When Jesus had spoken these words," these words referring to the words recorded in the 17th chapter). It must have been a solemn and sacred moment, and memory, to hear the Master pray. There was a sincerity, an intimacy, a naturalness about it that made a profound impression on them. Heaven must have seemed very close when the Master prayed. The skeptic and the cynic could hardly have scoffed at prayer when he heard Jesus pray. If you want a rich experience, go apart somewhere, and read slowly, thoughtfully, imaginatively this seventeenth chapter of John's gospel. Read it aloud. Prayer will take on new meaning.

He Said "Father."

"Lifting up his eyes to heaven, he said Father . . ." Prayer for Jesus was simply talking with God. It was at its best and highest communion and fellowship with His heavenly Father. It was vital for He was not addressing some impersonal, cosmic power, or supreme intelligence, or creative energy, but a Living Reality, a Living God, whose character was like unto fatherhood at its best, a God who although He was in heaven, was also in earth, a God who heard and answered prayer. Prayer has many phases and involves much mystery. But in essence it is two-way communion or conversation or commerce with God, a loving heavenly Father.

He Prayed for Himself.

If a man has any hesitancy in praying for himself, let him examine this prayer of Jesus. He prays for himself. He prays that God might glorify Him, that God would give Him the glory that He had with God before the world was—the glory that He laid aside when he humbled himself and took upon himself the form of a servant. He acknowledges His dependence upon God and gave God thanks for His help. He rejoiced that He had been able to manifest, to declare, to make known the character or name of God, that He had spoken the words that God had given Him, that He had convinced them that He had been sent from God. He humbly rejoiced that He had finished the work which the Father had given Him to do. All of this, was not done in the spirit of boasting; it was done in the spirit of thanksgiving that God had given him this high privilege. A man is justified in praying for himself. He is justified in asking for things for himself. But in all this he is to give thanks, and to pray in accordance with the Father's will, or in the Father's name.

He Prayed for His Disciples.

"I pray for them; I pray not for the world, but for them which Thou hast given me, for they are thine." He remembered his intimate friends, his disciples. He prayed specifically for them. He prayed that the Father "would keep them through His own name, (his own character and power), that they might be kept from the evil. (He did not pray that they should be taken out of the world, but that they might be kept from evil); He prayed that they might be sanctified by the truth (His word is truth); He prayed that even as the Father had sent him into the world, that they might be sent into the world; He prayed that those whom God had given to Him might be with Him, and that they might behold His glory; He prayed that the love wherewith the Father had loved Him might be in them; He prayed that they might be one even as He and the Father were one. Read the second section of this prayer and see how full and deep is the Master's intercession for His disciples. He did not ask that they might have things; He asked that they might be victors over things.

He Prayed for Us.

"Neither pray I for these alone, but for them also which shall believe on me through their word." That means he prayed for us, for every woman and child who is a professing Christian believer. He prayed that we all might be one. How our divisions and our divisiveness must wring his heart! He prayed that we might be made perfect in one; He prayed that through their unity the world might believe that He really was sent of God. How difficult it is for unbelievers to believe in the face of the differences, and especially the bitternesses in the followers of Christ. He prayed that we too might be with Him where He was, that we might see the glory which the Father had given to the Son, that His love might be in us.

It is good to know that someone is praying for us. How my heart was warmed last night, when as I left a home where I had been making a call, a woman said "Mr. Hardcastle I pray regularly for you." I thanked God and took new courage. How much more it helps to know that our Lord himself prays for us. We do not always know how to pray as we ought. But He ever liveth to make intercession for us. Wherefore let us be strong and of good courage. Let us be of good cheer. And let us do everything in our power to help to give Him the answer to our prayers.

And Then He Went Forth.

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples." After He had prayed He went forth to meet what lay in store for Him. But He went fortified within, and more than conqueror because He had prayed.

LETTER TO THE EDITOR.

(Continued from page 10.)

Christian tradition cannot accept and will go down fighting to defend rather than live under the yoke of such thralldom. Such a course is a corollary of the great, pulsating principle of the right to worship God according to the dictates of one's own conscience.

As we fight on here, in mud and mire, there is a prayer on every lip, namely, that victory be ours and peace come to every heart as to us who have known that peace.

Give my very best regards to all my friends, and readers of The Christian Sun, and remember me in your prayers.

R. D. Coulter.

CORRECTION.

In last week's Sun, on the subject, "The Christian Sun," the editor misread one word and said "a more intellectual development of the local church." It should have read "more intense development," etc.

J. E. West.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

A Mystic Fellowship.

"Open his eyes that he may see."—II Kings 6:17.

"They that be with us are more than they that be with them."—II Kings 6:16.

Frequently the mail brings letters with a long roll of prominent Christians on its letter heads. The most of them I never heard of before. Nevertheless, it is always heart farming because it is a reminder that there are countless Christian workers everywhere. It is heartening to faith because it reminds us that God's forces are great and that in Him we shall overcome the world. Let us remember that Christian forces are far beyond the compass of our own minds.

Prayer—We give Thee thanks, our Father, for the hosts of Thy children and that we can be a part of them. *Amen.*

TUESDAY.

The State of the Godly.

Psalm 91.

Herein is set forth the frailty of human life, the wonderful power of God to protect His children, the glorious gift of overcoming, and the blessed assurance of answer to prayer, and that He will be with them in all their troubles. What more can one ask?

Prayer—Our Father, this Psalm seems a perfect statement of thyself toward us. Help us to make our lives perfect toward Thee. *Amen.*

WEDNESDAY.

The Book.

"All Scripture is given by inspiration of God."—Read II Tim. 3:14-17.

Most every one is familiar with William Gladstone's words when he asked for the Bible, he said: "Hand me the book," "Which book, asked one. "There is only one Bok," he said, "The Bible."

The Bible itself is complete. It suffices for soul culture, for comfort, for guidance, and for mental stimulation.

Prayer—Dear Lord, make us children of Thy Word, reading it, practicing it and living it. *Amen.*

THURSDAY.

Something Good Each Day.

"Let us do good unto all men."—Gal. 6:10.

The apostle exhorteth every one to deal mildly with a brother and with those who have slipped. He also exhorteth to do good unto folks and thereby help them bear their burdens and make them better.

We all need the tonic of self-forgetfulness. To do something for someone does just that. It may be a friend who needs encouragement, or a public servant who needs heartening, or perhaps it is the editor of the newspaper whose writings help us. Drop him a line and tell him so. The habit of doing something good like this every day will lift us out of ourselves and stimulate others to greater service.

Prayer—Our Father, in the name of Jesus and by His grace grant unto us the ministry of good unto others, today and every day. *Amen.*

FRIDAY.

Great Fullness and Joy.

"Blessed are they which do hunger and thirst after righteousnesss for they shall be filled."—Matt. 5:6.

It was with this kind of thirst and in this kind of fullness that the Psalmist lived; and it must have been by this kind of fullness that he was enabled to write the Psalms, which have become the fullness and joy of all Christian people since that time. He said, "As the hart (deer) panteth after the water brooks so panteth my soul after Thee."

The Christian life is an every day recognition of the normal providences of God; and a service to Him in quiet days.

Prayer—O Lord, grant unto us a daily perception of Thy blessings, and may we never neglect our duty toward Thee, nor fail to know Thy fullness. This we ask for Jesus sake. *Amen.*

SATURDAY.

Today's Greatest Challenge.

"That I may know him."—Phil. 3:10.

There are a lot of flutter-minded folks today. They question everything and do nothing. That is our challenge.

The chaplains of the armed forces of our country tell us that never before in the history of our army and navy has there been such a seeking for God. Men are saying "O that I knew where I might find Him!" "O that I might know him!" "If a man die shall he live again?" This is another challenge.

These challenges are met by the simple faith of the blind man whose eyes Christ restored. He could give no theology or exposition of his healing, but he could say "I know Him." "I now see." Personal experiences in Christ is the one answer to all challenges.

Prayer—Our Father we long for a closer walk with Thee. Be Thou unto us all that we need of Thee. *Amen.*

SUNDAY.

"The testimony of the Lord is sure."—Ps. 19:1-4.

Let us make that testimony sure in our own lives. The Sabbath and the church furnish us with supreme opportunity.

THE FRANKLIN BIBLE LECTURE COURSE COMPLETED.

We believe that the success of our Bible Lecture Course was so unusual that other Congregational Christian Churches would appreciate knowing how it was accomplished. Any church function, whether it be spiritual or social or a combination of both, must be executed seriously and cooperatively with those concerned. All of that was attained by those laymen who fostered the idea of the course and of those who so cheerfully came to hear the lectures.

A number of the Sunday School teachers and members of the Church believed, especially during this unholy war period, that we all needed more spiritual understanding and strength. The Sunday School teachers believed they needed a better understanding of the Bible so as to pass it on more interestingly to their classes. Some of the Church members wanted something of a revival meeting, but not the fanfare "Billy Sunday" type. Some wanted a combination of Bible study lectures followed by a social hour whereby strangers and friends could chat freely and partake from the same table. Those were a few of the many problems that arose prior to the lectures. Somebody or a group of "somebodies" had to catch the ball—it had already been thrown and wasn't to be fouled.

A self appointed committee of three laymen took on the task of organizing the course and carrying it through. One of the committee was our Sunday School superintendent; another a seasoned, not old in years, teacher of the Men's Bible Class, another teacher of a young ladies class. (Please take note—all the three members of this committee were men, but the social success of the meetings was accomplished by the Ladies Aid Society. Read on for further details.)

The first problem confronting the committee was whether this course should be a study course or a lecture course. It was finally decided that it should be a lecture course. What should the subjects deal with, how many, how often and who should deliver them, was the second step. This is where the fun and headaches started. A list of six subjects was presented by one of the committeemen and accepted. A lecture was to be given for six consecutive Tuesday evenings at eight o'clock. It was planned to hold them at the homes of various teachers or members. Then Uncle Sam stopped all pleasure driving, but permitted use of cars for church gatherings. The list of speakers included an energetic, young Episcopalian minister who was called into the Army a few days after receiving our invitation, but fortunately we replaced him with a splendid Baptist minister. Another of our speakers first rejected our invitation because of a conflicting date. but later accepted. We finally rounded up five of the best Bible students in Virginia.

The question of where in the church to hold these meetings was a problem. We wanted to conserve heat. The Ladies Parlor is heated from a central furnace. The deacons finally came to the rescue and said we must use the Sunday School. It would be well heated and we needed room for a crowd. We got both.

The president of the Ladies Air Society said the "crowds" should be fed after each lecture so that everybody would enjoy themselves and would want to come again. That suggestion was cheerfully accepted and it proved to be a tremendous success. But what could they serve? Rationed sugar, rationed coffee and thus rationed home baked cakes or cookies! Laugh it off! It was simple for our ladies. Each Tuesday evening they presented some kind of a soft drink beverage, store cookies, pop-corn, apples, oranges and other refreshments which were not rationed. (We greatly thank them).

Would the lectures and social hour be enough? We didn't think so and threw in for good measure violin solos, vocal solo by a sweet four year old girl and vocal solos by a local resident (not a member of our church) and also by a male member of our church.

All of the preceding problems and arrangements were practically 100% executed. The weather at its worst didn't prevent excellent attendance. A total of 403 people attended the six lectures, or an average of 68 per lecture. The lectures started January 19 and ended February 23.

The excellent attendance can be judged by the list of subjects discussed and the speakers:

"How to Teach the Prophets," by Dr. Will B. O'Neill, Pastor Holland Congregational Christian Church.

"How to Teach the Parables of Christ," by Rev. John Batkins, Pastor Beaverdam Baptist Church (Isle of Wight County).

"How to Teach the Sermon on the Mount," by Rev. Arnold Slater, Pastor Holy Neck Christian Church.

"Teaching the Bible To: Young People — Juniors — Primaries," by Miss Sarah Stevens, Religious Education Teacher, Southampton County Schools.

"Teaching Early Old Testament History," by Dr. John G. Truitt, Pastor Suffolk Christian Church.

For the last meeting we drew our speakers from our own Sunday School. Five of the teachers were scheduled to talk about ten minutes each, on the following subjects:

Worship Service.

How to Teach the Bible to Beginners.

How to Teach the Bible to Juniors.

How to Teach the Bible to Young People.

How to Teach the Bible to Adults.

Those of us who were fortunate to hear these extremely interesting lectures have benefited greatly. We hope soon to have more of this type of Bible lectures as our church membership has requested.

BUY PARSONAGE.

Group No. 2 of the Valley of Virginia Congregational Christian Conference recently purchased a parsonage in the town of Elkton. The churches in this group are Mt. Olivet (Rockingham), Bethel, Mt. Olivet (Green).

The parsonage is comfortably arranged with six large rooms, two halls, two porches, and the outbuildings consisting of garage, chicken house and coal house. A large lawn adds much beauty to the place.

Our pastor, Rev. D. M. Spence and family, have already occupied the parsonage. They were given a house-warming Wednesday night at which time Bethel Church presented to the parsonage enough furnishings for the living room. This included a livingroom suite, occasional table and lamp, axminster rug, and magazine stand. The Mt. Olivet (Rockingham), folks were present with a "pounding" for our pastor and a kitchen cabinet and rug. In the near future they will install the kitchen with built-in cabinets. The Mt. Olivet (Green), folks were unable to be present at this time. We are enjoying the services of our good pastor and our wishes go with him that he will be comfortably located and will enjoy the parsonage as much as is possible. We feel that the parsonage will be a blessing to the churches, inasmuch as it is centrally located and convenient. We know that our pastor's services will add much to the growth of the churches. We are grateful for our new pastor, his wife and daughter, and the parsonage.

Goldie Dofflemyer.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our girls will soon be thinking about Easter dresses. It has been the custom for our women's missionary societies each year to either make or buy Easter dresses and send to us so all the girls could have a new dress for Easter. We are especially short of dresses for girls 15 to 18 sizes.

We are also short on sheets and towels. Our Gibsonville Church Ladies' Bible Class sent us, this week, four dozen nice towels which we appreciate very much.

Mrs. W. O. Ray of Chapel Hill sent us two nice sheets and six nice towels. These items come at a time when we need them and they will be a great help to us.

We have quite a number of little boys who would appreciate a nice suit for Easter. They are just as happy to get a little suit to wear to sunday School on Easter Sunday morning as the little girls or your own children are. Our youngest little boy is 5 years of age and we have quite a number from that up to ten years of age.

I call your attention to these needs because I know you will be glad to supply them. A little dress for a girl or a little suit for a boy for spring wear will cost very little but think of the joy you will get out of the giving and how happy you will make the little child!

"Service above self — He profits most who serves best." We seriously doubt that a group of good women ever got together a box of Easter dresses for the girls here that they did not get a real joy out of the giving. We rather think that in their imagination they see a group of happy girls marching off to Sunday School on Easter morning, happy smiles playing on their faces. We often get letters telling us of the real joy they get out of getting up the box for the Orphanage.

We remember one instance when a man came to see us and picked out a little boy and asked permission to take him to town and buy him something. He carried him and dressed him from head to foot. When they came back the boy was as happy as he could be and the man said, "I got a lot of pleasure out of dressing him up." He was as happy as the boy.

"Service above self" pays dividends.

CHAS. D. JOHNSTON.

REPORT FOR MARCH 18, 1943.

Amount brought forward		$2,560.09
Sunday School Offerings.		
Eastern N. C. Conference:		
Amelia	$ 5.00	
Plymouth	4.70	
		9.70
N. C. and Va. Conference:		
Happy Home	$ 6.24	
Lebanon	1.35	
Ingram	7.91	
		15.50
Western N. C. Conference:		
Needham's Grove	$ 2.25	
Flint Hill (M.)	.62	
Pleasant Union	3.00	
Pleasant Hill	5.68	
		11.55
Eastern Va. Conference:		
Berea, Nansemond	$ 5.00	
Rosemont	83.58	
First, Portsmouth	7.97	
South Norfolk	10.00	
		106.55
Va. Valley Cent. Conference:		
New Hope 2 mos.	$ 3.62	
Concord	.41	
Mt. Olivet (R.)	3.00	
		7.03
Special Offerings.		
Leon Frank, Antioch Church, Harrisonburg, Va.	$25.00	
Miss Seymour	25.00	
Mr. Horner	25.00	
Mrs. M. W. McPherson, in memory of father	25.00	
Interest, Trinity Church Loan	3.22	
Interest, Bateman Loan	1.92	
		105.14
Total for week		$ 255.47
Grand Total		$2,815.56

Mrs. McPherson's father, John R. Foster, was for a number of years a member of the Orphanage Board of Trustees.

FIFTH SUNDAY OFFERINGS.

During the College Period, January and February, 54 Sunday Schools and 27 churches received offerings for the college and forwarded the same for immediate use. This leaves 131 Sunday Schools and 173 churches that haven't forwarded their offerings. I am sure that many of them received offerings but have not taken time to forward same. The college is necessarily put to unusually heavy expense at this particular time. Buildings must be renovated, improvements made and material bought in preparation for the arrival of trainees of the Army Air Corps. Our funds have been seriously depleted by a drastically reduced student body. It is to be hoped that the government will pay the cost of the Army Air Corps contingent stationed at Elon. Those who are acquainted with the cost of such operations and the pay allowed tell us that we will be fortunate if we receive enough to pay the entire cost. At any rate, we are compelled to spend a considerable amount of money immediately. All purchases must be paid for in cash. We express our appreciation of all contributions made and plead earnestly with those who haven't to receive an offering and forward the same. Remember it will count on your conference apportionment.

Previously reported	$1,415.73
Churches.	
N. C. and Virginia Conference:	
Winston-Salem	20.00
Eastern Va. Conference:	
Portsmouth	150.00
Holland	100.00
Sunday Schools	
N. C. and Va. Conference:	
Greensboro, Palm St.	13.02
Eastern N. C. Conference:	
Liberty, Vance	13.31
Western N. C. Conference:	
Liberty	15.00
Grand Total	$1,727.06

FLAG DEDICATION SERVICE.

(Continued from page 2.)

The pledges to the American and Christian flags were given by the choir. At the roll call of each boy in the service by the pastor, a candle was lighted by the mother or the closest relative. During the lighting of the candles, the pianist played "God Bless America." An effective sermon was delivered by our pastor, Rev. D. M. Spence. Everyone then joined in singing "Onward Christian Soldiers."

The fourteen candles lighted were to represent the following boys:

Alfred Dofflemyer, M. A. Dofflemyer, Jr., Arnold Davis, Claud Frazier, Carroll Monger, Perry Goode, Herman Dofflemyer, Philip McCoy, Andy McCoy, Eddie Youn, Arnold McCoy, Harvey McCoy, W. C. Vorhees and Curtis Blose.

GOLDIE DOFFLEMYER.

VICTORY GARDENS.

(Continued from page 5.)

land, give the proceeds to the cause of winning the world for Christ. By so doing you will not only be helping to feed starving bodies, but you will also be feeding hungry souls.

A man in one of our North Carolina rural churches in a section where tobacco is the money crop said recently that he intends to plant an extra acre of potatoes this year so more people can eat. If he will give the income of that acre to the church for missions, war victims and services, and other enterprises, he will be doubling the good deed, and will greatly enrich his own life as well as blessing hungry people whom he will never see with the Gospel of Christ who gave us Easter.

ANGIE CREW.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

Six Months	$1.00
One Year	$2.00

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Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

JONES.

Joshua Jones, 76 years of age, died at his home 208 Central Ave., Suffolk, Va., March 1, 1943, following a short illness. He is survived by two daughters, Mrs. J. Thomas, Norfolk; Mrs. A. T. Weeks, Suffolk; two sons, A. B. Jones, Richmond, and Jack I. Jones, Suffolk; two sisters, Mrs. Lizzie Brunton, Portsmouth, and Mrs. Wood Brinkley, Whaleyville.

Funeral services were conducted by the writer, assisted by Rev. W. J. Work, and Rev. C. T. Topping. A large congregation testified by their presence to his long years of kindly, neighborly service. May God's blessing rest upon his loved ones.

JOHN G. TRUITT, Pastor.

M. C. GARVIN.

Mahlon Calvin Garvin, about 73, prominent churchman, bank president, member of the County Welfare Board and of the Selective Service Board of Frederick county, and a leader in civic affairs of his community and county, died February 19.

He was widely known and respected for his faithfulness to his church, for his business acumen and for his unselfish and public spirited service.

Mr. Garvin managed the extensive Hook orchards on Timber Ridge near Trone.

He was a member of the Timber Ridge Congregational Christian Church, serving as a Deacon and financial secretary of the board.

The Rev. R. A. Whitten, pastor, commenting upon the death of Mr. Garvin, remarked that not only had the church lost one of its most valuable members, but that the entire community and county would likewise feel Mr. Garvin's loss. This sentiment was echoed by other friends and close associates, who have been in contact with him in business and in church life.

R. S. PETTY.

On November 10, 1942, Brother R. S. Petty, a charter member of the First Congregational Christian Church, Greensboro, passed from this life to the Great Beyond.

Brother Petty was a faithful member of our church. He had a keen sense of appreciation for the higher and better things of life. He rendered a faithful and loyal service to his church in its organization, and we feel that in his life, our Heavenly Father has said well done good and faithful servant, enter into that higher realm of service in the Kingdom of God.

Be It Therefore Resolved, that we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Second, that we shall miss his kind deeds, but realize that his work shall live on.

Third, that a copy of these resolutions be sent to the family, a copy to The Christian Sun, and a copy be spread upon the minutes of our church records.

D. C. McLENNAN,
S. D. SCOTT,
R. G. Moffitt,
Committee.

MICHAEL.

Whereas God, in His infinite wisdom, has called to eternal reward our beloved sister, Mrs. Dora Gardner Michael, whose death occurred at Charlottesville, Virginia, on September 12, 1942.

Therefore Be It Resolved:

2. That in the death of Mrs. Michael, The Woman's Missionary Society of Liberty Spring Christian Church, has lost a consecrated Christian, who lived the gospel she professed.

2. That we cherish the memory of her cheerfulness, though her frail body often bore the burden of great pain. She always looked up to God in trust without complaint with a sweetness which has left its influence upon us all.

3. That we extend to her bereaved family our heartfelt sympathy and commend them to the comforter, whose grace is sufficient for every need.

4. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication and one be placed on the record of the society.

Mrs. SHIRLEY RAWLS,
Mrs. L. F. BRADSHAW,
Mrs. WILLIAM T. HARRELL,
Committee.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name ....

Street or Route ....

City .... State ....

Church ....

WHY NOT A CHURCH PAPER FUND?

THE CHRISTIAN SUN needs right now $1,000.00 to pay off a deficit that has been accruing for sometime. It is believed by the Board of Publications that the constituency of the Church paper will come to its rescue and place it on a fair and square financial basis. The Board of Publications has been asked to stop accruing a deficit, and to find a way of paying off the deficit already accrued. Accordingly the Board of Publications plans as follows: (1) To ask the boards, institutions, and readers of the Church paper to help raise a fund of $1,000.00 immediately, or as soon as possible with which to pay off the present $963.70 deficit; (2) to secure enough subscriptions to make the income from that source amount to at least $3,250.00, and (3) to add to that annually $600.00 each from the Mission Board, the Orphanage, and the College, and from the Board of Christian Education $250.00, and the Convention $200.00, making a total of $5,500.00, which is the cost of publishing THE CHRISTIAN SUN. Nothing in these figures takes care of editorial expense of $200.00, nor expense for cuts and a small sum for Board of Publications expense. It is hoped that the generosity of the constituency and a greater than expected increase in circulation will be sufficient to provide the amount needed.

There will be published in the columns of THE CHRISTIAN SUN the amounts donated by boards institutions, and individuals toward raising this $1,000.00. Pastors are asked to present the importance of the Church paper on or near the 3rd Sunday in March, and receive at least a minimum of two new subscriptions at $2.00 per year, $4.00 for the two subscriptions. What Sunday School class, or Church, or Board, or individual will add to the amount with which we begin this campaign this week? Please send your check to the treasurer, Rev. Jesse H. Dollar, 2308 Newport News, Va., and your money for subscriptions to Rev. F. C. Lester, Elon College, N. C. Donations this week:

John G. Truitt	$ 25.00
John T. Kernodle	25.00
The Mission Board	100.00
Col. J. E. West	5.00
	$ 155.00

Let us pay THE CHRISTIAN SUN out of debt. It deserves it. Send your check to Rev. Jesse H. Dollar, 2308 Roanoke Ave., Newport News, Virginia.

JOHN G. TRUITT, *Chairman,*
Board of Publications.

Southern Convention of Congregational Christian Chur

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, MARCH 25, 1943. NUMBER 12.

Our Missions Period--and China

China For Christ

AN EDITORIAL.

OUR HEARTS burn within us when we think of the hundreds of missionaries who have gone out to China. Back of every decision for China lies a decision for Christ. Christ for China and China for Christ: here is a spiritual axiom which has become the prayer and program of missionaries innumerable. The Christ of the China road is the Christ of a thousand hearts. The Christian Church of China has caught the imagination of millions. The witness of Christ has not been in vain in China. His compelling and transforming power has found abundant illustration.

China, old in civilization, is young in Christ. There Christianity is really in its infancy. The future is full of promise. Adherents by the millions may be won for Christ. Unprecedented opportunities for the building of a modern Christian civilization are abounding in China. We face a new era of missionary expansion. China for Christ! Here is our watchword, the theme of our study, the subject of our prayer, the object of our giving.

Study About China
Pray For China
Give To China

NEWS AND VIEWS

Rev. W. T. Scott has moved his office to 312 Medical Arts Bldg., Jacksonville, Fla.

Rev. Charles H. Davis spoke last Monday before the Eastern Virginia Ministers' Association on the subject: "That We May Have Better Interest in Missions."

Madame Chiang Kai- shek was recently commended by the Federal Council for her Madison Square Garden speech in which China's First Lady counselled against hatred for the enemy and the desire for revenge.

Rev. Richard L. Jackson is having the following Lenten services and speakers at Waverly: Rev. R. L. House, March 17; Rev. F. C. Lester, former pastor, March 21; Rev. J. J. Rives, Minister, Centenary Methodist Church, Richmond, March 24; the Minister—"Not Good if Detached," March 28; Rev. Murdock W. Butler, former pastor, March 31; the Minister—"The Sufficiency of Christ," April 4; Rev. Arnold Slater, April 7; the Minister—"Searching for Christ," April 11; Rev. N. C. Napier, Minister, Elm St. Baptist Church, Petersburg, April 14; the Minister—"After the Parade," April 18.

Rev. Ernest Brickhouse of Hartford Seminary writes: "Several days each week I devote to field work. Early Sunday morning I leave the Seminary to go in a bus for the children from defense areas and take them to the Center Congregational Church. There is an average of 30 children brought to the Sunday School. They are in the Sunday School from 9:45 to 12 noon. Then I return with them to their homes. During the week I spend two afternoons doing pastoral calling. Staff meetings are held each month. The Seminary will be closed the latter part of May. After that time I will be available for Summer service in the Southern Convention."

SUPERANNUATION

Previously acknowledged	$1,458.69
New Lebanon, Summerfield, N. C.	14.00
Carolina, Burlington, N. C.......	4.00
Berea, Elon College, N. C.......	6.00
Home Boards, New York, N. Y...	200.00
Total to March 8, 1943	$1,682.69

Board of Superannuation,
By: *Mattie Cox Parker.*

CHURCH PAYS OFF $15,000 DEBT IN PASTOR'S TENURE.

On Sunday, March 14, Cypress Chapel Christian Church, near Suffolk, Va., celebrated with its pastor, the Rev. Richie E. Brittle, the close of the fifteenth year of his ministry and the beginning of the sixteenth year.

Mr. Brittle took over the charge at Cypress Christian Church in the midst of the depression, when the church carried a debt of $15,000. During his ministry this debt has been paid off, and the church has installed a new furnace, adorned the church grounds with shrubbery and laid concrete walks around the church edifice. A total of 384 new members has been enrolled, and the various departments of the church have taken on new life. This is particularly true of the Young People's societies. New interest also is shown in the women's groups and in the church school.

The day was given over by the congregation and pastor to a service of thanksgiving. During Mr. Brittle's pastorate the church has raised more than $45,000.

HELPS R.A.F.

Charles H. Riggs, our representative on the staff of the University of Nanking, now in Chengtu, Free China, has a heavy schedule which includes trying to do satisfactory work with makeshift materials and a minimum amount of money. A specialist in mechanical and engineering work as well as agriculture, Mr. Riggs supervises a machine work shop and helps China industrial cooperatives by supervising the construction of their textile machinery. Added to this, his department now has to help R. A. F. cars and the Friends Ambulance Unit. "The former have their own ground force here, but need some help when special machinery is necessary, and the Friends Ambulance Unit have asked our machine shop to serve as their official repair center," writes Mr. Riggs.

It is not being out at heels that makes a man discontented, it is being out at heart. To be contented is to be good friends with yourself.

—*Bliss Carman.*

PROMOTE THE CHRISTIAN SUN IN YOUR CHURCH.

The Board of Publications is urging every pastor to promote The Christian Sun in the church. Some pastors will feel perfectly free to speak of it in their regular services, others will talk up its circulation in personal contacts, others will appoint committees or individuals to present it, and some will think of still other ways; but what is desired is that the number of persons reading our Church paper be greatly increased.

Those pastors who have not observed Christian Sun Day in the church are asked to do so at once. The goal is to have a minimum of two new subscriptions from every church in the Southern Convention. Every pastor will be happier when he sees that that is done. Many pastors will seek to go far beyond the two minimum. It is desired that this Fund of $963.70 be raised as quickly as possible in order that we may clear the deck for the Mission Period in our churches. Easter comes this year on April 25th, and the Mission Board needs time for the promotion of the Easter Offering. Every individual who believes greatly in our church paper is asked to send a check to Rev. Jesse H. Dollar, 2308 Roanoke Ave., Newport News, Va., to help climb out of the deficit. It is a very good place to help the general work of your church, and to give The Christian Sun, one of the noblest and oldest servants of our Convention its rightful place amongst us.

Reported last week	$155.00
First Church, Newport News, Va.	100.00
Mrs. Annie S. Calhoun..	10.00
Total to date	$265.00

John G. Truitt, *Treasurer,*
Board of Publications.

RADIO BROADCASTS.

During May and June on Thursdays and Fridays at 1:30 P. M. (Eastern War Time) Dr. Mark A. Dawber and Miss Edith E. Lowry, Executive Secretaries of the Home Missions Council of North America, will broadcast over the Blue Network on topics of interest to all who have Home Missions at heart. Miss Lowry will speak on Thursdays at 1:30 under the general subject "Women in a Changing World." Dr. Dawber will speak on Fridays at 1:30 using as his theme, "Frontiers of American Life."

Prejudice and passion go down in the presence of truth.

IMPRESSIONS OF "GENERAL TRAINER."

Elon College has been selected and approved by the United States Government as a training center for the Army Air Corps. Monday, March 8, at 9:30 A. M., Sgt. Holland appeared at the President's office, announced that he had been sent to Elon College to prepare for the arrival of the trainees, and that Sgt. Sinclair, Sgt. Quinlin, Lt. Kenton, and Lt. Vickery would arrive that afternoon, that the five of them constituted a part of the personnel who would be associated with the College in the training program to be instituted. This was the first definite information that the College had had of the Government's intention. All students have been moved out of North Dormitory. Old North is being cleaned, given a new dress, and a new wardrobe. She is all dressed up. East Dormitory, the only original building on Elon's campus, has been vacated and this week will be put in spick and span condition awaiting the arrival of Uncle Sam's men. The Religious Education Building has been requisitioned for exclusive use during the week days by the official personnel and all this has been done without specific authority from the Government. The college authorities are on needles and pins wondering what the results will be. It is in the process of spending between $20,000 and $30,000 with the hope that the Government will reimburse. President Smith seems fearless. He feels that the Government wants the officials of the College to have everything in readiness for the boys when they arrive and is confident that Uncle Sam will agree. The letter of INTENT as received Tuesday gives ample authority and allays all fears as to Government intentions and responsibilities.

The first contingent of trainees of 350 will arrive April 1. The entire east side of the campus will be used by the Army. Dormitories occupied by the trainees will be guarded day and night. The girls on the campus are asking many questions and expressing much concern. The officers have announced that there will be no contact whatsoever between the college students and the trainees. I have heard of such announcements before but your General wonders about the enforcement of such orders. Young people have a way of finding out where each other are and how dates may be made and kept. At any rate the college authorities are happy that the Army officials on the campus are men of good character, high ideals and the best of intentions. Indications are that there shall not only be cooperation on the part of college and Army officials but there shall be complete understanding and harmony in all undertakings.

CONFERENCE APPORTIONMENTS.

Our Sunday Schools are doing a magnificent job for the Church. On the Sabbath they gather—the children, young people, and adults—all who will come to the house of God for instruction and guidance. They are the recruiting stations for the Church. They not only serve the Church but they serve the institutions of the Church. From their membership young people go to their college. Elon College is looking to the Sunday Schools to inform them of its program and the opportunities offered. Our Sunday Schools also contribute to the financial support of their college. In this way little children make their investments in their college and they grow up in the consciousness of the fact that Elon is theirs, that it belongs to them. When they reach college age it is natural for them to think of the college about which they have heard and to which they have contributed. In our Church we need a solidarity of interest in all of our institutions. This end can be achieved only by instruction and guidance. Elon College is grateful for the young people of our Church, those who are enrolled in Elon College and those who shall have the opportunity of enrolling in the future. It is also grateful for the financial support of our Sunday Schools.

Previously reported	$1,727.06
Churches.	
N. C. and Va. Conference:	
Union (Va.)	10.00
Eastern N. C. Conference:	
Mt. Auburn	10.74
Virginia Valley Conference:	
Antioch	60.61
Sunday Schools.	
Eastern Va. Conference:	
Portsmouth, First	5.64
Holy Neck	30.00
Virginia Valley Conference:	
Mt. Olivet (R.)	2.00
New Hope	3.05
Grand Total	$1,849.10

WAR DAYS IN CHINA.

American Board missionaries recently arrived from China lifted the curtain on how America's entry into the war affected our mission work in that much troubled land.

Shadows of coming events fell upon Terchow in North China ten months before Pearl Harbor when friends in the London Mission, forty miles away, were compelled to leave, abandoning their furniture and equipment. "Will we be next?" was the inevitable question raised at Tehchow, where there were only four of our missionaries, all of them women—Miss Lucia Lyons, Miss Alice Reed, Dr. Alma Cooke and Miss Helen Dizney, R. N. "It was perfectly clear that the Japanese military were not pleased to have us or any Americans or Britons in the area which they controlled," states Miss Reed.

On the morning of fateful December 7, Japanese and Chinese soldiers entered the Tehchow compound. The missionaries were requested to gather in one room. "Have they come to tell us to leave?" was the question on everyone's lips. "It's war!" whispered Dr. Fritz Baumgarten, refugee physician.

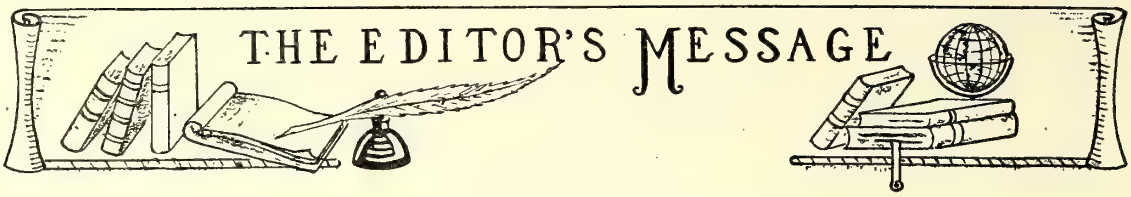
The Japanese ordered the Americans not to leave the mission compound. All property and personal possessions must be listed. Classes must be suspended in the school, which was later closed. The hospital was allowed to take care of patients already received, but could take no new ones. Later it was also closed. On January 16 Mr. Wang, principal of the

(Continued on page 10.)

SPECIAL NOTICE.

By order of the Board of Publications all material must be in the hands of the editor, 1536 E. Broad Street, Richmond, Va., on Friday morning before the week of publication in order to effect a saving each week of $5.00 on cost of publication. All writers, editors, and contributors please take notice.

JOHN G. TRUITT, Chairman,
Board of Publications.



THE EDITOR'S MESSAGE

CHRISTIAN SUN REPORTS.

The report of Chairman Truitt of the Board of Publications is most gratifying. The Mission Board has set a good and generous example. Grateful acknowledgment should be made of the fine services of Mr. Kernodle in providing a thousand extra copies of the special issue and of Mr. Lester's assistance in getting the necessary copies and information to pastors and church officials. Teamwork is an essential element in every significant achievement. We eagerly anticipate reports from the churches. There is still time to secure additional subscriptions. It is fervently hoped many individuals, Sunday Schools and churches will send modest contributions to Treasurer Dollar. Let us all cooperate enthusiastically with the Board of Publications in their heroic efforts to put this paper on a sound financial basis, on a "pay as you go" plan; thus eliminating all uncertainty, anxiety and necessity for borrowing.

SPECIAL NUMBERS.

An annual Christian Sun Issue may become a well established precedent. We believe there is great value in having special issues. Our readers have enjoyed during recent months an Elon College Issue, one celebrating the successful completion of the All-or-Nothing Campaign, and a Missions Issue. This week we are trying to center attention of our readers on China as a fertile land for the planting of the Christian Church. Subsequent issues may be devoted to missions in Japan and in Latin America. Next week we are planning to devote all available space to a consideration of a Just and Durable Peace. The following issue may be concerned with the place of our Church in the South. It is earnestly hoped that these issues may make some definite contribution to our corporate thought and action. Contributions on these central problems will be cheerfully received.

AND CHINA ALSO.

The fact that our missionary societies are studying this year about Latin America should not lead us to a moratorium on our study of China. There should be concentration in our program of missionary education, to be sure, but there should also be diversification and not isolation. Millions are closely studying the battlefronts of the world, but too few are studying home fronts of the world. No civilization is static today. In this day of national and international fluidity, the student of missions must have eyes that are flexible and comprehensive.

The announcement that the Rev. Earle H. Ballou has been interned by the Japanese should serve as a timely stimulus for us to review his book on China, "Dangerous Opportunity." Mr. Ballou was en route to the United States from his post in North China when the war caught him. He is now in Manila, Philippine Islands, as an interne.

The author provides the necessary historical background: Robert Morrison, the first Protestant missionary, who went out from England in 1807; the suspicion and opposition of foreigners leading to the Boxer Rebellion in 1900 involving the death of 135 missionaries, 53 missionary children, 1,900 Protestant and 30,000 Roman Catholic Chinese Christians. Chinese Christians and the missionaries back of them came in for hatred and persecution because they personified the forces of political economic, and cultural aggression. The subsequent difficulties in adapting Western ideals and industry, as well as Western religion to China are carefully described. The continuing difficulties of the Christian Mission in China are summarily dealt with.

The significant contributions of Christianity in China are related to education, agriculture, medicine, and the Bible. Note this paragraph. "It has been said so often as to be bromidic that the first medical missionary, Peter Parker, who arrived in Canton in 1835, 'opened China at the point of the lancet.' It has always been true that the ministry of compassion, exemplified by the Christian doctor, whether missionary or Chinese, has been of preeminent value in overcoming prejudice against people and ideas of strange and foreign origin. In many parts of China the church is known as the place where such and such a hospital is located. But the medical arm of the church has done more than win general favor and lengthen individual lives. It has made real and concrete the Christian emphasis upon the 'infinite worth of the individual.' It has borne striking testimony to the recoverable value of people who were considered lost to society. It has brought sympathy and mercy into many places where callousness was closely akin to cruelty. It has made far more sensitive the responses of countless non-Christians to the suffering around them that might be alleviated."

With reference to the effect of the war on China, the author has this among other things to say: "Largely because of the pressure of war, history is being telescoped and developments that might not have come about in the normal course of events in less than a generation have already been achieved."

It is most refreshing to our spirits to read the conclusion of this competent observer. "The church will live. Its friends in other lands may pray with no less earnestness than its members in China but its future ministry may be to a free people as part of a great free people's developing life. But the stresses and tensions of war have already revealed the presence and qualities that insure survival whatever rains descend or floods come or winds blow to beat upon it . . . The Church is more spiritually united at points of first importance than had been evident, and many of the points or difference are revealing themselves as of comparatively minor significance. It is more filled with the spirit of deep-rooted devotion than one might have guessed by casual observation. It has proved to be more obedient to the command of its Master, gave itself in service for others more than some of its past record might have led one to expect."

R. L. H.

The Training of Leadership for the Christian Movement in China

By Dr. George W. Sparling, *West China Union Theological College.*

It is an axiomatic statement that the Christian Movement must have Chinese leadership if it is to endure in China. The Movement was begun by Christian leaders from other lands and for many years it was entirely dependent upon them. Missionaries came as emissaries of the Christian church in the West to institute the Christian Movement in China which would ultimately become indigenous. During the past generation there were but few signs of Chinese leadership, especially in West China, but the need for it was early recognized by those who had begun the movement.

Again, it was recognized clearly if the Christian movement is to become really rooted in China, it must have relationship to all walks of life. Education is the basis of the culture of any land and the basis of Christian culture will be Christian Education. For some twenty years Christian work was carried on, in Szechwan, largely as a preaching exercise, but it was soon found necessary and possible for the movement to use other means and to enter other spheres. Some thirty years ago, it was decided that, besides preaching the Gospel, it was necessary to seek to Christianize education and medicine in China or, in other words, to educate young leaders who with a Christian viewpoint and a Christian experience would go out and impress these professions with Christian ideals and spirit. For this purpose our Union university was established and classes were admitted where young men and women were trained to become leaders in the church, in education and in medicine.

For a generation of university life, the ideal of Christian service has been held before students, expecting that those who would leave these halls of education to go out and organize and teach schools would do so because of an urge to enlighten and uplift the young people of their generation. Young men and women would prepare themselves to be physicians and surgeons with only one purpose, and that is to relieve the suffering of those who come to them as patients. And all through the training, emphasis has been laid upon efficient preparation. Efficiency is a Christian achievement and our institution has always insisted upon careful preparation for successful service. Today, hundreds of graduates have left the university, who during the years of their undergraduate work were studying in a Christian atmosphere of service and devotion and who today are seeking to reproduce this spirit in their own work. Because of their vision and devotion, the Christian movement is receiving new impetus and is rapidly becoming a Chinese Christian movement.

In many towns there are Christian hospitals where the motivating spirit is service and devotion and no one can estimate the effect that this may have in recommending the Christian message to the Chinese people and in making the practice of medicine a definitely Christian enterprise. And now many schools have been established by our Christian graduates where pupils are taught the Christian message of love and service.

We hear on all sides today that the Christian church is welcomed by the Chinese community and we believe that is so, largely because of the expression given to Christian truth in the words and lives of graduates of Christian schools, colleges and universities. As one Chinese thinker said "We recognize a difference between a graduate of your Christian institutions and a graduate of other schools. Your students have a spirit of service which has not possessed the majority of those who come from other colleges." They have caught a vision of their own land permeated by this spirit of service and from them it is being gradually passed on to the large masses of Chinese people.

Besides this, we have the work of preparing special leaders for the Christian church, those who will spend their lives in the work which will be carried on by the church and in dispensing the word of life in sacrament and service. For the preparation of these leaders a Theological College has been established which is associated with the university. Students of the college take their academic work in Arts subjects in the University. They mingle freely with the students of the university and are one with them in the religious and social life.

The special institution needed to lead the Christian movement and to give the inspiration necessary to make it a success and to realize its purpose is the Church, and to establish this church has been one of the chief aims of the Christian enterprise. In this work also, at the beginning, leadership rested with the representatives of the church who came from abroad but again it was deeply felt and known that if the enterprise was to become really Chinese, it would only be by the use and training of Chinese leadership.

The opportunities which will face the Christian church in China after the close of the present war cannot be estimated. Everywhere the call is for reconstruction and new life, a call which is entirely in harmony with the program of the church which exists to give new life and to create a new society. It is to be expected that from many sides the program and methods of the church will be severely criticized. Many will say that it is too dilatory and quicker methods are demanded than that which stresses moral progress as a means to economic improvement. But there are many enterprises which the church can sponsor such as the relieving of distress, education of the masses, cooperatives and public hygiene. These will be welcomed by the Chinese people but will be a success only as they are carried on by Chinese trained leaders.

China is a land of ancient culture with its own social customs and organization and the church must adapt itself and its methods to this environment. When the church begins its work in a community it us usually regarded with some suspicion especially if its advocates come from other lands. The most effective way to offset this attitude and to drive out these doubts is to send into the community well trained young people, men and women who because of their intelligence are able to present the message of the church in a way which will not conflict with the social and cultural ideas of the community. For this purpose, in the training of this Chinese leadership emphasis must be laid on the study of Chinese culture, Chinese history and Chinese religions, for the Christian message comes to a land, not to destroy its original culture, but to fulfill.

Therefore the success of the Christian movement in China depends upon the Chinese leadership provided by our Christian institutions. But with a capable and well trained group of leaders this movement will rapidly become a Chinese one and this is the road to success. Already the initiative in church enterprises has passed into Chinese hands and the future is assured.

CONTRIBUTIONS

SUFFOLK LETTER.

"Break up your fallow ground, and sow not among thorns." (Jer. 4:3). Thus spoke the Lord to the men of Judah and Jerusalem. Fallow ground is untilled or uncultivated land. This command came to our attention during the past week while making calls in our pastoral work. Many of the farmers are "breaking up the ground," preparing for spring planting and the yearly harvest. One who was reared on the farm can not forget the thrill of following the plow. One cool March day when I was between ten and eleven years old, my father gave me an opportunity which will never be forgotten during normal mental activity. He said: "I am going to let you plow today." He showed me how to begin and gave me instructions in the care and use of the horse and plow. When he was satisfied that I could get along without his presence, he left me to meet my own problems. Imagine my pride when the bell rang for dinner. I unhitched the horse, after the manner of my father, led the horse to a nearby rail fence, climbed on the fence and from that elevated position managed to seat myself on the horse for a ride to the house. That ride meant more to me than a cross-the-country trip in a V8 Ford in 1943. And what a dinner I ate after that morning behind the plow.

Plowing is about the easiest work I have ever done. My father taught me to plow well. He required straight rows and careful plowing. He exacted as much care in breaking up land as in plowing corn and peanuts. I was taught to take care of the horse, the plow, the harness and the crops. I am a better preacher because of the discipline and the training of careful plowing. Memories of those days are revived when I see men on the farm breaking up in the spring. Out in the open country, far from the noise of the machines in a crowded city, the boy who follows a plow behind a good mule or horse, or who rides on a modern tractor, turning up the soil for seedtime and harvest—that boy has an experience, an opportunity of value for the future.

There, in the field, he may see the first blue-bird, or robin, looking for a feast on earthworms disturbed by the turning of the soil. He has fresh air for his lungs and freedom of the air for his cheerful songs. There a boy can sing, and whistle and yodel and make all the noise he wishes without disturbing some sleeping neighbor. Walking behind the plow, watching the constant turning of the soil a boy has in hand the making of a crop and the forming of good habits. That is creative toil. Too many people are looking for a *recreation* instead of a *creation.*

Plowing cultivates patience and persistence. It takes time to plow a field. This task requires attention and energy. The boy who sticks to that job faithfully, can form habits which will help him if called into some other field of labor. I am glad I have been a plow-boy on the farm. I am glad I began to plow, in season, before I was eleven years old. Some of the opponents of child-labor will be horrified by that statement. I am not advocating child-labor for all boys. Light plowing would solve some of the problems of young boys and their parents in this generation. The age needs some of the plowing principles in the pulpit and in the church. There is much fallow ground in society which should be broken up. A good plowman should know what that means. It means work for the man who plows. And something happens to the ground under the skill of his hands. The plowman is the key man of this age. To him the nations must look for food and clothing. Thank God for the men who are willing to plow.

I. W. Johnson.

COLLEGE'S POSITION PRECARIOUS.

The friends of Elon College have done a magnanimous thing in paying its debts. The College is now free of all financial incumbrances. There is a danger of feeling that our duty by the College is discharged fully, that we are free to turn our attention and assistance to other causes, that the College should never have gotten in debt in the first place and now that it is out of debt that it should be able to "paddle its own canoe." Such an attitude would endanger the very existence of the institution. We should remind ourselves that the College did not found itself, has not at any time been able to support itself, and that unless tuition and fees are increased beyond reason, it will not be able to support itself in the future. State schools look to taxpayers for immense sums for budget demands. Church institutions rely upon voluntary contributions for their financial needs.

Elon's principal source of support has always been the Church and her students. The Church has always been considerate and generous, but the major part of Elon's budget has been provided by tuition and fees. Since 1935 money so derived plus conference apportionments has been sufficient to meet her current demands. The dwindling student body with prospects of a smaller enrollment for summer and fall accentuates the College's financial difficulties. Indications at present are that there will not be more than fifty boys on our campus at the close of the present quarter. We shall be fortunate to have as many for the opening in September. Prospects for girls are very good at present. No one can say with any degree of certainty what Elon's student body will be for the duration.

These facts are cited that we may face the precarious position of Elon College. The College is out of debt but to permit it to slip back into debt would constitute a calamity. The constituency would say, "We paid that debt once. Now it has gone right back in and what is the use to continue to contribute?" It is much easier to keep it out than to pay it out a second time. With existing conditions it will take sane and careful leadership during the immediate years ahead more than at any time in the College's history.

Congratulations and good wishes mean much but it takes more to mean security and progress. The only way to make the College financially secure is to undergird it with sufficient endowment. Elon's endowment may be increased; first, by direct contributions to the Alumni Endowment Fund or to the endowment fund authorized by the Board of Trustees at its mid year session; and second, by bequests. Every friend of Elon College should remember the College in his will. Because your estate will not permit a large bequest is no reason why you should not remember the College in your will. Any amount bequeathed will keep your name alive as long as the College lives and give to you the satisfaction of serving your church through a program of training through the coming years. A dollar contributed to the permanent funds of Elon College will insure your participation in training young people for the higher and better things of life for all time.

L. E. Smith.

FOR THE CHILDREN

Boys and Girls:

I suppose that many of you are in Pastor's classes now preparing yourself for that great day when you become a member of the church. Some of you will become a part of the church on Palm Sunday and some of you on Easter Sunday. There are many important things to learn about our beliefs, our organization and about the church itself.

One of the most important activities of all our churches is missions. All of us have mission studies and give of our money. There are mission fields of work in our own country as well as in countries unlike our own. Neither one should ever be neglected. This year we have been studying about Latin America. The boys and girls that I teach in Church School made books about South America to keep at home and help remind them about our southern neighbors and what they were really like. We also said prayers in our our worship service for Dr. Frank Laubach who is visiting the South American people now and teaching them to read. Some of our parents and ministers saw him at the last Southern Convention meeting. He is a very great man. And he has learned how to teach grown people to read in a very short time. When grown ups know how to read, they can teach boys and girls how too. We want his work to be full and complete in South America. Would you like to say a prayer for his work too?

China is another country to which many of our missionaries have gone. You might look up the word missionary in the dictionary. Did you know it had a meaning like that? One of the missionaries in China wrote about a very brave little boy. He didn't tell his name; so we must call him Boy, but his story is more important than his name. This boy had been hurt in the leg probably because of the war and he was in bed a long time with a sore, swollen leg. Finally someone told his father about the American mission hospital and he took Boy to it. The doctor had to operate on his leg many times, but Boy never complained. The doctor thought he was the funniest boy he had ever known. He was always happy and cheerful and never groaned or cried. One of the nurses told Boy that the kind doctor had decided that he should learn to read and write. Even before he could get up a high school student began to help him. Then came the day when he could get around his room with crutches. He sat at a little table and practiced long and patiently making the Chinese characters or letters with his brush. After he had finished Book I, he had to work on Book II. He had been so brave and so splendid in his work that the doctor gave him a present. It was a book all for himself. A very wonderful book. It was the New Testament. Long after Boy had gone back to his home he wrote the American mission hospital thanking them all for their kindness to him and telling them he was still anxious to learn many other things.

In the United States nearly all of us learn to read and write when we are six or seven years old. It is hard to believe that other people do not know how. We can be happy and proud that we have had a part in hospital treatment and the teaching of Boy. We are glad that people in South America will learn new things too.

While these people are learning just the beginnings of being able to understand let us try to learn more completely about them. We are not afraid of the things and people we know. Let us know them and then we may become better neighbors in our world.

Sorry there is no crossword puzzle. Mrs. Todd does very nice ones. They are full of interesting words. Soon she will be well and writing for you again.

Keep doing things,
June Joy House.

Tools for Toilers

I MARRIED A MINISTER.

The congregation and friends of a Protestant church have no more fascinating interest than that of the minister's wife. Whether she be old, newly arrived, a bride, or suddenly endowed with riches, she is constantly in the center and attention of church and community people. Her looks, ability, children, house, and husband are under constant scrutiny and discussion.

Golda Elam Bader the wife of Dr. Jesse M. Bader, executive secretary of the Dept. of Evangelism, Federal Council of Churches of Christ in America, edited the timely and helpful "I Married a Minister," published by Abingdon Cokesbury. The life of the minister's wife is important in her own family and in the church circle which she serves. Entirely too little has been said and done for the improvement of the parsonage wife. The chapters in this book, written by different ministers wives, are encouraging and inspiring. Each of them is distinguished in her own right and thereby enhances the ministry of her husband. Jean Beaven Abernathy, Ruth Stafford Peale, Lillian Diebold Polling, and Madeline Sweeny Miller are among the many contributing chapters to "I Married a Minister."

Every minister and his wife will want to read the advice and admonition of these successful and outstanding minister's wives. Every church member will want to read the book for a private insight into the "tricks of the trade." Parsonage families will undoubtedly enjoy reading it together for it is essentially a book on happy etiquette for the whole parsonage group.

Charming and sobering sections have been written on "Her Opportunities," "Her Appearance," "Her Avocation," "Her Hobbies," "Her Spiritual Life," and "Her Wider Outlook." There are sound and tested recipes for conduct. Many parsons pick their wives in a whirlwind romance and the bride finds herself in the midst of the most difficult of careers without much training or help. Lilie Benbow Scherer writes about a friend offering rather consoling good wishes on her engagement to a minister, "Well, my dear," she said, "when I first heard you were to marry a clergyman it seemed incredible to me, but since then I realize someone must marry them!"

The trials and difficulties of the ministers wife are truly legion. One writer in "I Married a Minister" states that any minister's wife who is unhappy is because she made that choice herself. Most of them are much too busy and make too many contacts to stay sad or unhappy very long.

Whether you be minister, parsonage wife or church member read "I Married a Minister." It will give you a few hours of delightful reading and the next time you see Mrs. Parsonage Wife you may look at her through different eyes. In spite of her many speeches, choir singing, phone answering, and budget balancing, she is really human.

J. J. H.

Missions

The World for Christ

DR. GOODSELL SUGGESTS.

Just ponder and read between the lines of this letter written recently by Miss Lucia Lyons of Tehchow, North China, one of our experienced missionaries who was repatriated on the *S. S. Gripsholm* in August, last. Can you enter into her feelings as she writes? Will you join in prayer with her and with many others for the Christian people and their leaders in North China?

"It has taken me a long time to answer your letter. I have taken it out and looked at it from time to time but the answers to your questions were so hard to put upon paper. My feelings about China and the Chinese, as I left them—it is like asking what are my feelings towards my home and family on leaving them for a long exile with no means of communication. My feelings do not come in words, but in a great lump in the throat and constriction of the heart. But setting feelings aside, my belief about China is that there is no limit to the endurance of its people. The wheels of progress, except in a few mechanical ways, are being set back by scores of years in occupied China, but still it will be China as long as there are living Chinese.

"The Christian Church in North China is going to have a hard time keeping itself free from political control, and perhaps outwardly it cannot succeed in doing so. But it will continue to be free in spirit, and the union of denominations is going to be more than a paper union; it will be a fellowship of those who are suffering and bearing burdens. It will be a sifting time, and many fair-weather Christians will drop away; but what remains will be tested in faith and courage, both pastors and people willing to make the sacrifices necessary to keep alive a church which really means to them the body of Christ. As to Christian Missions, their future depends entirely on the outcome of the war. If the Japanese leave North China then Christian Missions will still have a large place to take in the reconstruction of that region.

"Appealing incidents were many in those months in Tehchow, and it is hard to pick out one which stands out above all others. Perhaps it was the moment when a little old lady from the country pulled from her pocket a roll of bills (amounting to $30 in Chinese money) and said that she was sure we would need money in starting on the long and hazardous journey to America, and so she had sold an acre of land in order to have some cash to bring to us. Only the combined efforts of Alice Reed and myself at last persuaded her to keep that money for the education of her own little son.

"The October *Missionary Herald* has the picture of the leaders who are now chiefly responsible for holding together our churches in North China, with the request that came with it, 'Pray for us.' My message to the American churches is this: That request is not a cant phrase or a pious wish, but a cry for help from those who desperately need it. They believe that we have in our grasp the only thing that can help them now—the power of prayer, and they are begging us to use it. Are we, through lack of faith or lack of devotion, going to fail them now, or are we going to stand behind them in the hour of their greatest need?"

THE WORK GOES ON.

Received December 31, 1942.
Yangkow, Fukien, China
October 20, 1942.

Dear Friends:

How and what does one write when one writes only one page and at such long intervals? First, I will answer the question which is probably in all your minds. Are we carrying on as usual? Yes, as nearly usual as one can under local conditions—overcrowded quarters, food scarce and difficult to find with prices soaring, malaria on the increase with quinine supply running low and with the ever increasing expense of securing teachers and running of the school while always in the background is the present war condition locally and world-wide.

But after a year here with the Union Kindergarten Training School I am ready to stand up and cheer for the fine grade of morale of the student body as well as the teaching staff led by our indomitable principal, Isabel Hwang. I cannot speak too highly of Miss Hwang's spirit of self-sacrifice for the sake of the school. Besides teaching all the professional subjects of the training course as she is at present the only trained kindergartener on the teaching staff, she supervises the two practice schools, directs the girls in their various household duties of which I shall speak later as well as carrying on the many administrative duties as principal. This is her tenth year as principal and of late years without even her summer vacation free. One of our problems is how to give her the much needed rest she deserves and is now necessary for her health.

This year we have been able to spread out a bit as we have moved the practice kindergarten into the building of a primary school which did not open this fall. So we have not only the kindergarten in this building but have also opened three grades under pressure of the parents of the children who would be without a church primary school if we did not open these grades. As we needed the primary grades for practice school we have done so. This has relieved the crowded condition of needed class room space as the students are now using the old practice school room for the extra class room needed. As I, also, live in this same building I see and hear a good deal of these kindergarteners and primary school youngsters.

To tell the dark side of our days first. Malaria has been and continues to be severe. Some member of the staff or student body is continually down with it; our supply of quinine is getting low which is frightening when you know what it is to be without quinine to relieve this strength-sapping malaria. Food prices continue to soar higher and higher with the supply constantly growing less and fat, meat, eggs and vegetables increasingly hard to find and buy. We are crowded into much too small a location which is low and damp.

But in spite of the foregoing the work goes forward and on a high grade of efficiency. Last spring when the government held a teaching institute here at Yangkow our school received many compliments and took first place in teaching methods. The government supervisor even came to

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Generalissimo Chiang Says Treaties Mark New Epoch

The following important excerpts from a speech by Generalissimo Chiang Kai-shek, delivered on January 11 on the occasion of the signing of the Chinese-American and Chinese-British treaties abolishing extraterritoriality, are reprinted by courtesy of the Chinese News Service:

Today marks a new epoch in China's history and today Britain and America have lighted a new light to guide man's progress on the road to equality and freedom for all peoples.

By their actions our Allies have declared their basic war aim—to sustain the rule of human decency and human rights—and have proved their high ideals and lofty purposes. From the United States we have received an especially gratifying, complete and unreserved agreement to the hopes and aspirations expressed by our Government. From the action of our Allies, everyone of the United Nations must draw new courage for the fight. The aggressor nations may observe and doubt.

This is no time for arrogant conceit or soft satisfaction with the little that has been accomplished already. If we fail to make China independent, free and strong, if the nation we build is impotent to do its share for the general welfare of mankind, then what we have gained will soon be lost. When the war ends our task will not be done. We must continue as we have begun or we shall sink back into dependency and our children and our children's children will live out their lives in bondage.

We can see already the first signs of coming victory in this world war against aggression. The time of the enemy's defeat is near at hand. There are some who assume that China's destiny will be easily decided at the conference table after victory has come. There are others who believe that the outcome is certain and that China may easily participate in the fruits of future victory without present struggle. These men are wrong. The time to decide the destiny of our nation is now. The choice is plain before us. Are we to be masters in our own house or are we hereafter, as in the past, to obey the voice of others? At such a time there is no room for procrastination or lethargy or doubt. From this moment we must work still harder and bear without complaint still greater privations than we have done in the past five and a half years of war. There is no other way to succeed in the great task which fate has laid upon us.

Fellow countrymen, this is the period of our golden opportunity. It is our good frtune to see in this day the final casting off of the bonds of the past and to begin on this day a new and more hopeful stage on the long road to independence and freedom. As I urge you on this day to intensify your struggle, I urge you also to remember the best traditions of your nation in dealing with other nations friendly to China. Their citizens will now enjoy the protection of our laws. Towards them we must be friendly and courteous. Formerly what passed as friendliness and courtesy on our part was nothing but capitulation and humiliation. Now that the unequal treaties have been abrogated we are on equal footing with Great Britain and the United States. An independent China has become a real friend of these two nations. In our relations with other people we Chinese have always been guided by the principles of propriety and righteousness. Therefore, in our future relations with friendly nations we should be more courteous and friendly than ever before. Look to the lessons of the past. Keep before you always the beacons of Li, Yi, Lien and Tze—propriety, righteousness, integrity and humility. March forward with a common purpose until we can join our allies in building a better world as we have joined with one another to build a better nation.

END OF EXTRALITY DELIGHTS CHINESE.

Chinese authorities recently set aside three days to celebrate the signing of the new treaties with the United States and Great Britain which abolished the extra-territorial rights.

There were mass meetings and gala events of all kinds throughout the nation during the February 5-7 obsarvance to mark the end of the century-old arrangement by which Britons and Americans in China were not subject to Chinese laws and enjoyed special privileges of many kinds. It coincided with the Chinese New Year.

Extra-territoriality, which long irked patriotic Chinese, had its beginnings in the Treaty of Nanking, at the end of the Opium War with Great Britain in 1842.

Other nations were not slow to seek similar treaties.

The Sino-American Treaty of 1844 became a model for treaties with other Western powers, and at the end of the first World War, China had such treaties with fifteen nations.

Germany, Autria and Hungary were deprived of extra-territorial rights when China entered the war in 1917, and Russia gave up her rights after the Soviet Revolution.

Under the old treaties, foreigners in China were not under the jurisdiction, civil or criminal, of the Chinese government.

Foreign business houses were not subject to Chinese taxation; foreign premises were not subject to search or seizure by the Chinese police; foreign criminals could not be arrested or imprisoned by Chinese authorities.

The system led to grave abuses. China sought to abrogate the treaties at Versailles, at the Washington Conference in 1922, and again in 1929. Negotiations were under way with several foreign governments when hostilities began between China and Japan in 1931.

In recent years, both Britain and America have indicated their willingness to abrogate the treaties but took no action until October 10, anniversary of the founding of the Chinese Republic, when it was announced by the State Department at Washington that both the United States and Britain were preparing for formal relinquishment of their special privileges in China.

Concrete action was taken January 11, when Secretary of State Cordell Hull and the Chinese Ambassador, Dr. Wei Tao-ming, signed a new treaty in Washington. The British Ambassador to China, Sir Horace James Seymour, and Dr. T. V. Soong, Chinese Foreign Minister, signed a similar treaty between Britain and China in Chungking.

The American treaty, which takes effect when it has been ratified by the U. S. Senate and the Chinese Government, ends American extra-territorial jurisdiction within China, special rights in "Treaty Ports," in the diplomatic quarter at Peiping and in international settlements in Shanghai and Amoy.

The United States also gives up its rights under the Boxer protocol signed after the Boxer Rebellion in 1901, including the right to station troops in China and special rights granted to American naval vessels in Chinese waters. Americans in China will henceforth be subject to

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Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

PILGRIM FELLOWSHIP YOUNG PEOPLE.

The program for the Spring Rally of the Eastern Virginia Pilgrim Fellowship, to be held March 27 at the Suffolk Christian Church is as follows:

Registration 2:15 (Registration fee —10c per person).

Call to Order 2:30, Mrs. Emily Harrell Lynch, president.

Worship Service led by the young people of the Holland Christian Church.

Business Session.

Address—"Bases of a Just and Durable Peace," by Rev. Richard L. Jackson.

Discussion Groups.

"Peace in Terms of Religion," led by Miss Ruthanna Foard and Rev. H. G. Councill.

"Peace in Terms of Social Life," led by Miss Dorothy Edwards and Rev. R. L. House.

"Peace in Terms of Economics," led by Miss Virginia Weber and Rev. Arnold Slater.

Reports from discussion groups.

Adjournment.

Supper will be brought by each person and we will eat in the Fellowship Hall of the church. The ladies of the church will serve something to drink. During the fellowship hour the program will be led by Miss Virginia Weber of Newport News.

Evening Session 7:00 P. M.

Call to Order.

Song—Young Peoples' Choir of the Suffolk Christian Church, led by Miss Ruthanna Foard.

Speeches by Young People.

"Recruits Needed for Missions," by Baxter Twiddy.

"Peace Built on Christian Faith," by Marjorie Moore.

"Teamwork in Religion," by Marie Cobb.

A candlelight communion service will be administered by the pastor counsellors, Rev. Herbert G. Councill and Rev. Richard L. Jackson.

Even with the scarcity of gasoline and people working in war work, it is still important that we continue our church activities. Let us remember the motto of the American people "In God We Trust."

All young people from our churches are eligible to attend. Let us have a delegation from every church in the conference.

Sincerely,
EMILY HARRELL LYNCH.

WAVERLY YOUNG PEOPLE PRESENT PLAY.

The Waverly Young Peoples' Society recently presented a play for the regular evening service on the subject of Missions. The title of the play was "Outpost," the story of a medical missionary serving in India. The members of the cast were as follows: Joe Frazier, Virginia England, Billy Herman, Rosalie Wilcox, Harold Copeland, Emily Herbert and Billy Cassada. The production was directed by Mrs. R. L. Jackson with Billy O'Geary as stage manager, Totsy England, promoter, Mrs. F. S. Wagoner and Bunny Maifeld in charge of costuming. The offering was used for Missions.

WAR DAYS IN CHINA.

(Continued from page 3.)

Boys' School in Tehchow, was officially notified that it could not reopen. Later he was compelled to accept the principalship of a government middle school.

No one knew whether the time of their departure from Tehchow was a matter of hours, days, weeks, or even years. For some weeks they were restricted to a single building but were later allowed the freedom of the compound and an area of four miles from it. This enabled them to do house work, read, study and take walks. They were forbidden to carry on work with the Chinese. While staunch friends came to see them, it was evident that the friendship of either Americans or British was a liability to the Chinese. Japanese officials made repeated visits to ask the same questions over and over again.

The group in Tehchow settled down to organize their manner of life. It was decided to eat up the food supplies on hand and to buy additional provisions sparingly. Millet was the backbone of two meals a day with Chinese dates or dried persimmons added for breakfast and vegetables and some soy bean preparations to fill out at lunch. For the evening meal they ate American food, carefully limiting their consumption of meat and sugar. The hospital herd supplied goats' milk but there was no butter or margarine after Christmas. Lighting was with kerosene or candles, and both commodities were distinctly scarce. Often they retired by the light of the moon.

With some exceptions, what happened at Tehchow is typical of the other stations, except for Fenchow. There three out of the six Americans were repeatedly questioned in an effort to secure untrue confessions from them while one of the women was repeatedly slapped in the face. Of our Chinese workers, 41 were imprisoned on the charge of being Communists and were tortured to secure confessions. One was killed and nine others died as a result of hardship and disease. Those who lost their lives were: the secretary of the Mission for more than twenty years; the manager of the Fenchow church for ten years who had also been pastor for the last four; the principal and teacher from the Ming I primary school; a teacher in the Bible school; a teacher and preacher for twenty years; the treasurer of the Fenchow hospital for twenty years; the woman dean of the Bible school.

The treatment of Americans and Chinese varied with the personalities of the officers in charge. The pleasant story comes from Taiku where Miss Isabel Hemingway accompanied the Japanese officials who were listing the property. One of the officers kept repeating, "This is a matter between our governments; we have no personal feelings on the subject." At Paotingfu, Elmer H. Galt reports that the missionaries received "restrictive but courteous treatment" and had greater freedom than they had expected.

The rules for the disposal of personal effects were not uniform. At Tehchow nothing could be giver or sold to the Chinese or stored for a possible return. Beloved books were hidden in attics and some pictures taken from their frames. For the most part the Tehchow missionaries departed leaving pictures on the walls, curtains at the windows, rugs on the floors. The Japanese stated, "We have orders that you are never coming back."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE APPEARANCES AFTER THE RESURRECTION.

Lesson XIII—March 28, 1943.

Golden Text: *"I am alive for evermore."*—Revelation 1:18.

Lesson: John 20:19-21:25.

Devotional Reading: Psalm 16.

Turning Sadness Into Gladness.

"Then were the disciples glad, when they saw the Lord." It was too good to be true. It took their breath. Indeed at first they did not believe it. But it was true. Indeed the Christian Church is founded upon the fact that the disciples became convinced that their Lord whom they had seen crucified and laid dead in a tomb, was alive again, and alive again for evermore. If Christ be not risen from the dead! Our faith would be vain, preaching would be vain, life would be vain, God's word would be vain, there would never have been a Christian Church. One of the most amazing and stubborn facts in Christian history was the transformation of the sadness of the disciples into the gladness reflected in the gospels.

The darkest and blackest day that ever haunted the souls of men was the day of the Cross. The happiest and brightest day in history was the first Easter day. "The disciples therefore were glad, when they saw the Lord"—when they knew He was alive again, when they knew they had seen Him, when they knew He had kept His word, when they knew that they could have fellowship with Him again. The resurrection of Jesus Christ from the dead has turned the sadness of millions into gladness. They know that when they fall asleep in Him they shall awaken in His likeness. They know that their loved ones who fall asleep in Him shall find a place in the Father's house of many mansions where there will be a happy reunion again. They cry out with the inspired and radiant apostle. "Death where is thy sting. O Grave where is thy victory!" "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." "Now is Christ risen from the dead, and is alive forever more." And because He lives, we too shall live.

Missing a Great Experience.

"But Thomas, one of the twelve called Didymus, was not with them when Jesus came." He might have had a perfectly good reason why he was not with the ten when Jesus came. But good or poor reason, he missed a great experience, and all that week he was so much the poorer for it. He missed the assurance that his Lord whom he loved so much really was alive again. He missed the hour of fellowship with his risen Lord. He missed the inspiration of Jesus' words. He missed the sense of mission and the commission which Jesus gave the other disciples. He missed receiving the Spirit which Jesus breathed upon those who were present. He missed the peace which Jesus gave in His benediction, and the sheer joy that the ten found in fellowship with their living Lord.

And many a modern man and woman, and young person, misses some of life's greatest and richest and most satisfying experiences, because for one reason or another—and sometimes because of one poor excuse or another—they are not in the place where Jesus so often manifests himself, and ministers His blessing. Corporate worship gives a sense of reality to things unseen, it quickens our spiritual sensitiveness and makes us more responsive to spiritual values, it gives a sense of durability, and also a sense of direction to life, it brings deep spiritual satisfactions, it deepens conviction, begets peace, and creates joy. One never knows what he may miss when he stays away from worship. Life sometimes is entirely different because one has worshipped, because one has seen His risen Lord.

Living By the Senses Alone.

"Except I shall see in his hands the print of the nails, and put my finger into his side, I will not believe." Thomas loved his Lord. Thomas believed in his Lord in the days of His flesh. Thomas was loyal to his Lord. And Thomas should have known better. But alas, Thomas was typical of that large number of men, then and now, who live by the senses, who do not believe in anything which cannot be proved by the senses. They will not believe what they cannot see. They will not accept what cannot be proved by the senses. And yet all the while, they are living by faith in the unseen in many areas of their lives. They do not realize that we do not live by sight, but by faith, even in the physical world. How much more should we live by faith in the world of the spirit. There are to be sure many physical evidences of the presence and power of God in the world and in human life. But in the final analysis, faith in God and belief in the unseen world is an adventure of the human spirit, a venture of faith itself. Science does not have the last word in regard to the things of the spirit. Reason has its place in religion, but religion is ultimately a matter of revelation. And when a man, in the face of all the mystery of the universe, by faith starts to order his life as if there were a God like Jesus Christ, he sooner or later—and usually sooner—finds that there is Reality, that God is, and that He is a Rewarder of those who diligently seek Him.

Meeting the Doubts of Honest Doubters.

"Reach hither thy finger, and see my hands; and reach hither thy hand and put into my side." Jesus never mocked the faith of honest doubt. He rebuked men for their lack of faith, but even as he did it, he answered their doubts. He was always willing to be put to the test. His policy was "If any man will do, he shall know." "He that doeth the truth cometh to the light." There is no record as to whether Thomas did put forth his finger or his hand. But there is the record of his confession of faith "My Lord and my God."

Whom Not Having Seen We Love, and We Believe in Him.

"Blessed are they that have not seen, and yet have believed." It was given to only a comparatively few to see Jesus in the flesh. But there have been countless millions, who although they have never seen Him, they believe in Him, they trust Him, they love Him. Blessed is the man who maketh the Lord his trust.

That We Might Believe.

"These things are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." There were many other things which John might have written to offer additional proof that Jesus was the Christ, the Son of God—so many things that he said that it seemed as if the world would not hold all the books if they had been written. But there was no need of that. He felt sure that if a man would read with open mind and responsive heart and obedient will what he had written in His gospel, he would see that Christ was the Son of God, and through simple faith in Him he would find a new quality of life, life more abundant, life eternal.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Certain Victory.

Psalm 92.

"Thou, Lord, hath made me glad through thy work: I will triumph in the work of thy hands.

"When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever:

"For, lo, thine enemies . . . shall perish.

"The righteous shall flourish like the Palm tree.

"Those that be planted in the house of the Lord shall flourish in the courts of our God."

Prayer—O Lord, Thou art clothed with majesty and strength and the world shall be established by Thee. Holiness unto Thee becometh us, O Lord. Establish Thy testimonies in us that we may not fail. *Amen.*

TUESDAY.

Life Is to Be Used.

"Thou hast been faithful over a few things."—Matt. 25. 21. Read 14-30.

This Scripture teaches that there is no humble vocation. All vocations are of equal importance. Shoe-cobbling is as important as shoe manufacturing. Well doing, or quality of service is that which is most important.

These bodies and faculties of ours are most worthwhile when employed and worn out in work for God.

Prayer—O Lord, help us to make all that we have and are count for the most in Thy service. In Jesus' name we ask it. *Amen.*

WEDNESDAY.

Restoring Sight to the Blind.

"The recovery of sight to the blind."—Luke 4:18.

The name of Chaplain J. E. Earnest, U. S. Navy, is known to some who may read this. He was from Norfolk. He passed into his reward over a year ago.

For three or more years prior to his death he was totally blind. In less than three months after he became blind he invented a writing board for the blind. He used this board till his last day. It was arranged so he could write legibly and in regular and straight lines. When he could not sleep at night he would get up, get his board and write some one a letter.

This writing board is one way of "restoring the sight of the blind."

Prayer—Our Father, we thank Thee that whether we see with these eyes or not, we can think Thy thoughts and do Thy work. *Amen.*

THURSDAY.

Dynamic Personality.

"I live . . . Christ liveth in me."—Gal. 19:20.

Everywhere we have been in the brief space of our life, we have known men and women of good will and tireless energy serving the cause of Christ and humanity.

We are daft on organizations; but history furnishes us with the indisputable fact that a noble, purposeful, selfless life is greater than any organization. In fact any organization must have such a personality in it as the dynamic and effective spirit of it.

Prayer—O God, help us to live up to the limit for Thee. This we ask for Jesus sake. *Amen.*

FRIDAY.

That Wondrous Bond.

"The things that thou hast heard of Me . . . the same commit thou to faithful men."—II Tim. 2:2.

There is a great deal said today about the youth movement in the church. There is one thing we would like to say to this youth movement, and that is that their primary and supreme message to the world is that young people should seek early the companionship of other young people who seek ends worth while in life. Cultivate companionship that will carry on through the years. Only this sort of wisdom will redeem the age. The youth movement offers the best opportunity for this sort of life.

Prayer—Our Father, awaken us to an awareness of life's greatest possibilities, to the things that live forever. *Amen.*

SATURDAY.

Branded Men.

"The way of the transgressor is hard."—Prov. 13:15.

We were visiting San Quenten, California Penitentiary some time ago. It is just about the last word in penalogy. Everything possible is being done to brighten and cheer these souls. They have musical organizations and broadcast to the world every Saturday night a very delightful program. Many of them are healthier and more comfortable than they ever knew on the outside.

But they are prisoners. Their strained, unhappy look tells the story. They are branded men and they know it. Every face seems to speak, "The way of the transgressor is hard."

Prayer—Our Father we thank Thee that our heritage has led us in waths of righteousness and peace. Strengthen us, as Thy servants, to lead the lives of youth in the way of Thy great life. *Amen.*

A SUNDAY MORNING PRAYER.

(Taken from Fifth Psalm.)

Our heavenly Father we pray Thee to give ear to our words as we humbly bow before Thee this holy day.

(Continued on page 13.)

THE WORK GOES ON.

(Continued from page 8.)

our practice school to observe. Our graduates are all snatched up before graduation as there are many more calls than we have graduates.

Besides their school work the student body do all the cleaning of their dormitories and classrooms, cook all the vegetables for the table and this year have vegetable gardens hoping to increase the amount of vegetables in their diet. Several weeks ago, the cook succumbed to the malaria and the girls took over all the cooking, taking turns at getting up at three in the morning to start the breakfast fires! They took it all in their stride without a whimper. And in between they seem someway to find time to plan a Saturday evening of fun for themselves.

So we carry on here as nearly normally as we can for the sake of the student body of China and for the children in our kindergarten. Our thoughts are often with you in America, wondering how all is with you. It is a large red-letter day when a letter comes from America these days.

Sincerely yours,
LYDA HOUSTON.

CHINESE DELIGHTED.

(Continued from page 9.)

Chinese laws, and Chinese in America are subject to American laws.

According to the treaty, the two governments will negotiate "a comprehensive modern treaty of friendship, commerce, navigation and consular rights," and Americans in China not covered by treaty provisions are to be subject to "generally accepted principles of international law."

Great Britain, which signed the original Nanking Treaty of 1842 aboard a British gunboat in the Yangtze River, surrendered the privileges granted in that treaty.

The British Foreign Office made it clear that the British treaty does not apply to Hongkong.

MISSIONARY REVOLUTIONIZES CHINESE FARMING.

A versatile and important contributor to China's war effort is an American from upstate New York who went to China 30 years ago as an evangelical missionary. Today he is professor of agricultural mechanics at Nanking University-in-exile, and reputedly has done more to better the life and food production of the Chinese farmer than any other person now living.

His name is Charles Riggs.

Early in the 1900's Charlie Riggs, just ordained as a Congregationalist minister, took his bride to China, settling in western Fukien Province. West Fukien then was a wild and isolated corner of the world.

Riggs believed that many Chinese bandits in the region had been forced into banditry by poverty and by the impossibility of making a living from farming, and he set to work to help them. He studied local farm implements with the idea of making improvements, and eventually adapted a wide variety of American farm tools to Chinese soil and farming conditions. He became an expert in farm machinery.

Riggs also designed a new loom modeled on the old fireplace looms common to old New England families.

After spending 13 years in Fukien, Riggs was invited to join the staff of Nanking University. Since then he has created numerous machines and simple farm tools, including cotton gins, new plows, drills, pumps and farm carts.

For 16 years before the outbreak of the Sino-Japanese war, Riggs participated in a small cooperative movement near Nanking, and helped lay the foundations for the widespread network of cooperative workshops that today are scattered over Free China.

American prestige in China today is to a large extent the result of the courage, devotion and contributions to Chinese life of missionaries such as Charlie Riggs.

He was decorated by the Chinese Government with the Order of the Jade, in recognition of his relief work at Nanking before and after the Japanese occupation. Riggs was one of a group of Americans who volunteered to remain in the city after the Chinese government had withdrawn, and he is credited with heroic work on behalf of Nanking civilians.

ECUMENICAL SPIRIT IN CHINA.

From China comes a letter from Dr. C. Bertram Rappe, stressing the growth of the ecumenical spirit and the progress of the Christian churches of Free China. Speaking of the meetings of various national Christian organizations recently held at Chungking where representatives of many provinces were present, he says that in each of these gatherings actions were taken which will link up the Christian church even more closely with community and national service through work of relief, reconstruction and rehabilitation.

"Here on the campus of the Chiu Chin Middle School," he writes, "where seventeen philanthropic organizations have their offices, is located a new church, Grace Community Church, established in 1939, where more than twenty denominations worship together, but where the spirit is such that you would never know there are so many shades of belief. The terrible times through which we have passed have taught us to forget our differences and to stress essentials in which we all agree. The church is so well attended that we have outgrown the large hall where we have been meeting. Each Sunday you will find gathered for worship here the most prominent families of all China. . . ."

THE QUIET HOUR.

(Continued from page 12.)

Consider our meditations as we keep the watch. We lift our voices to Thee in the morning and direct our prayers unto Thee. Whatever others may do we will look up to Thee and come into Thy house. We will bow before Thee in the congregation of the righteous and thank Thee for the multitude of Thy mercies, worshipping Thee in Thy holy place.

O Lord, God, our hearts yearn for Thee and for Thy blessings. Lead us in Thy righteousness, lest we fall into sin and be caught in the snares of the wicked. Make the way straight before us that we err not nor go astray, and we'll give Thee all the praise.

Our Father we pray for Thy Children everywhere, that they may be drawn closer to Thee and know Thee in Thy fullness. We pray especially for our forces at war. Bless the chaplains with Thy power and with a leadership that is Thine, and grant that all the armed forces may put their trust in Thee and rejoice and sing Thy praise. Let them shout for joy because Thou defendest them, and may their hope in Thee and their songs resound throughout the world. We know that Thou wilt bless the righteous with loving that encompasseth them about as with a shield that never fails.

"Arise, O Lord, in Thine anger, lift up Thyself because of the rage of the enemies," and let them come to an end; but establish the just forever. *Amen.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

The writer is very happy that an effort is being made to clear The Christian Sun of debt. It deserves to be out of debt. It has been a faithful friend to all the departments of the church all these years. It gives itself freely for the upbuilding of all departments of our Southern Convention. It is the medium through which all departments of the church are kept before the people. Through it we keep our membership informed as to our needs, our undertakings, our progress and our troubles.

The writer has for a long while wanted to see The Christian Sun have four thousand paid subscribers. If four thousand families in the Congregational Christian Church would subscribe for The Sun and read it what an interest it would create in all departments of our church work. The late President Roosevelt said he believed in large families. There is lots of fun in rearing a large family. There is a lot of pleasure in being a member of a large family. Some years ago the writer had the pleasure of handling the subscription list of The Sun for several years, and it was a real pleasure. We felt that the subscribers to The Sun were all brothers and sisters and members of a large family. We rejoiced when we added a new subscriber. It was like a new baby in the home. We grieved when we lost a subscriber. It made us feel that a loving member of the family had passed away.

During these years of service we learned to love and appreciate all the members of The Christian Sun family. Many of them we knew personally. Many we did not know personally and probably never will meet in person. But they were members of my Christian Sun family and going over my subscription lists each month we learned their names and home addresses and felt that we knew them. It was a service we rendered our church that gave us much pleasure.

The dear old Sun is in debt. It wants to get out of debt. Let us come to its rescue and lift the debt. Pay up your subscription if you are in arrears. That will help. Mail in a new subscription that will help more. It will be adding a new member to The Sun family—or mail Rev. J. H. Dollar, Treasurer, a contribution, and that will do lots of good too.

The Christian Orphanage wants to cooperate and do its part and will do it.

Chas. D. Johnston.

REPORT FOR MARCH 25, 1943.

Amount brought forward		$2,815.56
Sunday School Offerings.		
Eastern N. C. Conference:		
New Elam		4.86
N. C. and Va. Conference:		
Burlington	$44.02	
Hopedale	5.00	
Durham	14.07	
		32.39
Western N. C. Conference:		
Ether	$ 2.00	
Pleasant Ridge	4.00	
Biscoe	6.39	
Ramseur	20.00	
		32.39
Eastern VaV. Conference:		
Cypress Chapel		9.85
Valley of Va. Cent. Conference:		
Antioch	$ 4.37	
Timber Ridge	2.25	
		6.62
Endowments.		
L. S. Holt Endowment..........		150.00
Special Offerings.		
Mrs. Hathcock	$ 5.00	
Mrs. T. L. Chandler	3.00	
Mr. and Mrs. H. Barney..	5.00	
Sale of Junk	10.00	
Cash	1.00	
Board of Home Missions..	9.50	
		33.50
Total for week		$ 300.31
Grand Total		$3,115.87

A GOOD WORD FOR OUR BOYS.

An Australian doctor serving in India under the American Board is the story of Horace S. Thomas, M.D., of Melbourne, now home on furlough from Madura, South India. Dr. Thomas writes of war conditions in Australia, mentioning particularly the popularity of United States soldiers who are "cheerful, well behaved and courteous." "There has grown in the life of the people a realization of the need for definite inspiration and guidance" resulting in crowded churches. Dr. Thomas, who was awarded the silver Kaiser-I-Hind medal by the Indian Government in 1934, has been appointed Surgical Assistant to one of Australia's famous surgeons at the Royal Melbourne Hospital, with the rank of Major.

It is not enough to be busy; so are the ants. The question is: What are we busy about?

—*Thoreau.*

The Board of Pulications Urges

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EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

DAVIS-DRAINE.

Miss Edna Shirley Davis and John Davis Draine of Richmond were united in marriage Saturday, March 20, at the First Congregational Christian Church. The ceremony was performed by the Rev. Robert Lee House.

Mrs. Draine is the daughter of Mrs. Hiter Perks and the late Mr. William Charles Davis of Great Bridge, Norfolk. Mr. Draine is the son of Mrs. James Davis Draine and the late Mr. Draine of Walkerton.

The bride was given in marriage by her stepfather, Mr. Hiter G. Perks. The attendants were Betty Staub, Ann Lifsey, Jean Foster, Grace Hazelgrove, and Vivian Martin, all of Richmond.

The wedding music was played by Mr. Ernest G. Carr, and Mrs. L. L. Bond sang.

After their wedding trip Mr. and Mrs. Draine will make their home in Richmond.

Anger is destructive acid, keep it out of your life.

In Memoriam

BYRD.

In loving memory of Mrs. Elmyra Harrell Byrd, a former president, who was suddenly removed from our midst on January 5, 1943, we the members of the Woman's Missionary Society of Liberty Spring Christian Church, wish to record our deep regret and great loss in her passing. She was very active and interested in the work of the kingdom and performed with outstanding efficiency any service she attempted which would glorify her Savior. Anything she could do for the missionary cause was a joy and privilege rather than a duty; her loyalty and sincerity were unquestioned, thus proving her belief that spiritual things deserve first place and our very best. Devoted to her family, a real helpmate to her husband and a conscientious mother, whose untiring efforts were always for the welfare of her household; a very kind friend and neighbor ever anxious to help in time of need, she will be greatly missed by all—those who knew her best, loved her most. She often said, "I want to do something for others, while I am passing through."

Therefore Be It Resolved:

1. That in her death the society has lost a willing and faithful member. Though the hearts of loved ones overflow with sacred memories of her unselfish, consecrated, useful life, we bow in submission to God's divine will, knowing that He doeth all things well.
2. That we strive to emulate the fine Christian graces she possessed, be inspired by her valuable contribution to carry on missionary work so dear to her and treasure our sweet fellowship.
3. That we extend our sincere sympathy to her bereaved family in this dark hour, and commend them to the Father, whose precious promises never fail those who trust Him.
4. That a copy of these resolutions be sent to the family, one to The Christian Sun for publication, and one placed on the record of the society.

Mrs. SHIRLEY RAWLS,
Mrs. L. F. BRADSHAW,
Mrs. WILLIAM T. HARRELL,
Committee.

YOUNG.

Nannie Jane Young, daughter of Richard Henry and Margaret Jane Tuck, was born April 2, 1862, and died February 21, 1943.

On December 26, 1894, she married Dolphas H. Young who survives her with the following children: Richard, Henry, Stephen, Adolphas, Alonza, Maggie, and Mrs. Jesse Moore, all of Virgilina, Va. There are sixteen grandchildren.

Sister Young joined Union Christian Church when young and has always lived a sincere Christian life. She labored long and faithfully and with her companion reared a family of splendid children. She has passed on to share the reward of the fruits of her labor here.

The funeral was at the home near Virgilina, Va. A large crowd of sorrowing ones and friends were present. The funeral service was conducted by the writer and interment was in the Union Church cemetery.

C. E. NEWMAN.

RICE.

Johny Bunker Rice, son of the late Mr. and Mrs. William Rice, was born March 23rd, 1877, and died February 28, 1943.

On June 4, 1899, he married Miss Emma Florine Tuck who departed this life in 1941. To them were born eleven children. The surviving are as follows: Arthur, Walter, Alphie, Clarence, Claude, Donald, Mrs. Elsie Chandler, and Mrs. Pearl Yancey. He is also survived by two brothers, Jack and Elijah Rice, and thirty grandchildren, and two great-grand-children.

Brother Rice joined Union Christian Church years ago and remained a member till death.

The funeral was at his church on the afternoon of March 1, conducted by C. E. Newman and E. R. Harris. Burial was in the town cemetery. A very large crowd was in attendance. He will be missed in the home and community. The floral tributes were many and beautiful.

C. E. NEWMAN.

MRS. MARY ELIZABETH DENNIS.

We, the members of the Woman's Home and Foreign Missionary Society of the Suffolk, Virginia, Christian Church, wish to pay tribute to our beloved member, Mrs. Mary Elizabeth Dennis, who was called to her heavenly home November 16th, 1942:

Therefore Be It Resolved:

First, that we mourn the loss of this friend and member and are resigned to His will, knowing that He doeth all things well.

Second, That we extend to her family our deepest sympathy.

Third, That a copy of these resolutions be sent to the family, a copy be placed on our records, and a copy sent to The Christian Sun for publication.

Respectfully submitted,
Mrs. J. L. BYRD,
Mrs. C. C. RAWLES,
Mrs. J. W. KING,
Committee.

MRS. MATTIE MARSHALL EDWARDS.

Whereas, God in His infinite love has seen fit to call to her reward, our beloved friend, Mrs. Mattie Marshall Edwards, and we, as a society, and individuals desire to record our appreciation for her work, and sorrows in our loss;

Therefore Be It Resolved:

First, That the Missionary Society of the Suffolk Congregational Christian Church, of which she was a member and a coworker, has lost one for whom they mourn;

Second, That we extend to her loved ones, our heartfelt sympathy and earnest prayers, that God's blessings may fall upon their hearts and give them comfort;

Third, That a copy of the resolution be sent to the bereaved family, one placed upon the records of the society and one be sent to The Christian Sun for publication.

Respectfully submitted,
Mrs. J. L. BYRD,
Mrs. C. C. RAWLES,
Mrs. J. W. KING,
Committee.

The man who will live above his present circumstances is in great danger of living in a little time much beneath them. —*Addison.*

MISSIONARIES

By REV. WILLIAM C. KERNAN.

For a number of years some people, in the Church and out of it, have been hostile to foreign missions. They have pleaded that since there is enough missionary work to be done at home—and there is no denying that—it is inexpedient to send missionaries to foreign lands. But the missionaries and those who supported them have answered that Christ commanded His disciples to "go . . . and teach all nations," and besides, they have said that taking the Gospel to the whole world should not be deferred until the Western nations had become perfect.

The wisdom of this course has long since been apparent to many, but it is only recently that prominent American spokesmen have called attention to the salutary effects of foreign missions upon international relations. About two years ago, Mrs. Clare Boothe Luce, dramatist, lecturer, and now Congresswoman from Connecticut, returned from a trip to China with the pronouncement that the Chinese were our friends because of the missionaries we had been sending to them all these years. And only last fall, Mr. Wendell Willkie, reporting to the nation on his trip around the world, said that "there exists in the world today a gigantic reservoir of good will toward . . . the American people." First on the list of causes for the existence of this reservoir of good will Mr. Willkie placed "the hospitals, schools and colleges which Americans—many of them missionaries—have founded in the far corners of the world."

In short, the work of our missionaries is bearing fruit. It is creating good will at a time when good will and international understanding are at a premium. To be sure, this is not its only fruit. But it is a very important one at the present time.

It could not have been otherwise. For the missionaries went to those foreign lands in the service of God and man. They carried no racial prejudices with them. They knew men not as black or yellow or brown, but only as men, God's children and their brothers, who needed the Gospel of Christ. In their hospitals men with black skins received all the skill and all the tenderest attention that the missionaries could give them. And in their schools and colleges yellow children and young people were patiently instructed with all the skill that the missionaries could command. In their churches all were welcome. They were breaking down the prejudices that separate men. They were building up a reservoir of good will. And, whether or not they knew it, they were building the framework of a world democracy, since democracy depends upon the recognition of the principle that all men are equally members of the human brotherhood.

We can learn from them. The missionaries interpreted Christianity, and the best that is in America, to their neighbors in other lands. At the moment we have the opportunity to do the same thing for our neighbors at home. It it more than an opportunity. It is a responsibility.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, APRIL 1, 1943. NUMBER 13.

Planning the World Community

BY DOUGLAS HORTON.

The other day I wrote and sent the following letter:

> Dear President Roosevelt:
>
> I am sure that I speak for the vast majority of the more than a million members of the Congregational Christian Churches when I thank you and the other members of the Administration for your recent expressions of interest in making known the peace aims and beginning work on the peace plans of the United Nations even while we are still at war.
>
> The statement of Undersecretary Welles recently made in Toronto and the announcement of the United Nations food conference illustrate the interest to which I refer.
>
> Yours faithfully,
>
> DOUGLAS HORTON.
>
> Hon. Franklin D. Roosevelt,
> The White House,
> Washington, D. C.

This is the first time I have ever ventured to express in public or semi-public fashion my guess as to the political opinion of our "more than a million members." I did so, however, in the conviction that you would wish it.

The letter is mild enough in tone. If I had attempted to express what I know to be the conviction of many of you on the subject of the necessity of planning for peace, I should have had to dip my pen in brimstone and blue flame.

We Congregational Christians need to have our thoughts as well as our emotions involved in any project in order to do a good job at it. We believe in complete immersion; that is, that a person needs to have his intellect as well as all his inner sentiments baptized. We do our work best when we see all the reasons for it—and that includes the work of fighting this war. (I speak of Congregational Christians in their capacity as citizens.) It will surely be grateful to all people of our stamp that the President and his aides are putting in motion a process which will finally give us a statement as to the goals of our struggle, in amplification and illustration of the Atlantic Charter.

Peace plans will not only add energy to our fighting ability: they are an absolute prerequisite for a decent after-war era. Everybody knows that we shall accomplish nothing positive by winning this war: all we can do by fighting is to annul and destroy the fighting force of the enemy. It is a negative gain to neutralize or eradicate a physical power evilly directed, but over and above that we need the positive establishment of a better world-order. The war will prove nothing, except that we can lick the Axis. It will not prove that we are right: only what we do after the war can prove that. Hence the need for planning.

Since peace is a by-product of just relationships in a community, the main matter is to build the world community. My own belief is that in certain situations the technique of the pacifists is called for—to appeal to the humanity of the oppressor—in others, the technique of force, "force without stint or limit"—to break the force of oppression which is beyond human appeal. In either case the motive of the Christian is that of better human relations. We cannot outlaw anything without a lawful community to outlaw it from. We cannot outlaw war without an international community.

To the planning of that community we cannot too soon address ourselves.

NEWS AND VIEWS

The editorial this week, "The Individual, the War and the Peace," is by Associate Editor Stanley C. Harrell.

The Rev. O. D. Poythress was in Richmond the past week. Mrs. Poythress has been receiving treatment at the Medical College of Virginia Hospital at Richmond. We wish for her a speedy recovery.

Rev. W. E. Wisseman of Greensboro will conduct a series of services at Asheboro during the week of April 12-16. Rev. A. Lanson Granger is preaching Lenten sermons on the general theme, "Paradoxes of the Christian Life."

Lenten sermons in the United Church, Raleigh for this month, as announced by the Rev. Allyn P. Robinson, are as follows: April 4, "The Courage to Dare." April 11, "The Peril of Convenience." April 18, Palm Sunday, "Ourselves and Our Causes." April 22, Maundy Thursday, Communion Services. April 25, Easter Sunday, "Ours for Always."

Dr. John G. Truitt of Suffolk is conducting revival services in his own church this week. He is using following sermons: Monday 7:45, "One Fellow Forgot to Pray." Tuesday 7:45, "Friends Bring Friends to God." Wednesday 7:45, "Earth's Open Court." Thursday 7:45, "A Home for Youth to Return to." Friday 7:45, "A Promise Made and Forever Kept." Sunday 11:00, "I Love Thy Kingdom, Lord."

The Commission on the Ministry of the Provincial Council of the Southeast of the Congregational Christian Churches met at Duke University last Friday to discuss the possibility of raising the denomination's standards for candidates for ordination. The conference discussed various phases of the training of both white and Negro ministers. Dr. Douglas Horton, minister-at-large for the denomination from New York City, the Rev. F. C. Lester, Prof. H. S. Smith, Rev. W. M. Lake, Dr. William Scott of Jacksonville, Fla., and other leaders attended. Dr. J. H. Lightbourne of Burlington, chairman of the Commission, presided.

ELON ITEMS OF INTEREST.

Word is received at the College that James Lightbourne, Jr., has landed safely in North Africa and is doing his best for the United Nations cause.

Dr. O. P. Fitzgerald, an alumnus of Elon College, preached at the College Community Church service Sunday morning at 11 A. M.

A second deep well has been drilled on the campus just north of North Dormitory. The well has a flow of 45 gallons per minute. This with the old well should provide sufficient water for the needs of the College even with an increased enrollment.

The English Department under the direction of Dr. McClure presented an original play Tuesday evening in Little Chapel. The presentation was enthusiastically received. The play, "Sweet Genevieve," was written by James Darden of Suffolk, Virginia. Mr. Darden wrote the play under the direction of Dr. McClure and in cooperation with the English class.

The faculty of Elon College and their wives honored President and Mrs. L. E. Smith at a most delightful banquet Friday evening, March 19, at 6:30 P. M., in recognition and appreciation of the successful completion of the Elon College All-or-Nothing Campaign. Dr. N. G. Newman, former pastor and professor of the College was a guest.

DEDICATION SERVICE.

Sunday, February 14, 1943, in the Congregational Christian Church of Henderson, we had a service of dedication. At this time a cross and candlesticks, given to the church by Miss Pearl Newman, were dedicated. The Pastor presented the cross and candlesticks and they were accepted by John A. Hall, in the behalf of the church. After the dedication, the regular communion service was held.

The following Sunday, February 21, 1943, a service of flag dedication was held. Mr. and Mrs. R. P. W. Seaman gave the Christian Flag in memory of their son, Norwood. Mrs. W. A. Newman, one of the oldest and most loyal members of our church, gave the American flag. Little Bill Umphlett, great-grandson of Mrs. Newman, and Laura Ann Seaman, daughter of Mr. and Mrs. R. P. W. Seaman, were the flag bearers. The Pastor presented the flags and they were accepted, in behalf of the church, by John A. Hall. Dalton Harper gave the roll call of those in service from our church.

These were very impressive dedicatory services. The flags, cross, and candlesticks have added much to our worship services and to the interior of our church.

Pauline Apple Conklin.

CONTRIBUTIONS APPRECIATED.

The Board of Publications is appreciative of the response made by ministers and members of our churches to the request that we pay in full the deficit on The Christian Sun. As chairman of the board I wish to take this method of thanking each one who has done something towards this goal. And I wish to make two requests:

First, will not every minister in the regular pastoral work bring to the attention of members of families in his church who do not subscribe to The Christian Sun the necessity and benefit of such a subscription? It will be done if the minister asks a few of the homes in his church to take and read the church paper. They will do it, and really thank him for his suggestion. The growing number of families taking the church paper increases the responsiveness of the church. You are helping yourself do your own work when you increase the subscription list in your pastorate. Go out today, Brother pastor, and round up a few new subscribers.

Second, how I wish a number of persons would read this column who would send a small outright gift on this $963.70 deficit fund! As you read these lines ask yourself if you have ever given one of the oldest and most useful servants of your Southern Convention an out and out gift. You will be happier to have had a share in lifting this deficit. Your own servant, The Christian Sun, appeals to you for a gift today. Make your check payable to: The Board of Publications, and send same to our bonded treasurer: Rev. Jesse H. Dollar, 2308 Roanoke Ave., Newport News, Va.

John G. Truitt,
Chmn., Board of Publications.

Colleges and books only copy the language which the field and the workyard make. —*Emerson.*

Board of Christian Education

Rev. F. C. Lester, *Executive Secretary.*

LYNCHBURG LETTER.

We are taking the liberty to print a recent letter sent by the Finance Committee of our Lynchburg Church, the Rev. J. Howard Smith, pastor, to the members of the church and Sunday School, because it has in it a very valuable idea that might be used successfully elsewhere. Surely it is not too much to expect church members to tithe during one month of the year, especially at the Easter season. The needs of the world demand our best.

> It has been our custom in recent years to ask the membership to increase their giving to the church during the six weeks of Lent. This year our Finance Committee met and decided to ask every one to tithe during the month of April, instead of just increasing their gifts. We are asking that the full tithe of 10% of your total income go directly to our local church. In order to make this a success, it will be necessary for each person, even the children, to give a tenth of the money they receive during the month of April.
>
> It will not only strengthen our Church financially, but in giving your Church first place in your loyalty, you will find a new devotion to Christ. There will come to us a new joy, a sense of royal partnership, and there will be a sharing such as is pleasing to Him. We are depending on YOU to do your share.

SOUTHERN CHURCHMEN MEET.

Serious study of Southern problems was the order of the day at a meeting of representatives from various churches all over the South at our church in Raleigh last week. Among the problems suggested were racial conflicts, economic bondage, inadequate schools and churches, and division of peoples on cultural bases.

Among those attending from our Convention were Editor Robert Lee House and Mrs. House, host pastor Allyn P. Robinson, Revs. Aubrey C. Todd, A. Grieg Ritchie, A. Lanson Granger, F. C. Lester and the new minister in our area, Rev. Francis A. Drake of Pinehurst, N. C. Miss Pattie Lee Coghill of New York City and Dr. W. T. Scott of Jacksonville, Florida, were also present. The conference was directed by Rev. Howard Kester of Black Mountain, N. C., who is a member of our Tennessee Conference.

A THOUGHTFUL MINISTER.

A certain minister invited Miss Angie Crew to spend a week-end in his church. On Sunday he had a carefully outlined program for Miss Crew which included teaching the lesson to combined Sunday School classes in young people's and adult departments, speaking at the morning worship, conducting a "question box" period in the afternoon, talking to the young people and speaking at the evening service. This program had been suggested to the church ahead of time and they had voted unanimously for it, including dinner at the church at noon. Several days before Miss Crew was to go to his city the minister sent her a round-trip ticket. Shortly after she returned from her visit there he wrote to the Promotional Secretary, telling him what fine work Miss Crew had done and thanking him for the opportunity of having her in his church. The Rev. B. J. Earp is a thoughtful minister!

EDUCATE FOR MISSIONARY GIVING.

When Easter comes we will be expecting the largest missionary offering ever made by our people because they have more money and because the world's needs are greater than ever.

The offering should be a normal, generous, and glad response to the knowledge of what needs to be done. The program of every church should be filled with important information concerning the work of our Church around the world. This should be backed by a study of the Bible message concerning the missionary task.

If you are in need of materials to use, write either the mission office or the board of Christian education office at Elon College, North Carolina, and tell the kind of materials you desire.

BOOKS TO BORROW.

Below are listed some of the books in the Board of Christian Education Office at Elon College, N. C., which pastors and church leaders may like to read in preparation for Easter. Included are devotional books and books with a missionary emphasis. Any of them are yours to read merely for the asking.

The Fellowship of Prayer for 1943, by Gaius Glenn Atkins.
This Is the Victory, by Leslie Weatherhead.
Discipleship, by Leslie Weatherhead.
The World at One in Prayer, by Daniel J. Fleming.
Prayer and Worship, by Douglas V. Steere.
The Reconciling Christ, by Henry St. George Tucker.
Centuron, by Edwin McNeill Poteat.
The Parables of Jesus, by George A. Buttrick.
The Atonement and the Social Process, by Shailer Matthews.
The Religion of Jesus, by Toyohiko Kawaga.
Love the Law of Life, by Toyohiko Kawaga.
Behold the Man, by Toyohiko Kawaga.
Songs from the Slums, by Toyohiko Kawaga.
The Faith by Which the Church Lives, by George Harkness.
Gentlemen, the King, by John Oxenham.
Hidden Years, by John Oxenham.
A Faith to Affirm, by James Gordon Gilkey.
The Kingdom of God, by Ernest F. Scott.
Highways of the Spirit, Dwight J. Bradley.
Theology for Christian Youth, by Henry David Gray.
Towards a World Christian Fellowship, by Kenneth Scott Latourette.
The Business of Missions, by Cornelius Patton.
For the Healing of the Nations, by Henry P. VanDusen.
The Story of the American Board, by William E. Strong.
Christ Is God, by Archibald Rutledge.
The Preacher and His Missionary Message, by Stephen J. Corey.
There Are Sermons in Stories, by William L. Stidger.
Victorious Living, by E. Stanley Jones.
The Dew of Stillness, by S. T. Fraser.
The Cedar Box, by John Oxenham.
Several biographical sketches of the lives of great missionaries.

FIRST REPORT ON CHRISTIAN SUN DAY.

As soon as the word went out concerning the urgency of securing subscriptions to The Christian Sun, some of our ministers got busy. Several of them sent in new subscriptions from their churches before Christian Sun Day. They include: Rev. G. C. Crutchfield, Old Zion; Rev. T. N. Lowe, Hopewell; Rev. B. J. Earp, Albemarle; Rev. H. S. Hardcastle, Christian Temple; Rev. W. E. Wisseman, First, Greensboro; and Rev. J. F. Morgan, Rosemont.

The following ministers have sent in new subscriptions as a result of Christian Sun Day: Rev. T. F. Wright, Rev. R. E. Brittle, Rev. H. G. Council (through the Junior Missionary Society), Rev. J. L. Neese (through the Ladies Aid Society), Dr. J. G. Truitt, Suffolk, and Rev. O. D. Poythress, South Norfolk. Mr. Cyrus Shoffner of Liberty was the first Sunday School superintendent to respond, with three new subscriptions; Mr. H. G. Earp and Mr. T. P.

(Continued on page 10.)

THE EDITOR'S MESSAGE

THE INDIVIDUAL, THE WAR AND THE PEACE.

The war is profoundly influencing every individual and every phase and relationship of life. It is being borne in upon us through every channel which can bring an impression to bear upon our minds that each individual has a part to play and a responsibility for winning the war. But as we make whatever contribution we can towards helping the war effort, the inescapable thought haunts us: But what of the peace? We cannot forget that we successfully fought a war to end war, only to find ourselves involved in a far worse war a quarter of a century later.

We are being told constantly what we can do to help win the war. Is there anything that we can do to help win the peace, once we have won the war? It seems to be a foregone and unanimous conclusion that there can be no future peace and security for the world, if the United States refuses to accept responsibility for helping to make the post-war world secure. If we as one of the richest and strongest nations of the world shall revert to a policy of isolation as we did after World War I, there will be nothing left for the rest of the world to do but to return to the old game of power politics. Each nation will have to stake its future upon such armaments as it may be able to provide and such selfish alliances as it may be able to make with neighbor nations. That way has always led to war in the past.

It is a hard cold fact that no political policy can be established and maintained in the United States that does not have the support of a substantial majority of the American people. We may be tricked into believing that we desire that which is not for the best interest of the nation. We may be misled as to the ultimate consequences of national policies; but if we are wholeheartedly committed to a national goal, a way will be found to attain it. No politician is clever enough to successfully thwart the will of the people of these United States, and not many of them are stupid enough to attempt it for long.

The times are not yet ripe for the formulation of the details of a future world policy which will insure peace. It is the time, however, for it to be declared in unmistakable terms that these United States stand ready and determined to accept full responsibility for building a safe post-war world. There is a strong temptation to predicate our future policies upon what the rest of the world may do. But the rest of the world remembers that we turned thumbs down on the one and only voluntary effort of the world to effect an organization to secure the peace and safety of the world.

It should also be said now that we shall be called upon to pay the price for securing the peace of the world. It will not come merely by wishing. It can be had only at a price. As the details of such a world plan unfold they will conflict with apparent self-interests of the nation. We cannot have rabid nationalism and a peaceful world order for long. We have had enough of the sort of nationalism that insists upon being Court, Judge, Jury and Lord High Executioner all rolled into one. Its price has always been "Blood, sweat and tears."

What are we going to do about it? What can we do about it? Probably no day passes but that each one of us discusses some phase of the war with someone else. We have just as good an opportunity to set forth our conviction about the future peace of the world. Last week a train passenger boldly declared that never again did he want to see the United States with a standing army of less than two million men, and he wanted that army equipped with the most deadly fighting equipment that the mind of men can devise. Another passenger voiced the conviction that such a standing army in the United States would be a constant challenge to other nations to raise an army twice that size, unless the United States were committed to a national policy which recognizes the responsibility for safeguarding the welfare and security of the rest of the world.

Now is the time for formulating some deep personal convictions. We should see to it that those convictions are not tainted with self-interest, either personal, group or national. We should be prepared to sacrifice if needs be in order that our convictions may bear the fruitful realities of peace. We should not be too reticent about sharing our convictions with our neighbors. By all means we should let our convictions be known to those who have been elected to be our representatives in Washington.

S. C. H.

CURRENT QUOTATIONS ON WAR, PEACE.

"The United States must accept a responsibility for constructive action commensurate with its power and opportunity."—John Foster Dalles.

"After the bomber comes the builder."—S. Bromley Oxnam.

"The Kingdom of God cannot be superimposed upon economic injustice and competing imperialisms."

"It is impossible to think of a just and durable peace in the Far East unless there is an adequate world organization initiated and supported by the United Nations, but promptly opened to the participation of all who are prepared to share its responsibilities. It was the experience of the League of Nations that an international body centered in the Western World almost never found the time or the expert knowledge to face in a thorough manner the problems of the Far East."—M. Searle Bates.

WAR AIMS.

"These aims must include a definite statement regarding the future of imperialistic ambitions and the treatment of colonial peoples, a willingness to give up monopolistic control of the world's raw materials, and a complete destruction of the military cliques in the Axis nations, and transfer of offense armaments and world policing to international bodies in which we all cooperate."—Dr. Walter Judd.

Practical Religion in the World of Tomorrow

By The Hon. Henry A. Wallace, *Vice-President of the United States.*

An address given at the Conference on Christian Bases of World Order, Delaware, Ohio, March 8, 1943.

There are three great philosophies in the world today. The first, based on the supremacy of might over right, says that war between nations is inevitable until such time as a single master race dominates the entire world and everyone is assigned his daily task by an arrogant, self-appointed Fuehrer. The second—the Marxian philosophy—says that class warfare is inevitable until such time as the proletariat comes out on top, everywhere in the world, and can start building a society without classes. The third—which we in this country know as the democratic Christian philosophy — denies that man was made for war, whether it be war between nations or war between classes, and asserts boldly that ultimate peace is inevitable, that all men are brothers, and that God is their Father.

To understand the significance of these three philosophies dominant in the world today, let us look at each one in turn. During the last 80 years, the outstanding exponent of the sacredness and inevitability of war has been Prussia. By nature the common people of Prussia are simple and hard-working, and make excellent citizens except where they have become infected by the Prussian doctrine that might makes right. The Prussian philosophy causes its adherents to practice many of the highest virtues, but these virtues are all ultimately placed at the disposal of of supreme evil. Hitler, seizing the Prussian militaristic tradition as a powerful instrument in his hands and putting it to use with his own religious frenzy, has become the anti-Christ of this generation—perhaps the most complete anti-Christ who has ever lived. It is not enough to bring about the downfall of Hitler. We must understand the origin and growth of the Prussian spirit, and do something to counteract that spirit, if we wish to bring permanent peace.

The Prussian attitude toward war and supremacy has strong roots. Whether it reaches back to the days of Caesar or whether it first took form under the guidance of the Teutonic knights in the Middle Ages, we are certain of this: by the time of Frederick the Great, the Prussians consciously adopted the doctrine of total war and the total state as the chief end of man. Bismarck and Kaiser Wilhelm II modernized and made completely deceitful and ruthless that which Frederick the Great had founded.

Shortly after Kaiser Wilhelm II rose to power, a generation before the first World War, one of the more tender-hearted of the German generals said, in addressing his troops: "Our civilization must build its temple on mountains of corpses, an ocean of tears, and the groans of innumerable dying men."

We know now, to our sorrow, that those were not just idle words. But God grant they will not be true much longer.

Bernhardi and Treitschke, through the printed page and through the classroom, preached the glory of war and the necessity of Germany picking a quarrel with England or France. Frederick the Great, Moltke and Bismarck were proclaimed as being superior to Goethe, Schiller, Bach and Beethoven. Hegel laid broad and deep the philosophy of the totalitarian state. Other philosophers, and especially Nietzsche, seized on the Darwinian doctrines of natural selection and survival of the fittest to erect a seemingly scientific but false materialism to justify their ruthless acts.

In saying all of this, I do not mean to indicate that Prussia was the only wicked State in the world. England, France, Russia, Spain and the United States were not always perfect. But Prussia and Japan were the only countries which systematically devoted the highest virtues of their citizenry, generation after generation, to the glorification of the State and to the ruthlessness of war.

The ancestors of many of the people of German origin in the United States were members of the minority in Germany who dissented from the extremist tendencies toward militarism. Thousands of these dissenters migrated to this country in the 20 or 30 years after the failure of the revolution of 1848. Their children, grandchildren and great-grandchildren today are among our finest American citizens. they are patriotically doing their part in the present war for freedom, and we honor them for the spirit they have shown.

It is in the years since 1848 that the liberal culture of the old Germany has been so completely submerged by the worship of strength and power. In this period of less than a century, under Bismarck, Kaiser Wilhelm II, and Hitler, Germany has launched five aggressive wars.

The result has been that, over the last 30 years, the spirit of Prussianism has cost the lives of at least 20 million men, has crippled at least 10 million others, and has caused the nations of the world to squander hundreds of billions of dollars on death, destruction and hate. How different things would have been if this money had been spent instead on peace, prosperity and understanding.

Germans by blood are neither better nor worse than Englishmen, Americans, Swedes, Poles or Russians. But the Prussian tradition of the last century, and especially the Nazi education of the last ten years, have created a psychic entity so monstrous and so dangerous to the entire world that it is absolutely vital to exercise some control over German education when the war comes to an end. Prussian schoolmasters have been of greater importance to the German army that Prussian captains, and Prussian textbooks have had greater value than ammunition. It is the disciplined will to power and the worship of war as the method of power that have made the German army such a terrible instrument of force.

Just as Hitler took the Prussian military tradition and organized it into gangsterism, so he took the Prussian educational system and streamlined it to marshal the millions of German boys and girls behind his evil conspiracy of world conquest. Hitler's children have been trained to believe implicitly that the State is more important than the individual, and that the individual must be willing and ready to sacrifice himself for the German Nation and for the Fuehrer. Starting with the young mothers and fathers, married or unmarried, and taking the children through the day nurseries and a series of schools for different ages, Hitler has indoctrinated the German children with what he calls his "leadership principle"—that among men as in nature there is an eternal struggle between the weak and the strong, and that the "decadent" democracies are destined to crumble before the superior might of the Nazi *elite.* German boys have been systematically trained in brutality. German

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The people of the United States are daily becoming more conscious of the effects of the present war effort. The extension of rationing to meats, butter and oils practically covers the whole menu of the average family. And the reduction of Basic A gasoline coupons to one half of their former value touches another vital spot in our American way of life. The present situation is not alarming but it is very disturbing. Thoughtful people see in it a threat to the morale of people who have been accustomed to buying what they wanted without any restraint. It remains to be seen what the final effect upon our way of living will be.

But there is another side to this situation which may be encouraging to those who are willing to look beyond the present. Political control of production is not the normal method of economic life. And rationing of food and other supplies is not a peaceful method of supplying human needs. It seems to be the only method in time of war—but it can never appeal to people who have had a taste of personal liberty and civic freedom. If any of the economic experts, who are submitting plans for the post-war period, contemplate these methods for the nations after the war, it will be wise to put them into discard at once. The people of the United States are not looking for that kind of a life for themselves or for others. Of course there are certain groups who desire this method for they have selfish designs upon the earning of others. Such people are looking for national ''handouts.'' It will not work in time of peace.

But the great difference lies in the actual social program of Christianity. This is based upon peace and the brotherhood of the nations. Christianity says: ''Love your neighbor'' and ''love your enemies.'' The pagan nations say: ''Kill your neighbor and your enemies.'' This pagan concept of society precipitated the present war which is sorely disturbing our way of life and is rapidly calling for the sacrifice of thousands, if not millions, of our finest young men.

Our hope is in Christianity. If the world is to be redeemed, socially, the Christian way of life must have a large place in that work. Therefore it becomes the first duty of Christian people to insist that religious work must not be neglected. This does not imply that they are less loyal in their efforts to win the war and support the government. But it does involve a definite purpose to keep the Christian flag unfurled beside the stars and stripes. This calls for greater loyalty to the churches in their struggle for existence. The Government has been very liberal in its provision for the work of the churches among the soldiers, sailors and other men in the service of the nation. Rationing should not weaken our loyalty and our support. It should strengthen our efforts to create a real spirit of brotherhood among the nations. If we can learn that lesson we can thank our Government for rationing. It is not perfect but it is planned to help others in time of war. In that objective we may have a part. After the war we can exercise our rights in finding a better way of life for our people and for the world. Do not become too much alarmed about rationing. Now is the time to be generous and liberal towards others. And support of the church will help to cultivate that spirit.

I. W. Johnson.

LIBERAL EDUCATION.

As a rule we look to the liberal arts college for a liberal education. The student has the privilege of electing the course or courses best suited to his needs and ambitions. Training for a broad foundation is planned. The liberal arts college instructs in the humanities and seeks to contribute to the cultural side of life as well as offers opportunities for training in practical subjects and fundamentals for trades and technical careers. Our church schools without exceptions are liberal arts institutions. The immediate future holds but little hope for the continuance of such instructions. War demands for manpower, mechanical and technical training threatened to close the doors to a liberal education. They tell us that education as usual is out for the duration, that all schools and colleges must plan and expend every energy to make the war machine, all parts, as nearly perfect as possible. Practically all schools are ready to serve the Government and the cause for which we fight to the extent of their abilities.

In our desire to cooperate and enthusiasm to contribute we must not be blind to the needs of the immediate postwar days. If ever civilization needed individuals of culture and wide training that need will be dominant when the war is over. We are told that to win the war without winning the peace would be folly. We may win the war with men technically and mechanically trained but we cannot win the peace and keep it unless we have leaders with more than one-track minds. We must have men and women trained in all the cultural aspects of life who because of their training shall have appreciation of the finer things of life and broader sympathies in determining rules for the masses. Production for the armed forces and political governments will need sorely to be augmented by men and women who because of training, tradition and experience are able to appreciate all the avenues of life and to contribute to all strata of human living. We must make our contribution to the war effort. No one wishes to evade that responsibility. At the same time, however, we must not let go the finer things of life, or those institutions designed to develop the whole of life. Our liberal arts institutions must be kept open not simply for training for the war but for training for peace and service. This is the church's opportunity. To allow her institution to close in this emergency would be to betray the trust of those who have lived before us and to sacrifice the opportunities that God has given her. For one the writer and the institution that he happens to represent shall do their utmost to keep the program of Christian training and culture available to our young people.

L. E. Smith.

SELFISHNESS IS SHORT SIGHTED.

Most people assume that the defeat of the Axis powers is the first prerequisite to the peace of the world. But the strength of the Axis nations is only one obstacle to peace among many. Two great dangers will loom large in the event of a United Nations victory. One is the possibility that the United States will seek to withdraw once more into isolationism. The other, a quite different danger is that, lured by the ideas of an ''American Century,'' or fearful of the unrest in the world, our country might become a party to a program of Anglo-Saxon domination.

Thoughtful people know that either course would be disastrous. There can be no world order unless the United States assumes its world responsibilities. For any nation or group of nations to try to dominate the rest of the world by force is to attempt to sit on the top of a volcano. The eruption is inevitable.

Many thoughtful Christians are agreed on these matters and many whose thinking has a definitely secular base see that we will move towards a cooperative world order or we will move toward our doom. Every study group which the church provides, every young people's discussion, every sermon that helps to make this matter clear to our people is a step in the right direction.

But education even in Christian idealsm, desperately necessary as it is, is not enough. It has been proven many times in the past that men can see quite clearly that in the long run certain choices, certain courses, lead directly to ruin and chaos. But men motivated by selfishness can never take the long view. Selfishness is always short-sighted. The end of the war will find men weary and heartsick. They will want to get about the normal business of life as quickly as possible. The temptation may be very great to let the rest of the world take care of itself. Or, on the other hand, a sense of our own power coupled with a spirit of bitterness and vengeance may prompt us to try to manage the world in our own way and for our own ends.

These temptations will have great emotional power. Such education as we will have been able to provide will help us, but we will need something more. Where will we find that something more if we do not find it in the Christian conscience that prompts the long view? The church must educate men. It must make them see the bearing of the gospel upon world politics and economics. But its really great contribution is the creation in men of the mind which was in Christ.

Rufus Jones tells of a traveller who stopped to inquire of a young man how far it was to a certain destination. "If you go on the way you are headed it will be about 25,000 miles," was the reply. "But if you turn about face it will be about three." We are walking to our doom. A change of direction will demand education coupled with a profound experience of worship, a true worship of the one God who is the Father of all men.

Allyn P. Robinson.

PRESIDENT SMITH HONORED BY FACULTY.

President and Mrs. L. E. Smith were honored by the Elon College faculty Friday evening at a dinner in the College banquet hall. The faculty recognized the undaunted faith, the indominable courage, the sacrificial approach, and the love for Elon College embodied in the activities of President Smith throughout the campaign to liquidate the gargantuan debt realized by the college. It was brought out at the meeting that he refused to waver in his desire to have the goal achieved, even though it did cause physical and mental anxiety, as well as financial sacrifice on his own part.

President Smith was further lauded for his far-sighted policy in securing faculty members, always making a particular effort to obtain those who are intellectually, spiritually, socially, physically, and aesthetically qualified to guide the students of Elon College into the fullest life possible. It was stated that he is interested in the all-round education of the student in providing educational facilities for his physical, intellectual, social, cultural, and spiritual needs. His motto appears to be, "Nothing but the best is good enough for Elon College."

President Smith was compared to Moses and Joshua in their leadership in difficult situations. Where the way is darkest he generates more faith and assumes prophetic proportions. As an example he anticipated the paucity of students at Elon College for the duration of the war, and at the very beginning offered the facilities of the college to the Government that in whatever way they could best be used the Government should use them. However, throughout all negotiations he has reserved the right to carry on adequate college work for those students who may continue to come.

It appeared that the college might not be used, which, of course, would leave it in financial straits. Therefore, he was instrumental in calling the presidents of the church related colleges of the State together to see what could be done. He then went to Washington and fought for Government assistance. As a result there is now a contingent of army air privates at the college, and it appears that the college is established for the duration of the war, while at the same time it is making a direct contribution to the war effort that the American way of life may continue. Yes, the Elon College faculty appreciates its president and champions him as a masterful leader who is always endeavoring to do what he thinks best for Elon College.

Mrs. Smith came in for her part of the praise when the faculty recognized her as an inspiration and highly efficient counsel, contributing greatly to the ultimate success of her husband in achieving the present condition of the college.

The faculty and President Smith all recognized and made expressions of appreciation for the masterful way in which the friends of the college have rallied to its support, realizing that the college is only as strong as its friends will make it.

Many of the faculty members entered into the expression of praise. The music faculty provided entertainment. Forty-five persons were present, including wives of faculty members and three army lieutenants who are now a part of the campus.

A Faculty Member.

THE IMPRESSIONS OF "GENERAL TRAINER."

At Elon College the old campus "ain't what she used to be." Army officials all decked out in uniform with offices in the Christian Education Building are darting about in all directions getting things ready for the Big Day. They command everybody from the president of the College down to the last freshman. Everyone obeys. They say, "This is the Army."

You should see old North. They are certainly dressing her up. The basement floor is going to be a knockout, sleeping rooms, recreation parlors, barber shop, safety vault, hallways and what-not. There will be 280 men billeted in this dormitory

Old East will be ritzy sure enough, pale green walls, gray trim, floors sanded and finished, and brand new furniture fit for the officers habitat in all rooms. She looks brand new.

Cedar Lodge, across the highway, with her snow white dress ready for her service of mercy, is also a knockout. This is to be the infirmary for the Army. Here the boys will come for treatment for bruises and minor ills, perhaps including homesickness. A physician will have offices in the building for stated hours daily. A nurse will be on duty permanently and other assistants as needed.

They tell me that the College, the college church, and the community are not unmindful of the spiritual needs of the officers and men sta-

(Continued on page 10.)

Missions · The World for Christ

SPEAKER AT RALLIES.

Miss Flora K. Heebner of Taiku, Shansi, North China, has a thrilling tale to tell not only of her experiences in the dramatic year of 1942 but in nearly 40 years of adventurous living in that great land. Miss Heebner will speak at the North Carolina and Virginia Woman's Mission Rallies in April.

Miss Heebner knows what it feels like to be an "enemy alien." For five days after that fatal December 7, she and her missionary associates were held in one room of the Taiku City Church for questioning. Later they were permitted to return to their homes in Taiku, but from that time on until repatriation they lived in a tense atmosphere. Miss Heebner aptly describes this in her journal: "Oh, to know what is around the corners in the tomorrows!" she writes. "The uncertainties are the things that gnaw at the doors of one's peace."

Miss Heebner brings back an authentic picture of the place the Christian Church is playing, and can play, in China today and tomorrow. "The churches in China will not recognize defeatism in any form, but with Christ as their leader they will follow Him as they have followed Him up to now into victory," she says.

Earlier in the year, while on a trip from Peking to Taiku, Miss Heebner's train was attacked by Chinese guerrillas out gunning for Japanese soldiers. Several hours ensued during which a machine gun was operated from the roof of Miss Heebner's car.

Shortly after the Boxer uprising in 1900, Miss Heebner began work in North China and straight through the years she has been a part of the Christian movement in that country. She now has the satisfaction of meeting Chinese men and women of middle age who were her "boys and girls" in the early days.

The major part of Miss Heebner's time has been devoted to educational work, both with village women taken from rough but promising material and trained into lay workers, and with young girls. Her major responsibility has been general evangelistic and organizational work for women and girls throughout a large area.

Miss Heebner was born in Pennsylvania and is a graduate of Oberlin College. She first went to China in 1904 as a representative of the Board of Home and Foreign Missions of the Schwenkfelder Church in the U. S. A., affiliated with the American Board of Commissioners for Foreign Missions which represents the Congregational Christian Churches of America.

N. C. WOMAN'S MISSION RALLIES.

Mrs. J. D. Strader, president of the North Carolina Woman's Mission Conference, announces the dates and places of the Rallies for next week as follows:

April 6—Alamance and Guilford-Rockingham-Forsyth Districts, Bethel Christian Church (near Anderson School on Highway 62 between Haw River and Yanceyville).

April 7—Halifax District, Union Christian Church, Virgilina, Va.

April 8—Durham-Wake and Vance-Warren Districts, United Church, Hillsboro St., Raleigh, N. C.

April 9—Chatham-Lee-Moore and Randolph Districts, Sanford Congregational Christian Church, Sanford, N. C.

The Rallies each begin at 10:00 in the morning. Miss Flora L. Heebner, for forty years a missionary of the American Board in China, who returned on the *Gripsholm* last fall, will be the guest speaker.

UNITED TODAY FOR TOMORROW.

Urging all ministers of the Congregational Christian Churches of America to lead their people in the creation of enlightened public opinion on post-war world planning, Dr. Dwight J. Bradley of New York City, Director of the denomination's Council for Social Action, states that copies of the Council's magazine covering the subject, "United Today for Tomorrow," have been sent to each member of Congress.

"A careful reading of this issue of *Social Action* will convert any isolationist still in our midst!" Dr. Bradley declares.

"We must educate ourselves first of all and then let our representatives in Congress feel the weight of enlightened public opinion," he continues. ". . . Never was there a moment in human history in which the voice of the Church needed so badly to be heard. Events wait for no man . . . tragedy and disillusionment will be ours if we win the war and lose the values for which we claim to be fighting."

Hundreds of study groups in Congregational Christian churches across the country are using material on post-war planning put out by the International Relations Committee of the Council for Social Action.

NOTICE!

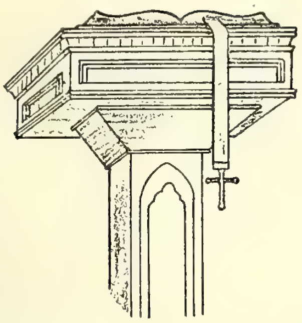
Ministers or Sunday School superintendents who desire attractive envelopes to use in taking an offering for Missions at Easter may secure them by writing to Mrs. Mattie Cox Parker, Mission Board Office, Elon College, N. C. Do not wait until too late to order your supply. Please state the number you want.

MRS. PARKER ILL.

Mrs. Mattie Cox Parker, office secretary for the Mission Board, has been ill and thus the usual weekly financial report was not given last week and is not included in this week's SUN. Complete reports for offerings and gifts received during this period will be printed later.

BRITAIN AND HER "ENEMY ALIENS."

One of the things which will help for peace and better understanding after the war is the considerate treatment by Britain in India of "enemy aliens" interned, or in Parole camps, says Lillian Picken of Satara, India, and she adds: "I have been amazed by the courtesy, thoughtfulness and consideration with which these folks are treated. Representatives of the International Red Cross reported that the Satara Camps stood very high and that there was not a single internee that had any complaints. Such experiences must inevitably leave an aftermath of good will when the war is over. Let us pray that good will and fair dealing may conquer revengefulness of spirit and hatred in every land." Miss Picken has been in touch with those in charge of these camps and speaks from personal observation.



THE FIELD IS THE WORLD.

By Dr. John P. Jockinsen, D.D.

"The Field is the World." These are among the most astonishing words ever spoken by Jesus. Reared in the small, despicable little village of Nazareth, carrying on his ministry in a land no larger than an ordinary county, crucified at thirty-three, yet here he stands making the astounding affirmation that the field is the world.

It is astonishing, too, how that message spread through the centuries. Men walked up and down the shores of the Mediterranean proclaiming the message in spite of wild beasts, wilder men, fagots and flame, until the mighty Roman Emperor cried, "Thou hast conquered, O! Galilean!"

The centuries come and go. The followers of Christ walk along the shores of a wider ocean until Columbia, Boniface, Augustine, Patrick and a dozen others answered the call of Christ, "Follow me" and our pagan ancestors of the northern forests turned toward the Galilean as their Lord and Master.

Time passes. The boundaries of man's knowledge widen. New continents are opened up to civilization. The conscience of man is reawakened with the Protestant Reformation. The greatest migration of history sent thousands of men across the seas to establish their homes in a new land for the freedom of worship. Men came not for the wealth of seas or the spoils of war but that their spirits might no longer be bound. Religious freedom was inevitably followed by political freedom, the establishment of this Republic and the public school system.

Within a quarter of a century after the surrender of Cornwallis five young men of Williams College met in the shelter of a haystack during a thunderstorm and dedicated their lives to the spread of the gospel to the peoples of the world who were living in darkness. This was rank heresy in 1809. These young men first met and prayed in secrecy until they gained a following. But this was the beginning of the Board of Commissioners for Foreign Missions, inclusive of all denominations. Samuel J. Mills, one of these young men, travelled horseback all over this land to gain support for this mighty cause. They adopted Jesus' words as their slogan, "The field is the world." Thus it was that both from England and America Carey went to India, Paton to the New Hebrides, Judson to Burma, Morrison to China, Verbeck to Japan, Livingstone to Africa. The field, indeed, was the world, in this mightiest movement of the Church since the first century.

But today there is another leg in the expansion of our worldwide Christianity. Millions of people no longer feel the force of the old challenge. The old incentive to win the world for Christ has lagged during the past two decades. Our fervor for Christ and his Kingdom has not burned with the former enthusiasm and hence this terrible war. One comes home from the foreign field and is filled with the deepest pain and astonishment at the indifference, the selfishness and the smug self-centeredness that characterizes so much of the life of America and even of our churches including both pastors and people. Sometimes it seems well-nigh impossible to disarm people's prejudices and misunderstanding of the Christian motive and ideal. It is like the old negro in Springfield, Missouri, when asked the way to a certain state highway from the edge of the town, who inqquired in turn if the tourist knew the location of the postoffice or the court house, or the Boone County National Bank, or the First Baptist Church. Upon receiving a negative answer to every one of his questions, the negro became disgusted and said, "Well, boss, if you don't know nothin' I can't tell you nothin'.'

To forget and leave out of our program the universal appeal of the Christian religion to all mankind is to surrender something deeply essential to our faith and the Kingdom of God.

In the first place, how can we face these words of Jesus, "The field is the world," without being deeply grateful to our Christian forefathers who believed them? Most of my ministry has been spent in the Central West where I met the children of those missionary bands which came to Michigan, Ohio, Illinois, Wisconsin, Iowa, Kansas, Nebraska, Minnesota and the Dakotas and across the Rockies to the Pacific Ocean. That was a mighty movement and everywhere I found evidence of the work of those devoted men and women who ventured their lives, like Whitman and his bride in Washington, to save this country for Christ. And if the Central West has been the moral backbone of our nation it is because of that loyal, consecrated Christian spirit which burned in their hearts for Christ and His Kingdom.

That Unseen Presence which once walked up and down the shores of the Sea of Galilee has been walking up and down the shores of a larger ocean out on the Pacific on the shores of the Philippine Islands where I came to know over a hundred missionaries who ventured their lives in the farthermost reaches of those islands and created friendship between those Filipino people and Christ and hence of America, the greatest bridge of friendship that has ever been built. I have seen that Presence walking up and down the shores of China and way back in the hinter land, two thousand missionaries who bore on their bodies the marks of the Lord Jesus Christ, so that some of the Chinese insisted they had seen and known Christ in the person of the missionary. Today China stands at the ramparts, the bulwark against Japanese aggression, paganism and world domination. Our missionaries have built a bridge of friendship that should make for peace, righteousness and mercy.

Out on the isles of the Pacific missionaries have made friends for us among the native people so that up to last January approximately fifty pilots who have been forced down in those wildernesses have been helped back to their headquarters through their "fuzzy-wuzzy" friends. One pilot, approaching the shore, saw two fierce looking black fellows swinging long sharp knives awaiting him, "Me friendly, me Christian." "I took their word for it," continued the pilot, "and they proved to be Ben and Bill—both swell fellows." Even the President, in one of his broadcasts, spoke of how our missionaries won friends for America and through whom a mighty service has been rendered. I don't think we have taken missions half seriously enough. "Go into all the world and preach the glad tidings." Jesus was in dead earnest and we had better take his commission seriously if we would ever save this world for Christ.

I don't see how anybody can confine Jesus to a class, or a race, or a denomination. Ghandi in India is a Hindu. Yet one day when he was talking to some college youth he said, "I say to the 75 percent of Hindus receiving instruction in this college

(Continued on page 14.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

THE STUDY OF PEACE AIMS.

It is not always easy to see ideals at work in international life. It is much easier to see the effect of tanks and airplanes and machine guns, and to understand the importance of wheat fields and coal mines and assembly lines. We are increasingly aware of the terrific consequences of industrial power upon the fate of nations. We are, in fact, so impressed by the deadly power of machines we tend to forget that they are guided by men, and that men are guided by fears and hopes and ideals. The conflict between competing ideals is the central issue in the present situation, precisely because man is a child of God and cannot live by bread alone. In the end, human destiny depends upon the character of the ideals in which men believe and the strength of their belief.

A rereading of history may help us to understand more clearly the tremendous power of great ideals. Our religious forefathers of the First Century, humble men and women, were transformed into dauntless missionaries by a new gospel of divine love which proclaimed "the power of God unto salvation to everyone whe believeth." Our democratic forefathers became valiant champions of a new order under the impact of republican ideals: "liberty, equality, fraternity." The defense of these heritages and the rebuilding of international life on a better foundation both ultimately depend upon the extent to which the people of this day are inspired by similar ideals and charged with a comparable zeal.

The Need for Peace Aims.

Many people tend to think of peace aims as a social dream to be kept in storage for the duration of the war. If that is the case, it can be safely said that they will remain a dream. The peace must be organized out of the wreckage of the war, just as the war grew out of the wreckage of the last peace. But the organization of peace is far more complicated than the organization of war. It cannot be improvised at the last minute. It must be organized in part during the war, for history will not wait at the close of hostilities for men to plan. But a detailed plan is needed for the long job of building a durable house. Just so, peace must be planned in advance if it is to last.

Others tend to think that there is no time for planning a new structure, when a fire is raging and must be put out. The reply is obvious. Peace aims are essential tools for putting out international fires. They are necessary to the success of all the other weapons. Adequate peace aims can unite the unconquered and the conquered peoples—and in the end, even the peoples of aggressor states. Unfortunately the possibilities of a phychological, not to mention a spiritual, offensive have hardly been more than hinted at in the present war. And the war may continue for years without the prospect of any better world order, unless there is such an offensive.

Because it is a spiritual weapon, and because religious groups have a rich heritage of great ideals, the weapon of peace aims is the particular province and responsibility of religious groups.

Youth Program.

In the activities connected with the study of peace aims, the work of the young people is very important. The recommendations adopted by the Christian Youth Conference of North America at Estes Park, Colorado, in June 1941, may prove suggestive. The major recommendations in this field may be summarized as follows:

1. The formation of local youth committees on world order to study proposals for world organization and to help create a determined public concern for the organization of peace.
2. The study and promotion of economic movements which foster the spirit of cooperation.
3. The organization of a specific relief project for war victims in every youth group.
4. The development of correspondence and cooperation with a foreign youth group by each local fellowship.
5. The study and support of the missionary work of the churches.
6. The observance of a peace angelus each evening in local communities.

The above recommendations are included in the pamphlet, Build Today for a Christian World, which can be secured from the International Council of Religious Education, 203 North Wabash Ave., Chicago, for 10c. Program suggestions for older young people are emphasized in, To Build a Better World, by Richard M. Fagley, which can be secured from the World Alliance office for 10c. A stimulating book in this area for older young people is, The Seed and the Soil, by Richard T. Baker. Order from the Friendship Press, 150 Fifth Avenue, New York—paper cover, 60 cents.)

The study of peace aims, to be adequate, must begin with the youngest children. For the task is a lifelong responsibility and requires lifelong education. The basic attitudes that are essential to a better world order need to be stressed throughout the church, the Sunday School and the young people's societies.

Taken from, The Study of Peace Aims in the Local Church, by Richard M. Fagley.

FIRST REPORT ON CHRISTIAN SUN DAY.

(Continued from page 3.)

Miles have each sent in one. A long list of renewals and several subscriptions have come in through the missionary society of the Burlington Church.

Rev. R. E. Brittle seems to lead the list with thirteen new subscriptions turned in during the past week.

It is hoped that we will hear from other pastors and churches soon, and that many new subscriptions will be the result.

F. C. Lester,
Promotional Secretary.

IMPRESSIONS OF "GENERAL TRAINER."

(Continued from page 7.)

tioned here and that special services will be arranged as well as wholesome entertainment for hundreds.

There is an air of expectancy everywhere. "Just when will the Army invade Elon College?" "What will they look like?" "What will their privileges be and what about the privileges of students? Answers to these questions will have to wait. In all probability before these lines are in print 350 of Uncle Sam's service men will be safely housed in the dorms at Elon College. From all appearances the College plans to do its best to render the kind of service that the Government expects of a training center for enlisted men.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PETER AND JOHN BECOME DISCIPLES OF JESUS.

Lesson I—April 4, 1943.

Golden Text: *"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."*—Mark 1:17.

Lesson: Jno. 1:29-42; Mark 1:16-20.

Devotional Reading: Rom. 10:6-15.

By Way of Introduction.

We begin today a series of lessons on the Life and Letters of Peter and John. Today's lesson is concerned with the story of how these men became disciples of Jesus. All that they ever did and wrote and became had its origin in the simple beginnings recorded in the stories so simply told in the gospel according to Mark, which was really the essence of the preaching of Peter, and in the gospel according to John, who was undoubtedly one of the two who heard John the Baptist on that memorable and momentous day, and who was known "as the disciple whom Jesus loved." The stories are, therefore, first-hand accounts of how these men became disciples of our Lord.

The Son of God.

The first emphasis in the story as recorded by John is the conviction that John the Baptist had that Jesus was "the Son of God." John admits that he "knew him not" at first. But God gave him unmistakable evidence that this was indeed "the Son of God" and the "Lamb of God which taketh away the sin of the world." John knew that he "would be made manifest to Israel," and he had been told by inspiration that the Spirit would descend upon, and remain upon the One who was to be baptized by him, the One whom God had sent as His Son and as the Saviour. When this came to pass, John bare record that Jesus was the Son of God. It cannot be emphasized too often that these early disciples believed that Jesus was the Son of God in a unique sense. To be sure they did not realize this all at once, or at first. But as they companied with Him they became convinced He was the Son of God. Jesus is more than a good man or a great man, or the Son of Man; He is the Son of God. He had divinity, but He was Deity.

As He Walked.

"And looking upon Jesus as He walked, he saith, "Behold the Lamb of God which taketh away the sin of the world." The words mean what they say in one sense, that John pointed to Jesus as he walked along. But they also mean something else. As Jesus walked about men, as He went about doing good, they saw Him as the Lamb of God, who gave himself in sacrifice for them. We are epistles known and read of all men, wrote Paul. Men are to see our good works and to glorify our Father which is in heaven.

Come and Ye Shall See.

"And they say unto him, Rabbi (Teacher) where dwellest thou?" He said unto them "Come and ye shall see." Here again the words have a double meaning. For there is a timeliness as well as a temporal word in them. "Come and see." Jesus is willing to be put to the test. He wants men "to taste and to see that the Lord is good." Has there been any one who, having put Jesus honestly to the test has found Him unable to do what He promises?

Some Pointers on Personal Work.

In the simple story of the call of the first disciples there are basic principles of personal work. Let us look at them briefly. 1. The men had an experience of Christ themselves. "They abode with Him that day." Their own hearts caught the contagion of His personality and power. 2. They began where they were. "He first findeth his own brother Simon Peter . . . and saith unto him. . ." Philip was of the city of Andrew and Peter . . . and he findeth Nathaniel . . . they turned to members of their own family, to friends in their own circles, to their fellow-townsmen. They used the friendships already formed, the established groups already existent. 3. They let Jesus make his own appeal "We have found the Messiah . . . they brought him to Jesus." They did not argue, they simply said "Come and see for yourself." This was the way of Jesus too. "Follow me." It was a call to a way of life, not a way of belief. It was a call to personal discipleship. 4. They shared their experiences with others.

Thou Art . . . Thou Shalt Be.

"Thou art Simon . . . thou shalt be Peter." "I will make you to become." Jesus saw men not only as they were but as they were to become. Simon was not very likely looking material from the standpoint of men, but Christ saw the finer possibilities in his life. Furthermore, it was not an immediate thing . . . it was a process of becoming. We do not reach heaven by a single bound. Salvation is both immediate and infinite. A man by faith can become a new creation or creature in Christ Jesus, but it takes ages for him to grow into the measure of the fulness of Christ Jesus.

The Romance of Righteousness.

The largest and finest and costliest church or cathedral in the world is St. Peter's at Rome, the mother church of the Roman Catholic Church. It is named after that simple Galilean fisherman whom Jesus saw by the seaside and called to be his disciple, after that humble man whom Andrew brought to Jesus that day. One of the world's immortal literary masterpieces was written by this same fisherman, perhaps both books or letters which bear his name were written by Peter. More boys have been named after another of those fishermen than after any other man in the world, John. And he also wrote immortal literature, words of beauty and power and spirit and life. The romance of it all.

But personal work is just like that. One day an humble Sunday School teacher went to a shoe store to talk with one of his Sunday School boys about becoming a Christian. He won him to Christ, and in winning him to Christ, he indirectly won thousands to Christ, and had a part in training them up and in sending them out for Christ. For that young man he won was Dwight L. Moody. A Salvation Army worker or mission worker picked up a drunken ball player one day and won him to Christ, and this drunken ball player was "Billy" Sunday. To be sure every Christian worker cannot win somebody like these men every time. But who knows just what influences they are letting loose in the world when they bring a soul to Christ. The man who entitled his little booklet on personal work "The Greatest Work in the World," was not far wrong.

In war we make every one feel that his efforts count, and each one figuratively shoulders arms. But in peace the tasks to preserve it seem so vague that each one shrugs his shoulders. The shrug of the shoulders will never prevent the shouldering of arms. Peace work must be made as concrete as war work now is.

—*Ralph W. Sockman.*

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

The Coming King.

"The Lord is King forever."—Ps. 10:16.

"He himself is Christ a king."—Luke 23:2.

These troublesome times surging around the earth are sweeping great tides of revolutions. The idea of a superman and a superior race is falling into disrepute. Nothing is reassuring about the future.

Perhaps the outcome of it all will be the turning of all nations to the real King of kings. The only ground of confidence and hope is that God through Christ will reign and rule.

Prayer—Our Father, maker and ruler of the universe, we take refuge in Thy Almightiness and in Thy heart. *Amen.*

TUESDAY.

Spiritual Antiseptic.

"Be thou an example."—I Tim. :4 12.

A surgeon in an operating room takes every precaution against infection to his patient and also against being infected himself. Those invisible microbes he knows carry death.

Would that mankind were as afraid of the microbes of sin. Only the ignorant and the foolish disregard germs, and only the careless Christian takes chances with sin.

Prayer—Dear Father, endow us with Thy spirit and equip us against sin. *Amen.*

WEDNESDAY.

Our Gravest Problem.

"Sin shall not have dominion over you."—Rom. 6:14. Read 1 to 14.

We are told that Jenny Lind gave up her operatic career because it made her think less of the sunset and of her God.

We know a man who gave up a business career which promised him wealth because it required him to do a crooked business in which he lost sight of God.

Whatever hinders the freedom of our walk with God may well be surrendered. No sacrifice is too great to win the peace of God that passeth understanding.

Prayer—Our Father, we crave a closer walk with Thee. Bless our souls with Thy spirit. In Christ's name we ask it. *Amen.*

THURSDAY.

A Lesson of Life.

"We are the children of God."—Rom. 8:16.

The lesson of life is the voice of the ages and not the confused voice of the hour. There is a lamp in man's soul, that when lighted by God, reveals individual character and this character asserts itself at last. The truths which the years and the centuries verify are the bulwarks of our faith and hope in things to come. Therefore let not war dim thy faith in God.

Prayer—Bless, O. God, the race of humankind and give them the sight to see the right way. *Amen.*

FRIDAY.

I Am the Lord's.

"Ye shall be witnesses unto Me."—Acts 1:8.

"Be instant in season, out of season."—II Tim. 4:2.

We are told of an old darky, operating an elevator, who was asked by his passenger what book he was reading. When the inquirer ascertained that it was the Bible, he commended him for it. The old fellow answered by saying, "Yes, I am the Lord's are you?"

This was true witnessing, and a faithful taking advantage of opportunity.

Prayer—Our Father we pray for one another and for all Thy children of every race to be faithful witnesses. *Amen.*

SATURDAY.

The Best Sort of Witnessing.

"They took knowledge of them, that they had been with Jesus."—Acts 4:13.

The truest expression of love a man can give his wife is not in words but in deeds, care, and faithfulness.

The highest expression of our love for Jesus is not in our testimony of words but in holiness of living, deeds and faithfulness. The rose needs not someone to stand by and proclaim its beauty. Goodness and holiness speak for themselves. They need no write-up or publicity.

Prayer—Dear Father, closer and closer we would be drawn to Thee. Hold us close to Thee. Make us useful in Thy service. *Amen.*

SUNDAY.

Psalm 95.

O come let us sing unto the Lord.

Let us come before his presence with thanksgiving.

For the Lord is a great God.

O Come let us worship and bow down: Let us kneel before the Lord our Master, for He is our God, and we are his.

Today if ye will hear his voice, harden not your heart.

Prayer—Our Father, we thank Thee for health and happiness, for Thy presence in sickness and sorrow, and for all of life from day to day. Make us worthy of this new day and all our blessings. *Amen.*

PRACTICAL RELIGION IN THE WORLD OF TOMORROW.

(Continued from page 5.)

girls have been systematically trained to believe that their supreme duty is to be mothers, married or unmarried, of children dedicated to the service of the Fatherland and the Fuehrer. Through the use of mystic ceremonies —pagan dances, bonfires, sun festivals on mountain tops, and many other types of ritual—both boys and girls have been trained to look upon Hitler as divine and they pray to him as God.

The evil influence of this systematic degradation of millions of German boys and girls can not be counteracted in a short time. Even Hitler's death will not end it, because many of Hitler's children, conditioned as they are, will believe that he is still their leader, in the spirit if not in the flesh. Hitler dead may be called as dangerous as Hitler alive.

This, then, is the vastly difficult problem with which the United Nations will have to cope, if the victory which now is coming closer is to bring more than just a short breathing spell before another Prussian attack is launched upon the world.

It is not up to the United Nations to say just what the German schools of the future should teach; and we do not want to be guilty of a Hitler-like orgy of bookburning. But it is vital to the peace of the world to make sure that neither Prussianism, Hitlerism nor any modification of them is taught. There are many cultured German scholars with an excellent attitude toward the world who should be put to work on the job of rewriting the German textbooks in their own way. I believe these men would glorify peace and international honesty, re-establishment of the German culture of Beethoven, Schubert, Schiller, and Goethe, and the gradual preparation of the German spirit for an appreciation of the fact that a Bill of Rights for the individual is as vital as a Bill of Duties toward the State.

Doubtless thousands of German boys will come home from the war utterly disillusioned of Prussianism and Hitlerism. Thousands of both young and old at home will feel the same way. They will honestly want to help build up a new democratic Germany, and we, without yielding at all to the old warlike spirit of Prussia, should encourage them to try. We shall need the help of all Germans who give convincing evidence that they do not subscribe to the "master race" myth and are genuinely opposed to the doctrine that might makes right. The re-education we insist upon should not crush out any sincere desire to practice democracy and live at peace among the world family of nations.

It will not be necessary for Americans to teach in the German schools. The all-important thing is to see that the cult of war and international deceit is no longer preached as a virtue. We cannot countenance the soft, lazy forgetfulness which characterized England and France in their treatment of Germany in the thirties. The cost of such short-sighted appeasement is too great in men and money. We must not go down that mistaken, tragic road again.

All of my discussion thus far has been concerned with Prussianism. Now I want to talk about Marxianism. This philosophy in some ways is the child of Prussianism, because Marx, its high priest, was molded in his thinking by Hegel, the great philosopher of the Prussian state. Marxianism has used the Cheka, just as Prussianism has used the Gestapo, but it has never preached international war as an instrument of national policy. It does not believe one race is superior to another. Many of the Marxian activities of the last 10 years which people of the West have most condemned have been inspired by fear of Germany. The Russian people, who are the chief believers of Marxianism, are fundamentally more religious than the Prussians. The Russians have a better opportunity to find that spiritual food than have the Prussians under their regime, which glorifies the violence of the old Teutonic gods.

This question of religious freedom in Russia has been getting attention from the Church of England and from the Roman Catholic Church in this country. In a recent issue of the *Commonweal,* which surely can not be said to have Marxian leanings, the managing editor discussed two books by exiled Russians on the status of religion in Russia. Quoting from both books, one written under the auspices of the Church of England, and the other by a professor at Fordham University, the editor came to the conclusion that the position of the Christian Church in Russia has definitely improved. The future well-being of the world depends upon the extent to which Marxianism, as it is being progressively modified in Russia, and democracy, as we are adapting it to twentieth century conditions, can live together in peace. Old-line Marxianism has held that democracy is mere words, that it serves the cause of the common man with platitudes rather than with jobs, and that belief in it results in a weak governmental organization. And we who believe in democracy must admit that modern science, invention and technology have provided us with new bottles into many of which we have not yet poured the wine of the democratic spirit.

In some respects both the Prussians and the Russians have perceived the signs of the times better than we—and I hope that reactionary politicians will not quote this sentence out of its content, in an effort to prove that I have come out for dictatorship. The fact is that the Prussians have done an effective job of making their bureaucrats efficient in coordinating the social forces in the service of the state. The Russians have put great emphasis on serving and gaining the enthusiastic adherence of the common man. It is my belief that democracy is the only true expression of Christianity, but if it is not to let Christianity down, democracy must be tremendously more efficient than it has been in the service of the common man, and in resistance to selfish pressure groups.

After this war is over, the democratic capitalistic nations will need to prove that they are supremely interested in full employment and full utilization of natural resources. They will need to demonstrate that the consuming power of their people can be made to equal their productive power. The right to work at a regular job and for a decent wage is essential to the true dignity of man.

If the Western democracies furnish employment and an expanding production, they need have no fear of a revival of old-line communistic propaganda from within. If they do not furnish full employment, communistic propaganda of this kind is inevitable and there is nothing which the Russian government or our government or any other government can do to stop it. In the event of long-continued unemployment, the only question will be as to whether the Prussian or Marxian doctrine will take us over first.

I believe in the democratic doctrine—the religion based on the social message of the prophets, the heart insight of Christ, and the wisdom of the men who drew up the Constitution of the United States and adopted the Bill of Rights. By tradition and by structure we believe that it is possible to reconcile the freedom and rights of the individual

(Continued on page 15.)

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

The month of March is holding on with a firm grip. We are having all kinds of weather. It seems that it is almost impossible to get two sunny days together. The ground in this section keeps so wet that it has been out of the question to make garden. The only thing we have been able to plant was garden peas. They are now coming up and look pretty and green. A good promise of garden peas and soup in late spring.

The women are beginning to send in Easter dresses for the girls. The women's auxiliary of our Burlington Congregational Christian Church, Mrs. Walter R. Sellars president, brought to us this week twenty-five beautiful new dresses for our larger girls. The girls can hardly wait for Easter to come so they will be given out to them. Our Burlington Church has always stood by the Orphanage, and by all other departments of the Southern Convention as well.

Spring is just around the corner. The Robins are spending some time in our town and they are always welcome visitors. The mocking birds are also here and are greeting us in the early morn with their song, imitating other birds. The blue bird and the cardinal have been welcome visitors also. God has made this a beautiful world to live in and made birds and animals of all kinds to make us happy and contented and has given man dominion over them. Do we appreciate it? In this world torn asunder with war, it looks like the world has forgotten God, who created it, and made it a beautiful place in which man might dwell.

Our financial report this week is the smallest we have had in a long time. Yet we are paying more for food and clothing than we have paid in many years. Heavy expense and small income don't build up our bank account.

Chas. D. Johnston.

REPORT FOR APRIL 1, 1943.

Amount brought forward	$3,115.87	
Sunday School Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 3.60	
Wake Chapel	7.81	
		11.41
N. C. and Va. Conference:		
Bethlehem		10.50
Western N. C. Conference:		
Randleman	$ 7.27	
Bennett	2.09	
Antioch (R.)	1.21	
Spoon's Chapel	3.68	
		14.25
Eastern Va. Conference:		
Bethlehem	$10.33	
Windsor	10.79	
Liberty Spring, Friendship B. C.	$ 1.00	
Sr. Boys and Girls	.50	
		22.62
Va. Valley Cent. Conference:		
Bethel	$ 1.00	
Mayland	1.50	
		2.50
Easter Offerings.		
Spring Hill Ladies Aid		5.00
Special Offerings.		
Mrs. Lowthrop	$10.00	
Miss Sarah Ellison	50.00	
Mr. and Mrs Charles L. Jones, Jr.	5.00	
		65.00
Total for week		$ 131.28
Grand total		$3,247.15

SUN'S PULPIT.

(Continued from page 9.)

that your lives will be incomplete unless you reverently study the teachings of Jesus. The message of Jesus is contained in the sermon on the Mount, and by my own interpretation of it I should say, "O yes, I am a Christian."

And yet I hear people say, "I won't give a cent to missions. My own church needs it more." I don't see how they can be so selfish when we are fighting a global war and the world has become a neighborhood. Moreover, selfishness kills and destroys. We had better share the best we have with our distant neighbors and do all in our power to build a Christian world. This is crucial!

Go to these far-distant lands. Who first brought these benighted people scientific medicine? The missionaries. Who first brought them scientific agriculture? The missionaries. Who first reduced their spoken language to writing? The missionaries. Who first taught them the Bible? The missionaries. Who first brought them education? The missionaries. Who first brought them physicians, nurses and hospitals? The missionaries. Who first introduced them to the best the white man has to give so they trust us and are friends to our pilots, marines, soldiers and sailor lads over there? The missionaries. And who will continue to build this world fellowship where peace will finally be possible? The Christian missionaries. I am concerned that every church in our fellowship will share definitely, gladly and sacrificially in keeping our missionaries at the front line.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name ....

Street or Route ....

City .... State ....

Church ....

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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PRACTICAL RELIGION IN THE WORLD OF TOMORROW.

(Continued from page 13.)

with the duties required of us by the general welfare. We believe in religious tolerance and the separation of church and state, but we need to light again the old spirit to meet the challenge of new facts.

We shall decide some time in 1943 or 1944 whether to plant the seeds for World War No. 3. That war will be certain if we allow Prussia to rearm either materially or psychologically. That war will be probable in case we double-cross Russia. That war will be probable if we fail to demonstrate that we can furnish full employment after this war comes to an end and fascist interests motivated largely by anti-Russian bias get control of our government. Unless the western democracies and Russia come to a satisfactory understanding before the war ends, I very much fear that World War No. 3 will be inevitable. Without a close and trusting understanding between Russia and the United States, there is grave probability of Russia and Germany sooner or later making common cause.

Of course the ground for World War No. 3 can be laid by actions of the other powers, even though we in the United States follow the most constructive course. For example, such a war would be inevitable if Russia should again embrace the Trotskyist idea of fomenting worldwide revolution, or if British interests should again be sympathetic to anti-Russian activity in Germany and other countries.

Another possible cause of World War No. 3 might arise out of our own willingness to repeat the mistakes we made after World War No. 1. When a creditor nation raises its tariffs and asks foreign nations to pay up, and at the same time refuses to let them pay in goods, the result is irritation of a sort that sooner or later leads first to trade war and then to bloodshed.

The gospel of Christ was to feed the hungry, clothe the naked, comfort the sick, and visit those who were in hard luck. He said that treating your neighbor decently was the way to show that you loved God. The neighborhood in Christ's day was a few miles in diameter. Today the airplane has made the whole world a neighborhood. The Good Neighbor policy, whether at home or abroad, is a Christian policy. Those who preach isolationism and hate of other nations are preaching a modified form of Prussian Nazism, and the only outcome of such preaching will be war.

If we want peace, we must treat other nations in the spirit of democratic Christianity. We must make our religion practical. In our relations with China, for example, we must act in such a way as to enhance the material as well as the spiritual well-being of her people. So doing will not only be of spiritual advantage to ourselves, will not only do much to prevent war, but will give us more material prosperity than we can otherwise enjoy. And in saying this, I do not preach the missionary spirit as a forerunner of a new imperialism.

Nearly half of the poeple of the world live in eastern Asia. Seven-eighths of them do not know how to read or write, but many of them listen to the radio and they know that the world is on the move and they are determined to move with it. We can at their request help them to move in knowledge toward a higher standard of living rather than in ignorance toward confusion and anarchy.

Throughout history, every big nation has been given an opportunity to help itself by helping the world. If such an opportunity is seized with a broad and generous spirit, an infinitude of practical possibilities is opened up. Thousands of business men in the United States have seen this kind of thing happen on a smaller scale in their own businesses, as their broad and enlightened policies have increased their prosperity and given jobs to their neighbors. Christianity is not star gazing or foolish idealism. Applied on a worldwide scale, it is intensely practical. Bread cast upon the waters does return. We of the United States who now have the greatest opportunity that ever came to any people do not wish to impose on any other race or to thrust our money or technical experts or ways of thought on those who do not desire them. But we do believe that if we measure up to the responsibility which Providence has placed on our shoulders, we shall be called on for help by many peoples who admire us. When we respond to this cry for help, we shall be manifesting not only a Christian spirit, but also obeying a fundamental law of life.

We of the Western democracies must demonstrate the practicality of our religion. We must extend a helping hand to China and India; we must be firm and just with Prussia; we must deal honestly and fairly with Russia and be tolerant and even helpful as she works out her economic problems in her own way; we must prove that we ourselves can give an example, in our American democratic way, of full employment and full production for the benefit of the common man.

By collaborating with the rest of the world to put productive resources fully to work, we shall raise our own standard of living and help to raise the standard of living of others. It is not that we shall be taking the bread out of the mouths of our own children to feed the children of others, but that we shall cooperate with everyone to call forth the energies of everyone, to put God's earth more completely at the service of all mankind.

A gentleman is one who never hurts anyone's feelings unintentionally.

—*Oliver Herford.*

"A JUST AND DURABLE PEACE"

STATEMENT OF UNDERLYING POLITICAL PROPOSITIONS.

I. The peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy Nations.

The interdependence of the world is strikingly proved by the events that led up to this war. That interdependence calls for permanent political collaboration. Such collaboration should, as quickly as possible, be universal. But practically, the initial nucleus is the United Nations who have already been forced, by events, to collaborate.

The degree of collaboration can properly be related to the degree of interdependence and thus any universal scheme may contain within its framework provision for regional collaboration. Europe particularly illustrates the need for regional collaboration. To continue there the uncoordinated independence of some twenty-five sovereign states will assure for the future that, as in the past, war will be a frequently recurrent event.

II. The peace must make provision for bringing within the scope of international agreement those economic and financial arts of national governments which have widespread international repercussions.

Science has made it possible for the world to sustain a far greater population than was formerly the case and to attain for that population a higher standard of living. But this involves a large degree of transportation and interchange between one nation and another. Thus all people are subject to grave risk, so long as any single government may, by unilateral action, disrupt the flow of world trade. This is a form of anarchy that creates widespread insecurity and breeds disorder. It prompts nations to seek self-sufficiency for themselves at the expense of others.

We do not here envisage, as presently practical, a condition of "free trade". But the world does require that the areas of economic interdependence be dealt with in the interest of all concerned and that there be international organization to promote this end.

III. The peace must make provision for an organization to adapt the treaty structure of the world to changing underlying conditions.

The world is a living and, therefore, a changing organism. Change is the one thing that is inevitable. As the world is now organized, a fixed status is prescribed by treaties and, unless all the parties agree, that status cannot be changed except by force or the threat of force. Change effected under the threat of force seldom is productive of peace, because change under such circumstances seems to reward, and thus encourages, violent and lawless elements. On the other hand, nations, like individuals, seldom freely abandon their acquired legal rights. We must, therefore, have an organization to promote such changes in the treaty structure of the world as may be needed to keep that structure responsive to future changes in the underlying conditions. Without this, no conditions of peace, however just and fair initially, will permanently assure peace.

IV. The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of that end.

There is a ferment among many peoples who are now subject to alien rule. That will make durable peace unattainable unless such peoples are satisfied that they can achieve self-rule without passive or active resistance to the now constituted authorities. We realize that autonomy, in certain cases, is not now desired, and in other cases is presently impractical. But judgments as to this tend to be warped, and certainly are suspect, when made by the governing power itself. There must be international agencies, which embrace persons free from self-interest which comes from identification with the particular governing power, and which are charged with the duty to see that pledges of ultimate autonomy are honored, and that, in the meanwhile, there is no exploitation for alien ends. Self-rule, when achieved, would, of course, be subject to the limitations which follow from the other Propositions here stated.

V. The peace must establish procedures for controlling military establishments everywhere.

It is assured that those nations with which we are at war will be effectively disarmed. But that alone will not suffice. Military establishments everywhere should be brought under some form of international control. This has two aspects: One, negative, and the other positive.

The negative purpose is to bring to an end the present system which permits nations generally to create unlimited armament for use for purely national ends. Continuation of that system would ultimately undermine the international organs we contemplate. It would either paralyze their action or lead to action preferential to nations possessed of great military power. There should nowhere be vast military establishments which have no valid reason for existence except to enable their possessors to be a law unto themselves.

A positive purpose of control is to bring such military establishments as remain into the affirmative service of international order. International agencies, such as those we contemplate, will primarily need to depend upon the moral support of the great body of mankind. That is their only reliable source of permanent power and unless they can command much moral backing they are not entitled to other forms of power. But any society will produce minority elements who are not subject to moral suasion and who, if they feel able, may defy the general interest to advance their own. Therefore, the economic and military power of the world community should be subject to mobilization to support international agencies which are designed to, and do in fact, serve the general welfare.

VI. The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

Wars are not due only to economic cause. They have their origin also in false ideologies and in ignorance. Peace, furthermore, cannot be preserved merely by documentary acts that create political bodies and define their powers and duties. Such bodies can function effectively only as they can count upon a public opinion to understand and support them.

It is, therefore, indispensable that there exists the opportunity to bring the people of all the world to a fuller knowledge of the facts and a greater acceptance of common moral standards. Spiritual and intellectual regimentation that prevents this is a basic underlying cause of war. As such it is not a matter of purely domestic concern, and governments and parties must recognize this if the world is to achieve a durable peace.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, APRIL 8, 1943. NUMBER 14.

Community Objectives of the Local Church

Rev. SAM H. FRANKLIN, Providence Farms, Mississippi.

I. Physical:

1. Complete physical examination yearly for each person.
2. Wassermann tests on all members; regular treatment for positive cases.
3. Isolation of all tuberculous; Xrays of all exposed persons in families.
4. All houses screened and with sanitary toilets.
5. All children immunized against typhoid, small pox, diphtheria, etc.
6. Each family in medical cooperative.
7. Every family in dental cooperative.
8. All children drinking at least one quart of milk daily.
9. All sources of drinking water approved by health authorities.

II. Economic:

1. Each family a member of consumers' cooperative store, with one-half having stock fully paid up.
2. All families in credit cooperative, with stock averaging $20.00 per family.
3. Production loans made through credit cooperative or other agency.
4. Each family having year-round garden of adequate size.
5. Each family with at least (a) 2 hogs, (b) 1 cow, (c) 25 chickens.
6. All cows tested for Bangs disease and tuberculosis.
7. 75 per cent of families keeping simple farm finance records.
8. Community machinery cooperative with (a) combine, (b) peanut harvester, (c) silage cutter.
9. 80 per cent of all families with 20 tree fruit orchards or nut trees.
10. Community meat storage cooperative.
11. Cooperative production of plants with hot beds and cold frames.

III. Educational:

1. 90 per cent of all children graduating from grammar school.
2. 50 per cent of all high school age children in high school.
3. 20 per cent of all young people entering college.
4. Each home spending as much for books and magazines as for tobacco.
5. Six library books per year read in 50 per cent of homes.
6. 25 per cent of homes represented in current events classes.
7. Supplementary elementary instruction provided by community each year.
8. Two educational institutes each year with monthly follow-up.

IV. Civic.

1. One-third of all families represented in race betterment studies each year.
2. At least one wholesome recreational event each month in community.
3. Community action regarding moral problems such as bootlegging.
4. Fifty per cent of families represented in yearly studies of American history and government.

V. Spiritual:

1. All members of community of proper age members of church.
2. 75 per cent of all members of community Sunday School attendants.
3. Fifty per cent of all Sunday School teachers, church, and young peoples officers in at least ten training classes yearly.
4. At least four interdenominational community religious services yearly with outside leadership, and a yearly ministers' institute.
5. Daily Bible reading and prayer in every home.

For the Development of the Rural South

NEWS AND VIEWS

Rev. and Mrs. Carl R. Key of Cleveland, Ohio, announce the birth of a son, Paul Loring, on March 20.

Rev. J. H. Dollar, Treasurer of the Board of Publications, has returned from a brief vacation for relaxation and recuperation. Rev. F. C. Lester filled the Newport News pulpit on March 28.

Rev. Eugene Smathers author of the current article, "The Rural Church and the Healing of the South," is a rural minister at Big Lick, Tenn. Brother Rural Pastor, don't overlook this article. Read it carefully and save it for future study and reference.

As we go to press we learn with deep regret that Mrs. F. C. Lester fell last week and fractured her leg between the ankle and knee. She is in Alamance hospital at this writing, which accounts for material from the Promotional Secretary's office arriving too late for inclusion in this issue.

PIEDMONT ASSOCIATION TO MEET.

The Piedmont Ministers Association will meet at Elon College April 12 at 10:30 A. M. The ministers of the Southern Synod of the Evangelical and Reformed Church will be the guests of the association. The subject for the program is "The Proposed Merger of the Evangelical and Reformed and the Congregational Christian Churches." One speaker from each denomination will discuss the subject from the national angle and one from each denomination will discuss the proposal from the standpoint of the Southern Synod and the Southern Convention.

The program will be as follows:

10:30 A. M. call to order by the President.

Devotional, Rev. B. J. Earp, Albemarle.

"How the Proposed Union Looks to Us," by the Rev. Walter W. Rowe, Lenoir.

"How the Proposed Union Looks to Us," by the Rev. Stanley C. Harrell, Durham.

Lunch in the College dining hall.

Afternoon Session.

"Our Southern Synod, Its Institutions, and the Union," by the Rev. W. C. Lyerly, Thomasville.

"Our Southern Convention, Its Institutions, and the Union," by the Rev. James H. Lightbourne, Burlington.

Discussion led by Rev. Joe A. French, Reidsville.

Every minister of the Piedmont Association is urged to attend this very interesting and informing meeting.

GROUND BREAKING SERVICE.

Ground was broken Friday evening, March 26, for the new Ocean View Church which will be constructed at 1051 Bayview Boulevard. Rev. J. Everett Neese, pastor of the present church at 601 Chesapeake Street, removed the first spadeful of earth. He was followed by members of the congregation, who as representatives of various church organizations, removed others.

These were L. R. Bartholomew, deacons board; S. H. Pell, scoutmaster Boy Scout Troop No. 5; John Sands, church membership; Mrs. C. R. Kessler, Ladies' Society; Mrs. B. G. Harrell, choir; and Mrs. W. M. Fisher, building committee.

Dr. H. S. Hardcastle, pastor of the Christian Temple, gave the invocation at last night's exercises, which were well attended. Dr. Charles H. Davis, pastor of the Congregational Christian Church, Berkley, led in responsive reading, and Rev. J. Frank Morgan, pastor of Rosemont Congregational Christian Church, gave the benediction. The Rev. G. C. Crutchfield, pastor of Old Zion Christian Church, spoke as a representative of the Eastern Virginia Conference, and greetings were brought from the Southern Convention and mission board of the Congregational Christian Churches by Dr. Hardcastle and Mr. Morgan, respectively.

Cement was poured and construction begun last week. The funds were raised in the last year by less than one hundred members of the church situated at 601 Chesapeake street. The church is of Colonial design, and will be constructed of cinder blocks painted white. The building committee is attending to the contracting.

Money was raised by selling lots to members and friends of the church in front foot sections at $7.15 per front foot. The Ladies' Society of 25 members, was primarily responsible for the achievement and made large financial contributions. The new church will provide four Sunday School classrooms and a church auditorium for Sunday School, church and community activities. Original plans, calling for a two-story structure on the St. Cecelia design, are being filed away for the present, but a building fund is to be maintained constantly. E. Tucker Carlton is the architect. Completion of the church edifice is expected the latter part of May.

RECEIVED ON THE DEFICIT.

The following amounts have been received on THE CHRISTIAN SUN deficit since our last report. Some of these amounts were in the office last week, but the treasurer wasn't, so they had to wait his return to get in the news:

Christian Orphanage Board of Trustees)	$120.00
Garland Gray	25.00
Harry W. Lee	5.00
Cyrus Shoffner	2.00
R. L. House	5.00
Rev. C. E. Newman, Hebron Ch.	5.75
Mrs. Artelia Poole, Young Men's S. S. Class	5.00
H. P. Harrell, Treasurer, Berea (Nans.), S. S.	10.00
Dr. C. W. McPherson	5.00
Total	$187.75
Previously reported	265.00
Total to date	$452.75

The letters which accompanied these checks were an inspiration. They reveal the widespread interest in the liquidation of this deficit. One note, from the Rev. C. E. Newman, should set the pace for all our ministers. In the note accompanying the check from Hebron, Brother Newman says: "I plan to take an offering for THE CHRISTIAN SUN deficit in all my churches during the month of April." If every pastor, city and rural, would do just that the deficit would be wiped out and a sinking fund established.

We are grateful for the interest manifested so far. We are almost to the half-way mark. Mr. Lester tells me that we may expect a record-breaking check for renewals and new subscriptions for the month of March. That is evidence that the pastors are doing a fine job getting these new subscriptions which will keep our budget in balance after the deficit is paid.

On behalf of the Board of Publications I wish to thank those who have contributed, and we shall be as grateful for the gifts that are yet to come. Success is in sight, but we are not yet out of the sight of failure.

JESSE H. DOLLAR,
Treasurer.

Rural Churches and the Healing of the South

By Rev. Eugene Smathers.

Any realistic consideration of the South must take account of the Church, and especially of the rural Church. Whether it is an agency of healing or of hurt, it is an influence and a power to be reckoned with. Whether the church is an instrument of redemption and development or a tool of reaction, whether it channels the religious spirit of the people into creative social tasks or buries this spirit beneath institutional and theological bickerings, the church is still a force in the South. And despite the verdict of academic social scientists, some of us believe that these little, despised rural churches can become that which they are intended to be, forces for the redemption and healing of the land and its people. This conviction, that the rural church *is* a force in Southern rural life and that it *can become* a force for the total redemption of rural people, backed up by over ten years experience as a rural minister, underlies all that shall be said here.

We shall consider the rural church from three approaches: its potential possibilities as an agency of healing, the problems which hinder or exclude its largest effectiveness as an instrument of social redemption, and finally, a suggested program looking toward the transformation of the rural church from one of our Southern problems into an effective channel of religious power for the solution of some of our manifold economic and social problems.

I. *Potential Possibilities of the Rural Church.*

The rural church is a widespread institution, probably the most ubiquitous local rural institution, other than the family, in our rural South. A recent estimate is that there is one church to every 317 people. This creates a problem, as we shall see later, but is also indicative of possibilities. In many Southern neighborhoods the church is the only local social institution that remains. This fact means that the church is the one remaining institution, beyond the home, with which many rural people have intimate contact, and thus has potentialities easily overlooked in our worship of ''bigness'' and ''efficiency.'' This small neighborhood institution, so widely dispersed over our Southland, is, in the main, a peoples' institution; one under their immediate control and to which they have a real sense of belonging. The church is theirs in a deeper sense than the schools or the county affairs. Too often it may be only a small segment of the people who support and control the local church, but still it is ''their'' institution. And new churches come into being because another segment of the people wants an institution which belongs to them and to which they belong. In spite of all the evils and problems created by the over-multiplication of ''sects'' and churches, there is potential power in the fact that most rural churches are organizations of the people, incipient training schools for democratic and Christian social action. This multitude of small, local religious groups is led by a group of sincere, consecrated, and devout men and women, both professional and lay, who, once they gain a larger vision and a fuller understanding of the implications of the Christian Gospel, can become a potent ground-force for the healing of the South. This was impressed upon me recently by the opportunity of sharing in an institute for rural Negro ministers. I have never seen a group so responsive to the larger social implications of the Gospel and of their task as its ministers. Often, it is true, these leaders are despised by the better educated and paid leaders; but despite their lack of opportunity for adequate training and adequate living standards, they are on the ground, knowing from within the problems and needs, the resoucres and strength, of their people. And potentially, they offer a quality of leadership of utmost significance for the healing of the South.

These small, widely scattered churches are set on the land amid the people who are the ''biological aristocrats'' of America. There is no need to go into great detail at this point, for all of you are aware of the fact that our urban centers are not reproducing themselves, that the highest birthrate in the nation is among our Southern rural people, among the small farmers in the hills, the tenants and the sharecroppers of the deep South. If the present population trends continue, the future America will be largely populated by the children and grandchildren of our disadvantaged rural folks of today. The majority of these folks are inherently religious, even though their religion is not always expressed through churchly forms, and they are predominantly Protestant. Thus the rural church has the most fertile field in which to labor, and the greatest possibilities for moulding the South and the nation of tomorrow. And any sound strategy of Christian planning and action must take cognizance of this fact. Our friends in the Roman Catholic church know this and are beginning to act. Theirs has been an urban church and they see it dying unless fresh blood is drawn into her veins from the people on the land. And they see the disadvantaged areas of the South as fertile sources of new blood. For though these areas are Protestant in heritage and tradition, organized Protestantism by its neglect has opened wide the doors.

These same folks who are our ''biological aristocrats'' are also the custodians of the South's most priceless material heritage, the good earth. Their ability and their opportunity to exercise this stewardship will determine the kind of material base upon which the South of tomorrow must be built.

The rural church, as well as the sister church in the city, is the trustee of a spiritual heritage which has within it the dynamic necessary for the redemption of the South. This power, it is true, is often misused and wrongly harnessed, but it is here, awaiting wise application. This is a gathering of Christians, and however much we may differ on specifics, or methods, we would agree, I believe, on one central conviction, namely, that the Christian gospel is not irrelevant to the healing of our hurts. And some of us would agree that there can be no permanent healing of human ills without a religion of judgment and of grace. If this assumption, or rather conviction, be true, the rural church has tremendous importance and possibilities as an agency of redemption.

Here and there we find indications that these possibilities are becoming actualities. We find local churches that have harnessed the power of the Gospel to the total life of their communities and their people. We see a growing leadership, dedicated to and trained for the rural religious task. Many of our most capable and consecrated theological students are looking towards service in rural communities. National agencies of the Churches are awakening and putting their resources behind these little churches and their leaders. Institutes and other types of in-service training are becoming available to workers already on the job. This winter the Home Missions Council,

(Continued on page 7.)

THE EDITOR'S MESSAGE

A ROLLING STONE.

"A rolling stone gathers no moss," is an old, familiar saying. The new way of stating the same idea is, "A nomadic portion of the metamorphosed igneous or sedimentary deposits of the Proterozoic Era accumulates no bryophytic plant life."

Paul Doran emphasized this same truth when he stated emphatically "You can't build a rural parish on an itinerant ministry." He speaks from an experience of twenty-eight years in one pastorate. His father was pastor before him and his son plans to succeed him. Practical wisdom, Christian leadership and continuous service have made history in the Blue Springs Parish, Sparta, Tenn.

This record need not be duplicated but it should be emulated throughout the South. Ministers with courage and conviction may do constructive work in the rural South by resisting all temptation to become rolling stones. In an age of almost universal transportation, electrification and mechanization, the rural minister faces an unprecedented opportunity which should be securely grasped with intelligence and steady resolution.

DO ROCKS GROW?

Paul Doran told the story of a farmer who put this question to a county agent. The farmer explained his quandry by stating that a rock four feet in the back of his farm was not there when he bought the farm a few years ago. The answer is becoming generally obvious; rocks do not grow but gullies do.

The story of Paul Doran, the preacher who "saves souls by saving the soil," is an interesting and instructive one. He and Clarence Franklin did pioneer work in Calfkiller Valley, Tennessee. Here was a valley in the Cumberland mountains with poor farms and discouraged people. The timber had been cut and sold. The topsoil had washed away and with it the farmer's income. Muddy roads covered the county.

Mr. Doran and Mr. Franklin set up a laboratory. The soil was typed. The farmers were told what crops were suitable for their soils and how best to cultivate them. Four acres near the church were used for plotting and demonstration. One plot he cultivated in the usual way. In adjoining plots he planted soybeans, clover, alfalfa and other soil building crops. Lime was used to counteract the acidity. Samples of seed were given from farm to farm and scientific farm treatment was uniformly recommended.

When someone expressed the smart wish that "the preacher would get a hold of the old Cooper Farm," the poorest farm in the neighborhood, Doran proceeded to do just that. He bought that twenty acre farm adorned with twenty-one gullies which could not be crossed with a team. Now the grain yield has increased from two bushels to ninety-two bushels per acre. The farmers, long since convinced by the results, follow his lead. Of course there are a few exceptions; but one can tell to the farm those who cooperate in the parish plan.

Years ago this rural preacher of the Cumberland mountains realized that as the land gets thinner the people get poorer. Homes are not repainted. Farm deaterioration and tenancy increase. So the minister and the church took the initiative in planning for more abundant community living. The community has been taught how to grow produce and this is sold through the church cooperative. The parish truck takes the produce to market regularly and necessary supplies are brought in return. Along with soil building and diversified farming, the minister recommended the best type of livestock to fit its needs. The first Jersey cow in the parish belonged to the church. Moreover, when owners living elsewhere offer to sell their farms, the minister urges young married couples to buy and locate permanently in the community. Twenty young couples have become home owners in this way; and four of the young men are elders in the church.

The church does not merely reflect the life of the community; it redeems the entire life of the community. In a program of parish beauty, yearly prizes are given for flower and vegetable gardens. Houses have been painted and grounds landscaped. Through community effort the rundown churches in the district are gradually being replaced by beautiful new buildings. The church budget is amply supported not only by cash and produce but also by time pledged on the church farm. Life is satisfying to these church-minded farmers in Calfkiller Valley where neither the soil nor the soul is neglected.

THE HEALING AND DEVELOPMENT OF THE SOUTH.

The Conference on "Christianity, Democracy, and the Healing of the South," held recently in Raleigh, was sponsored by the Fellowship of Southern Churchmen. A realistic survey of the symptoms of disorder in our area was made by the alert group in attendance. Sore spots which may become volcanic at the unsuspected moment were located and diagnosed. An honest effort was made to analyze the forces of destruction and construction operative in this important region. Dr. Moredcai Johnson, noted educator and president of Howard University, declared in an address:

"The South has been deeply wounded for a long time, and if all its population today were utterly white, it still would be the most deeply wounded section of this country.

"I was 30 years old before I saw that the whole South, not just the Negro, was wounded," Dr. Johnson said. "At that time I began to see the problem whole—I began to think as a Southerner.

"At the turn of the century, when industrialization began, we were still engaged in agriculture, and agriculture of the worst kind. It makes no difference what the racial complexion was of those engaged in agricultural production at that time, the results would have been the same. Because of our methods of cultivation, and because of our dependence upon one cash crop—cotton—it was inevitable that this section of the country would fall far behind the rest of America in income and standard of living.

"We have continued to be wounded because though we are now a population of 36,000,000, 14,000,000 of us are still dependent upon that one cash crop; 8,500,000 of us still work on the old plantation; and 3,000,000 of us still subsist on marginal lands.

"Hundreds of thousands of us are still eating molasses, fatback, and cornbread, with the result that thousands of us suffer from malnutrition. We just can't make enough, white or Negro, to improve our living standard.

"I used to think that only the Negro schools were poor. It took me a long time to see that the whole educational system in the South was relatively starved. If you were to take all the money that goes for Negro schools and give it to the white schools, it still would not equal more than one-half of the per capita spent in the rest of the nation.

"We are wounded in our inability to have the faith that would include all; we are wounded politically, both white and Negro; and we are wounded religiously.

"Our wounds are all the more tragic because, after the War Between the States, they could have been healed if we had been wise, but never until this day, 75 years later, has there been a serious national conference to help the South. The whole nation is wounded by the South's wounds.

"Now we are engaged in a great war on two fronts, the military front and the home front—we are engaged in a revolution to reorganize the world from top to bottom. Can we effectively resist on both fronts? We could resist much better if we were not wounded.

"These wounds must be healed, all of them. They can be healed on this earth and in this generation. We can heal them by the power of our Christian faith, a faith that will literally transform the earth. We must listen to the voice of Christ in our hearts, and we must make up our minds to transform this ugly world of ours."

INDUCTEES.

The majority of our Negro population is eager to fight. They are needed now when it is becoming increasingly difficult to maintain the necessary quota of inductees. Our need and their willingness is blocked by a third factor: more than fifty per cent of those eligible by age are disqualified. Of this group the larger number are illiterate. Orders are given in writing and the enlisted man must be able to read. The illiterate Negro does not know the laws of simple hygiene and is therefore incapable of taking the proper care of his body. Hence we have a vast multitude of relatively useless manpower; liabilities which should have been and could have been valuable assets in the present emergency. This is especially true in the South.

How different all this might be now if we had been reasonably solicitous about the education and physical well being of the Negro, if we had been willing to provide reasonable educational and health facilities. Now these cornbread and molasses fed Negroes must be sent back to their underprivileged homes to continue their moronic existence, while all the cream of our white manhood is feverishly inducted into service.

Now our boys must pay the price of our failure, our race prejudice, our stupidity. A few more dollars spent years ago would have provided capable manpower for literally thousands of additional soldiers today. Our lack of vision has impoverished our culture, penalized our army and navy, as well as our democracy and our religion.

SOUTHERN POTENTIALITIES.

The House Committee on Small Business recently made a report to Congress. This committee, headed by Representative Patman of Texas, reported that it was "impressed tremendously by the industrial progress made by the South in recent years" and "even more impressed by the still unrealized potentialities of this immense and richly endowed region . . . It would seem that the next great industrial and economic advance in this country is destined to take place in the South."

It was frankly recognized that the freight rate differential against southern industry has made it impossible for southern manufacturers to bid successfully against Northern competitors on war contracts. Should the South's small industries not be permitted to grow and prosper for any reason, the committee declared that "the progress of the region toward a better-balanced economy will be incalculably retarded."

In the development of southern potentialities, economic, financial, educational, cultural and religious, the church should furnish capable leadership and play a significant part. And yet it is not easy to dismiss the self-accusation of one churchman: "We of the church are so far behind we can hardly see the tail end of the procession!"

INTRODUCING FRANCIS A. DRAKE.

The Friends of the Soil have elected a new secretary, Francis A. Drake. The Rev. Mr. Drake received his ministerial training at Yale University and Union Seminary. He has had a varied experience as minister of the Church of Youth of the First Congregational Church of Los Angeles, California, and as pastor of the Second Congregational Church of North Hadley, Mass. While serving at North Hadley, Mr. Drake was the treasurer of the Pelham Rural Fellowship, a cooperating group of churches and ministers in that area. In 1941 he was asked to become the chairman of the Rural Life Committee of the Council for Social Action. As Secretary of Friends of the Soil, an organization sponsored by the Fellowship of Southern Churchmen, Mr. Drake will have wide opportunity to do basic and constructive work in the rural South. His present mailing address is "The Magnolia," Pinehurst, N. C.

R. L. H.

Thrift and prosperity have gone hand in hand since Abraham's flocks grew and multiplied. Thrift is not, as many suppose, a self repression. It is self expression, the demonstration of a will and ability to raise one's self to a higher plane of living. No depression was ever caused by people having too much money in reserve. No human being ever became a social drifter through the practice of sensible thrift.

—Harvey A. Blodgett.

CONTRIBUTIONS

SUFFOLK LETTER.

The approach of Easter quickens renewed emphasis upon personal religious experience. Christianity is more than a doctrine. It is that plus an experience of Christ in the heart of the believer. Whenever the church has attempted to reduce Christianity to dogma and theological definitions, and limit its application to mental exploration of human concepts, it has lost its appeal. Learning has made a great contribution to Christianity, but scholarship did not create its dynamic power. On the other hand ignorance and superstition cannot be entrusted with its guidance. "With the heart man believeth unto righteousness." That is the inner secret of becoming a Christian, and that is the experience that really enriches the believer's life.

Because this is true it follows that now and then it is important to reexamine our experience and test our attainments in faith. "For without faith it is impossible to please God." Teaching the great cardinal doctrines of Christianity is fundamental to growth in grace. And there is no doctrine so precious as the fact of a crucified and risen Christ. It is a hopeful sign when the church increasingly intensifies its emphasis of this great doctrine during the Easter season of the church year. The needs of humanity are so varied and so pressing in these trying days. Some people are making great sums of money—but they are finding that dollars cannot buy peace of mind and tranquility of soul. There is a nervous tension which cannot be eased, and human hearts are breaking under the stress and strain of unusual burdens.

What is the answer to the deeper questions of the human heart today? The answer is Christ and His way of life. And one cannot find Christ very easily in the hard pressed ways of the world and its cares. One must stop, look, and listen. Every one seems too busy to stop. The streets and the highways and the places of industry and business are crowded and the people are in a hurry. They are on the march. They cannot stop and they cannot wait. Why not try an experiment during the days between now and Easter day? Take some time each day—if only a few moments—just to stop. Then wait. While you wait, listen. Just listen! It is amazing how much one may hear while listening. Elijah heard the earthquake, and the whirlwind. He saw the fire. But he heard also a still small voice. That small voice changed things for Elijah. The earthquake, the fire and the whirlwind probably frightened him, but these did not affect his plan of life. But something happened when he listened and heard the "still small voice." Life for the prophet was different after that period of waiting and listening.

Something like "the still small voice" is on the air for the people who will tune in and listen. Quiet meditation, prayerful approach to God, and serious examination of our inner life, all are conducive to a keener ear to hear the voice of God. God is speaking today. He wants to be heard in the churches and in the homes of those who profess to be His followers. Enriched spiritual fellowship is in waiting for all who will open the door of the heart to let Him in. May this season of the year bring to each and all a great spiritual blessing. I. W. JOHNSON.

THEY HAVE NEED TO GO AWAY, GIVE YE THEM TO EAT.

Today I went to the grocery store. It was a real job to figure out the points and decide just how to spend my points and my cash. And the line was long and my patience ebbed as I waited my turn to be served. And as I waited I saw in my imagination other lines of people waiting, waiting . . . for a bowl of soup or a crust of bread . . . I saw lines of people with thin faces, starving in the streets of Greece. How dare I complain of waiting in line, of rationing, etc., when my family is still well fed.

I have more food than I can eat.
They faint with hunger in the street.
I have more clothes than I can wear—
Their heads, and hands, and feet are bare.
My walls are thick, and warm, and dry—
Their walls are rain, and wind, and sky.
My heart knows love of noble souls—
Their hearts are hungry, thirsty bowls.
These things let me remember when
Cries of the needy rise agaian.
Alice Hensey.

I watch my children go off to school in the morning, eyes bright, faces eager for the day and the joys it will bring, but as I watch my eyes dim and I think of other mothers who watch their children leave for the day. How their hearts must ache when they see their children without enough to eat, without sufficient clothing, with minds dulled by fear and disease and want.

And so my thoughts encircle the globe. From country to country I go and in my imagination I see people suffering—I see the homeless people drifting from one place to another, little children searching for a bite to eat, old folks weary and exhausted from the struggle of trying to exist . . . and I am warm and well fed. Do I dare not to answer the call of the needy today? And how can I answer? What can I do?

To me and to other Christians honestly seeking to help, the answer comes that our church is doing something for these people and is asking each of us to help. Our church, through the Committee on War Victims and Services, stretches out its arms to the suffering and needy in the world. Each church in our fellowship is urged to share in this work. We are asked to take a special offering. We are urged to try the plan for sacrificial giving—to give something regularly each week for these unfortunates.

This is Lent 1943. We are trying to come closer to the Man of Galilee. We are seeking to be like him. As we turn the pages in our Bible we read, "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them." Are we moved with compassion as we see the multitude about us today? Are we so moved that we will do something about it?

MRS. W. E. WISSEMAN.

MISS CREW AT ALBEMARLE.

Sunday, March 21, we were delighted to have with us Miss Angie Crew. We of the Church had looked forward to having her with us as the Missionary Society was using this as our Public Service.

Sunday morning we waked to find rain pouring down which made everything look dark and dreary and we sighed thinking our day would be ruined.

When we reached the church we found many there before us and as we looked and saw all the pretty flowers there to greet us, we paused a moment to be thankful for the members who had made these things possible.

Sunday School was soon on the way and when the offering was counted it amounted to nearly $62, a high water mark for our Sunday School.

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THE HEALING OF THE SOUTH.

(Continued from page 3.)

in cooperation with local religious and educational agencies, has sponsored institutes for ministers of churches in the most disadvantaged areas of the South. And as I suggested previously, to share in one of these institutes strengthens one's hope that possibilities are becoming actualities. Just recently there has been set up within the Home Missions Council a National Rural Church Office which hopes to be able to do for Protestantism what the National Catholic Rural Life Conference is doing for the Catholic Church. All of these things are straws in the wind, and the wind is hopeful.

II. *Problems of the Rural Church Hinder Its Effectiveness as an Agency of Redemption.*

When we pass from the possibilities inherent in the rural church and its situation to a survey of its problems and weaknesses we are at once aware of the fact that this institution which should be in position to contribute to the solution of our Southern problems is in fact a problem itself, complicating other problems rather than assisting in their solution. A realistic appraisal of the present situation reveals that the rural church is declining in the South. Many factors enter into the explanation of this decline, but in part at least it is due to the failure of the rural church itself to fulfill its task, to live up to its possibilities.

Perhaps we are more aware of the weaknesses and problems of the rural church than we are with its possibilities, so we will give only a hasty outline of the problems which seem to be of major significance, saving for more detailed consideration the program which may be able to transform the church from a problem institution into an agency of total redemption. Probably the first problem which confronts an observer of the rural religious scene in the South is its brokenness, its divisions. The rural South is noted for its divisive denominations, which makes religion a barrier to community rather than the creator of community. Our religion, especially the Appalachian area, is a seedbed for new sects. A common scene as one travels through the South is two or three churches at a neighborhood crossroads. However, this division and brokenness does not stop here. We have even further division within denominations. Our churches, as our total culture, are bi-racial. And in the main, our churches are class churches. Part of the explanation of the rise of the emotional sects among the poor is that these folks felt, and were, excluded from the more "respectable" churches of their community. The result of this dividedness are manifold. There is overchurching and underchurching. Although the rural South as a whole has far too many churches, there are many rural people who have no access to any church or program of religious ministry and teaching. But even when there is access to the church, our many churches combined with the low economic level of our rural people means an inadequate program. The main ingredient of the average rural program is preaching, and this is often only occasional. Services must be for worship, teaching, or community service. If the appearance of our Southern rural churches is any indication of the spiritual condition of our people, and I believe it is, that condition is at a low ebb.

Overchurching is reflected in the leadership of our rural churches. While gains have been and are being made in the training of rural ministers, and in their support, yet the fact remains that the average rural church is under the leadership of an untrained, under paid, absentee leader. One of our Southern problems is absentee landlordism, another is absentee ministerial leadership. A pastor cannot be a leader of his people in seeking solutions to their daily problems or in building more Christian communities when he lives elsewhere and comes on infrequqent Sundays to preach. This leadership is not only absentee, but mobile. It does not stay put in any one situation long enough to understand the problems of the people and the resources available for their solution. This description of the average leadership of our rural churches is no reflection upon the consecration of these men, but it does indicate that their knowledge and skill does not equal their devotion. And it is only honest to say, that in many instances, because of the low educational and economic level of the people, this is the only kind of leadership that is wanted.

The characteristic program of the rural church has changed little from that of the pioneer days. And its present difficulties result largely from this failure to adapt its program to the needs of changed and changing conditions. The average program is institutional centered, with no conception of a parish as a population area to be served, being planned in terms of a constituency or membership, many families are overlooked. The average church has too limited radius of influence and is operated for too small a unit of population. The program is usually stereotyped, conventional, narrow, without contact with the real needs of the people. Often for financial reasons several churches are combined on awkward circuits without relation to community boundaries. In general the program of the church and the life of the members reflects, rather than transforms, the social scene. Racial attitudes, political allegiance, and economic views of rural church members differ little, if any, from those views current in the community. There is no more appreciation of the necessity of the cooperation of farmer and worker in the solution of Southern problems among rural church members than elsewhere. There is no sense of responsibility to the community. The religion is one of personal morality or of no morality, that is a religion which makes no demands, and as such has little social concern. The rural church is the victim of what Hewitt calls "pious immorality" or "sanctified cussedness."

The typical rural church is handicapped by a sort of institutional self-satisfaction and pride which blinds it from seeing God's work of redemption and healing through other than ecclesiastical channels. Thus it struggles along in innocent self-sufficiency unacquainted with its allies who on every side are laboring too for a better rural life.

The foregoing problems arise largely out of the life of the church itself, but they are in part created or intensified by the economic and social environment in which it is set. The rural church exists on eroded soil, among an eroded people. And its institutional life reflects its environment. The problems arising out of tenancy and sharecropping, out of low economic income and a mobile population are reflected in the instability and inadequacy of the rural church. The low economic basis of church support means poorly trained and supported leaders, poor physical equipment and buildings. And a constructive, on-going program is almost impossible among a transient people. So the problems of the rural church are entangled with the whole maze of Southern problems. Some entanglement is to be expected but the church of the South is more entangled than an institution with its

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Missions
The World for Christ

SPECIAL GIFTS FOR MISSIONS.

Please do not wait till July or August to send in special gifts for missions. If all Conference assessments and all quotas of Missionary Societies were paid in full the total amount would not be $20,000. We have already had a large special, and some substantial offerings from individuals who have contributed heretofore and they are not likely to make another offering by August 31st. While people are giving more liberally to all benevolent causes—do not forget missions. Today, Christians have the greatest opportunity to save the world that has ever come to any generation. Build a strong base by getting all churches and boards out of debt and after the war carry the Gospel to all nations. There will be no shut doors then.

J. E. West.

FIELD NEWS.

The Mission Board is partially supporting four pastorates in the Valley of Virginia. This is an old Conference with few self-supporting churches. As I see it, we need another city or town church in the Conference. If you doubt it, take the trouble to compare the work of the Conference before and after the Winchester Church became self-supporting.

Richmond is doing a fine work and will become a strong church.

Ocean View Church will be moved to Bayview section, where ground has been broken for the new church building. This is a wise move and means a greater church.

A strong pastorate is being built in the Franklinton section.

Asheboro is marking time and holding its own during the war. When peace comes, we will build a strong church there.

It is distressing that no minister, or returned missionary, can be found to locate as pastor in Carroll County. Ministerial students are supplying.

Danville church has offered to support two native missionaries in foreign lands and I am waiting on the Foreign Board to accept this gracious offer.

Winston-Salem has bought a parsonage and formed a pastorate with Bellew Creek, Pfafftown and Salem Chapel. This and the Salisbury work are the only points supported jointly by our Board and the Home Boards since the merger. I hope a strong church is in the making at Winston-Salem.

The Home Boards were helpful in loan and grant to Richmond a few years ago. The Mission Board and church are repaying this loan.

J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 20, 1943.

Sunday Schools.

Wake Chapel, Fuquay Springs, N. C.	$ 7.00
Timber Ridge, Gore, Va.	2.81
Antioch, Harrisonburg, Va.	4.38
Antioch (R.), Seagrove, N. C.	2.66
First, Greensboro, N. C.	6.89
New Elam, New Hill, N. C.	7.59
Total	$ 31.33

Individuals and Churches.

Damascus, Chapel Hill, N. C.	$ 5.00
Concord, Timberville, Va.	1.07
Total	$ 6.07
Total for the week	$ .37.40
Previously acknowledged	$10,713.79
Total since Sept. 1, 1942	$10,713.79

War Victims and Services.

Mt. Auburn, Manson, N. C.	$ 16.17
Newport News, Va.	41.63
A Friend (for Greece)	10.00
Total	$ 67.80

WEEK ENDING MARCH 27, 1943.

Sunday Schools.

Winchester, Va.	$ 7.94
Happy Home, Ruffin, N. C.	5.26
Pleasant Hill, Liberty, N. C.	5.79
Linville, Va.	7.06
Spoon's Chapel, Asheboro, N. C.	3.68
Oak Grove, Sunbury, N. C.	1.37
Total	$ 31.10

Individuals and Churches.

Rosemont, Norfolk, Va.	30.84
Total for the week	$ 61.94
Previously acknowledged	10,713.79
Total since Sept. 1, 1942	$10,775.73

WEEK ENDING MARCH 31, 1943.

Sunday Schools.

Pleasant Ridge, Ramseur, N. C.	$ 7.45
Bethlehem (Nans.), Suffolk, Va.	2.00
Biscoe, N. C.	2.90
Ether, N. C.	2.34
Shiloh, Ramseur, N. C.	5.00
Lebanon, Semora, N. C.	.70
Wentworth, Raleigh, N. C.	6.46
Timber Ridge, Gore, Va.	4.00
Holland, Va.	20.29
First, Richmond, Va.	23.14
Durham, N. C.	8.46
Bennett, N. C.	3.17
Total for the week	$ 85.91
Previously acknowledged	10,775.73
Total since Sept. 1, 1942	$10,861.64

War Victims and Services.

Young Ladies S. S. Class, Apple's Chapel, Gibsonville, N. C.	$ 3.40
Franklin, Va.	3.50
Total	$ 6.90

Our fund for War Victims and Services is steadily growing, the total to date being $1,497.06. The Southern Convention wants all of our churches, Sunday Schools, individuals, etc., to take part in this work. Funds received from the churches and individuals have been published on this page each week. Some of the churches have sent their offering direct to the War Victims and Service Committee, New York. If you, or your church, sent your offering direct to New York please write the Mission Office and state the amount, or amounts, you have sent since October 1, 1942. We will make a note of same in The Christian Sun and keep an account in the office. We are very anxious that you do this so that we can keep an account of all the money raised for War Victims and Services here in the Southern Convention. Don't delay to send the information from your church at once. Newport News has already reported that they have sent $195.21 to New York and $41.63 to this office, which has been reported in The Sun.

Sent direct to N. Y.	$ 195.21
Reported from this office since Oct. 1, 1942	1,497.06
Total for W. V. and S.	$1,692.27

Send your report and offerings to the Mission Office for War Victims and Servces, and increase the above amount.

Mattie Cox Parker,
Secretary.

NOTICE REGARDING EASTERN VIRGINIA RALLIES.

Due to transportation and food rationing, and having no way to know how many to plan for, the ladies of Holy Neck, hostess church to the Spring Rally of Nansemond--Isle of Wight-Southampton-Gates District, which is scheduled for April 14, deem it necessary to ask everyone to bring their own lunch. Something

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THE HEALING OF THE SOUTH.

(Continued from page 7.)

transcendent perspective ought to be. At least it should be among those instituoions which are seeking a way out. But actually, with a growing number of exceptions, the rural church is an agency of reaction, of divisiveness, and is slowly losing its opportunity. And it is the task of those of us who stand within the prophetic Christian heritage and who are concerned with the South of tomorrow to contribute to the awakening of the rural church to its possibilities and to the vitalizing of its program so that it may become one of the most effective and creative channels of healing. And to this task we now turn.

III. A *Program for the Rural Church Which Will Make it Actually an Agency of Personal and Social Redemption.*

A rural church program that is true to its religious heritage and this is effective in personal and social life will have as its purpose the building of Christian community. And this means practically that its task is to make conscious and Christian the inherent possibilities of community in rural life. The goal of its effort will be the transformation of a collection of families, inter-related and interdependent by necessity, into a community of families, consciously united and co-operating for mutual welfare. The church and its program will be to the community what the better farm home is to the farm family, it should seek to do for all the people of its population area, what the better rural home seeks to do for its members. This is a simple comparison, and at first thought seems commonplace, but reflection reveals it to be a revolutionary and creative conception of the foundation or task of the rural church. Picture a well-kept farmstead. See the physical relationship of the house to barn and fields. It is the radiating center of the family's manifold activities. And the relationship is deeper than geography. For the better farm home is the center of the whole life of its members; a cooperative enterprise in which each member has a stake and to which each member makes his own diverse and distinctive contribution; a miniature democracy in which each counts for one and is accorded equal worth. In this complicated network of attitudes and relationships the children hold a place of highest importance. There is a concern for the whole life of the members: body, mind, spirit, food, shelter, clothing, education, ecenomic and vocational opportunities, leisure, recreation, character, personality. The home is a basic source of attitudes and ideals, and a fellowship in which each member finds security and moral support. It seeks to bring to all of its members every resource for the development of well-proportioned, abundant lives. On a larger scale, the purpose of the rural church is the same.

The rural church that sees as its purpose the building of a Christian community will put people and their needs before the church as an institution. It will be "person-minded" rather than institutional-minded. It will seek to minister to all the people in its geographical and population area whether they are constituents or not. It will think in terms of a "parish" which will coincide with a definite sociological unit or community, thus it will work with the social grain, instead, as is so often true, of working against the organizational pattern of its community. Its program will reach every member of the parish, young and old, tenant and owner, saint and sinner; touching each "on the plane of his natural and dominant interest;" offering something that each, regardless of station or spiritual attainment, will recognize of value and use. This means that no vital human interest or concern will be foreign to the province of its program. And as is so often true of family life, the greatest concern and effort will be for the marginal members, recognizing that "all are bound together in the bundle of life." In contrast with this conception, how often have we seen a church decline and die because its constituency moved away, while all around it were people whose needs cried aloud for its ministry.

The rural church whose program is not intended for the aggrandizement of itself but for the service of the entire parish is morally fit to be the unifying center of its community life. And in a life so compartmentalized and specialized as ours, even in the rural South, there is need for some unifying program and philosophy. And the church should be the one institution best able to see life whole, and by bringing the will of God to bear upon that whole, become this unifying center. But this demands that the church be willing to lose itself in the service of its community. Only by this willingness is it true to itself. For the church exists not for itself but to bring the righteous and merciful purposes of God to bear upon all the relationships and affairs of the community. Failure to see itself as the servant of its area makes the church a divisive influence, rather than a unifying force, in community life.

This program, in agreement with our Biblical heritage, will not separate body and soul, individual and community. The common contrasts between sacred and secular, between spiritual and material, will disappear in the inclusive truth that every aspect of life needs to be responsive to the sovereign will of God. Thus it will be concerned with all the needs of all the people. While "man does not live by bread alone," he must have bread, and often he must have bread before he can have that which is "beyond bread," and real brotherhood and beauty are the by-products of the effort to obtain bread.

With this living sense of its parish and this concern for all of life, the program of the rural church will not be confined to the church building, although much of its most effective work will be done here. And no matter how simple the building, it should be well equipped for worship, education, and community service. It will be the silent symbol of God's presence in the midst of its people and its program will be a living testimony of His concern for the total life of His human children. Through its program of worship, education, and fellowship, it will nurture those qualities which make for unity: tolerance, mutual respect, allegiance to common ideals and objectives, recognition of diversity, loyalty to the community, faithfulness to one's own task as his best contribution to the community.

One of the primary tasks of any church program is to provide opportunity for and leadership in the public worship of God. And the worship of the rural church should "impart a significance to the daily round." The concerns of the common life should be brought into the sanctuary and there lifted into the light of the eternal purposes of God. Rural worship should "concentrate and illumine with meaning the relations of family and neighborhood, recreation and friendship, and the various interests of common life." Not only the concern of private religious living, but all the concerns of community life have their place in worship. The inherent possibilities of community in rural life cannot be made conscious and Christian without worship, and our worship will be empty and ster-

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Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

RECLAIMING EASTER.

The Easter message of eternal hope again thrills the disheartened masses of our discordant world. Let us loose a song that sings of the eternal Christ and a quality of life that cannot be held by the combined powers of hate and tyranny. Consider the following suggestions as you plan your Easter program:

1. *Explore the Meaning of Easter.* A class or departmental group may engage in a series of studies and discussions. A Sunday morning or evening hour of a weekday hour could afford a time. The pastor or qualified teacher could guide the exploration of questions. Are there permanencies in life that defy the temporalities? What are some of these permanencies? What matters most, how long a person lives or how much a person lives? Is the death of Christ or the deathlessness of Christ the more important question to think about? What are some of the different ideas of life after death in the Bible?

From such special discussion of Easter meanings youth would come to a larger appreciation of this keynote of our faith. Further, such a discussion might be part of or contribute to a pastor's class in church membership where young people may guide their friends into the fellowship of the church. Also, such a study should lead to the formulation of an Easter message of faith and hope to be sent to the absentee members in the service, many of whom face the experience of death daily.

2. *A Service of Fasting and Worship.* This might be your sunrise service—without a breakfast! Christians should know of a denial beyond government rationing. In their denial of a meal and through a season of fasting and prayer they would give symbolic expression to their desire to fellowship with suffering persons everywhere. The cost of the meal or more should go as a sacrificial offering to the Congregational Christian Committee for War Victims and Services, 289 Fourth Ave., New York, N. Y.

3. *Easter Carols.* A group of caroling youth may sing their way through the community in the early hours of Easter morning. Or an Easter carol service might be held at the church in the earl morning or at the evening hour. Stories of Easter hymns would enhance the singing of them. Some Easter carols are very old. The Day of Resurrection, and Come Ye Faithful, Raise the Strain, were written by John of Damascus and translated by Dr. John Mason Neal of England. Charles Wesley's Christ the Lord Is Risen Today, is probably our most popular Easter hymn. Other well-known carols, The World Itself is Blithe and Gay, Alleluia, the Strife Is O'er, All Hail the Power of Jesus Name and How Firm a Foundation (Portugese Hymn) as well as the others mentioned are in the *Pilgrim Hymnal.*

4. *Sharing Easter with Shut-Ins.* Every church and community has several aged shut-in persons, as well as persons who for occupational reasons never reach the church on Easter or any other Sunday. Your Caroling Choristers could visit these persons. A youth group could prepare an Easter service of worship for the home and go as a company to share with these persons. Consult your home department superintendent and your pastor for guidance and help.

5. *Drama at Eastertime.* An Easter drama or pageant, thoroughly prepared and artistically presented, will always convey Easter meanings that are otherwise neglected. Charles R. Kennedy's *The Terrible Meek* is frequently in use on this occasion. John Masefield's *Good Friday* is growing in popular usage. *The Rock* by Mary Hamlin, *The Resurrection* by Rosamond Kimball, and *The Two Thieves* by Esther Willard Bates are other possibilities.

One church displayed in the vestibule a beautiful painting of an Easter scene. Lighted candles were placed on each side of the picture. To the front was a Bible opened at the New Testament verse which described the scene portrayed. Such a display will do much to create an attitude of worship among the attendants.

Let these ideas be "starters" for your youth council as you build your program for reclaiming Easter this year.

—*Pilgrim Highroad.*

FINDING IN CHRIST A COMPANION.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 11, 1943.

SCRIPTURE: Luke 24:15, 32; John 14:23.

Daily Readings—

Monday—The Call of Christ.—Matt. 11:28.

Tuesday—Companion in the Home.—Luke 10: 38, 39.

Wednesday—Enduring Love.—John 13:1.

Thursday—In the home of Zaccheus.—Luke 19: 1-10.

Friday—The New Intimacy—John 15:15.

Saturday—Continual Presence.—Matt 28:20.

We begin a series of two topics on "The Divine Companion." This makes a fitting introduction to the Easter Season. We should not think of Christ merely as a historic figure but as the Guide and Companion of every one.

The steps that lead to one's finding Christ a Companion may be assigned for short talks.

In the first place, it means becoming acquainted. If Christ is to be our friend, we must meet Him and learn about Him. This means reading the Bible, going to church, studying the lives of those who have known him intimately.

The second step means becoming interested in the things that He regards important. Friends have many interests in common. If Christ is to be our companion, we must endeavor to have in us His mind and spirit.

In the third place, it means turning to Him for counsel and help. Our human companions are at our side to comfort and sustain us whenever we need them. In a much deeper and more vital way, Christ is with us in companionship in the words, "I am with you alway, even unto the end of the world."

For Discussion—

1. What is a good definition of a good companion?

2. What New Testament instances do you know where Jesus proved to be a good companion?

3. When do you feel that Christ is nearest and means the most to you?

4. What helps to strengthen your sense of companionship with Christ? What breaks it?

5. How would the close companionship of Christ change the lives of many people you know? How would it change the level of life in general in the world?

S. E. M

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PETER AND JOHN WITNESS CHRIST'S GLORY.

Lesson II—April 11, 1943.

Golden Text: *"There came a voice out of the cloud, 'This is My beloved Son; hear ye Him'."*—Mark 9:7.

Lesson: Mark 9:2-8; II Peter 1:16-18.

Devotional Reading: II Corinthians 3:12-18.

A Mountain Top Experience.

The Transfiguration was a "mountain-top experience" in more ways than one. It took place on a mountain top—the place lent itself to such an experience. It was above the common level of ordinary life, it afforded an opportunity to breathe purer air, it gave a place of vantage from which one could see the far distances, it was steeped in silence which made it possible for one to hear the still small sounds, and above all the still small voice.

Mountains do lend themselves to rich spiritual experiences. And every man ought to have some mountain-top to which he can go, where he can get away from the sights and sounds of modern life with its hustle and bustle, where he can breathe the purer air of the spirit, where he can get fresh insights and visions, where he can hear the still small voice of God. Worship, private and public ought to be the moral equivalent of a mountain-top. Certainly every man should covet and should seek those experiences—at best they are few and far between—which lift him up and lift him out of himself.

Spiritual Things Are Spiritually Discerned.

"Jesus taketh with him Peter and James and John . . ." Why did He not take others, or all of the disciples? Was He playing favorites? Did He extend special privileges to only a select few? It was a case of spiritual discernment, or spiritual preparation. All of the Twelve were not prepared to enter into this rich experience. Indeed the ones Jesus took with him, could not enter into it fully. They "did not know what it was all about." But they were the best prepared for the experience. The vision splendid does not come alike to all. God has given to His children different spiritual gifts, and spiritual gifts differing in quality and quantity. Some natures are more sensitive to spiritual things, more responsive to them. But to one and all He has given the capacity to respond to Him. Let no man think that because he has not been on the Mount of Transfiguration, he cannot have a revelation of Christ and of Christ's glory on the lower levels of life. Nine of the Twelve were not with Jesus on the Mount, but they beheld His glory none the less. God reveals himself in the ordinary as well as in the spectacular.

The Glory of God in the Face of Jesus Christ.

"And He was transfigured before them." Peter later said He received from God the Father honor and glory "when we were with Him in the holy mount." This glory was not a reflected glory; it came from within. The glory of God shone forth from within. And that glory was such that they could not look upon his face. No man hath seen God at any time. The only begotten of the Father hath declared it. But not only on the Mount, but among men, the glory of God was seen in the face of Jesus Christ. We can hardly imagine that glory. We can only dimly surmise His majesty. When we see Him as He really is, we instinctively fall on our knees in awe and admiration and contrition. Talk about miracles—the supreme miracle is not what Jesus did, but what He was!

A Cloud of Unseen Witnesses.

"And there appeared unto them Elijah with Moses; and they were talking with Jesus. Can we communicate with the dead? Are the dead concerned with what goes on here and what happens to us? There are many differences of opinion on these points. The Transfiguration story has some significance at this point. On one occasion in history at least there was communication, for Elijah and Moses talked with Jesus. And the purpose of this communication was to prepare him for what lay ahead. The whole spiritual order, represented in these two men, was concerned with what happened, or was about to happen. And Jesus himself said that the angels rejoice in the salvation of one sinner. Let us not think that we fight our battles or make our journeys alone. We are compassed about with a great cloud of witnesses. Wherefore let us thank God and take courage.

A Voice Out of a Cloud.

We are not accustomed to hearing voices out of clouds, at least not articulate, understandable voices. But the disciples heard a voice out of the cloud that night (or day?). Clear and distinct the words came "This is My beloved Son; hear ye Him." We are in the presence of mystery here, as we are in the presence of mystery in religion in general. But there was a solid core of fact in it. These men knew they had heard a voice. Years later one of them recalls it, and bears witness to it. He knew it was not imagination or hallucination. He knew that God had spoken to them while they were on the holy Mount. "And this voice we ourselves heard borne out of heaven, when we were with him in the holy mount." We cannot understand all the mysteries of religion; we are not expected to or supposed to. But in all the mystery there is enough that we can understand, there is light enough for the next step, strength enough for the next duty. He that doeth the truth shall come to the light. He that willeth to do shall know.

God's Authoritative Voice.

"This is my beloved Son; hear ye him." Jesus was God's official spokesman. He could speak for the "State Department of the universe." His words are final. The wise man will hear them and heed them. To be sure He does not give all the petty rules of life, but He does give the abiding principles. God has set His seal of approval on Jesus Christ. He has said that the Son speaks for the Father.

Jesus Only.

"They saw no one any more, save Jesus only with themselves." The Law and the Prophets came with Moses and Elijah and others. But grace and truth came by Jesus Christ.

Books are the open avenues down which, like kings coming to be crowned, great ideas and inspirations move to the abbey of man's soul. There are some people still left who understand perfectly what Fenelon meant when he said, "If the crowns of all the kingdoms of the empire were laid down at my feet in exchange for my books and my love of reading, I would spurn them all."

—*Ernest Dressel North.*

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Modern Evangelists.

"They . . . preached everywhere."—Mark 16:20.

One of the most hopeful aspects of the workings of the Kingdom today is the interest that young people take in working for and making known the excellencies of Jesus Christ. We come in contact with these young people from time to time. From what they are doing and from what they are saying, they are interested in Jesus Christ.

These young people are daring. In shop, in store, in office, at banquet, or at war, they do not hesitate to speak of their love for Jesus and His excellencies for the world. Dear young people, see that you are among these.

Prayer—O Lord, we thank Thee for all those who uphold the banner of the Lord Jesus Christ. *Amen.*

TUESDAY.

Twice Born Souls.

"That which is born of the flesh is flesh; and that which is born of the spirit is spirit."—John 3:6.

"Whosoever is born of God sinneth not."

From the pen of Donald C. Beattie, the naturalist, on the subject of immortality, he says, "our immortality is in our children." "Each generation touches the next with the godlike finger of procreation." "We are ourselves immortality."

When we reminisce in the family album we peer into the mysteries called heredity and wonder about the likeness of ourselves to our forbears. We are proud of them and we are inspired to live worthy of what we have known them to be. It is great to be well born: but it is greater to be twice born.

Prayer—Our Father, Thou art our Father and we would share Thy likeness and reveal Thy qualities every day. *Amen.*

WEDNESDAY.

The Faith of the Ancient Fathers.

"Of whom the world was not worthy."—Heb. 11:38.

The writer of the Hebrews tells us what faith is as known and practiced by the Ancient Fathers.

Most of the "sights" that travellers see, quickly fade into dim memories; but our visit to the catacombs in Italy a few years ago is one of the scenes of our memory that does not grow dim with the receding years. Ancient Christians who lived underground, lived, fought and died for their faith, left an indelible mark upon the world, and a visit to their ancient dwelling place built underground as a protection against the barbarous, leaves the imprint of their faith upon our minds which we cannot forget.

Prayer—Our Father, grant unto us a steadfast and abiding faith that makes us true and leaves its mark for Thee upon the coming generations. *Amen.*

THURSDAY.

The Majesty of God's Kingdom.

Psalm 97.

"An exhortation to godliness and gladness every day."

"The Lord reigneth; let the earth rejoice; let the multitude of the Isles be glad thereof . . . Righteousness and judgment are the habitation of his throne . . . The heavens declare his righteousness and all the people see his glory . . . Ye that love the Lord, hate evil: He preserveth the souls of the Saints . . . Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous, and give thanks at the remembrance of His holiness."

Prayer—O Lord, Thy Word is a light to our pathway, an inspiration to our souls and a continual strength to our lives. Grant Thy blessings today. *Amen.*

FRIDAY.

Taking the Lead.

"Let no man think lightly of you because you are a young man."—I Tim. 4:12. (Moffatt).

I am writing from my hospital room September 20, 1942. A young man of the armed forces has just concluded a visit with me. He is a Christian young man and while serving his country he hopes to be a winner of souls. He says there are a lot of Christian men in the army. Not many of them like to make it known until another takes the lead. He says all the men in his tent use his Bible. He is asking God to help him to take a lead. He carries his Greek Testament with him and reads his Bible in Greek. He believes he may find opportunity to help the chaplain.

Prayer—Our Father, give us, too, the power to step out in the crowd for Thee. *Amen.*

SATURDAY.

Youth's Challenge

"I follow after."—Phil. 3:12.

It has been said that "the surest plan for great living is to live for something great outside one's self."

We would like to say "bravo!" to all young people doing Christian work. Altogether too many are living otherwise, devoting their days and their nights to trivial, frivolous pursuits. The youth challenge of today is to follow Christ and a devotion to something great. It is the one life that gives satisfaction.

Prayer—O Lord, deliver us from pettiness of soul. Help us to live for Thee. *Amen.*

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THE HEALING OF THE SOUTH.

(Continued from page 9.)

ile unless it bears fruit in Christian action in all areas of community life. Arthur T. Mosher has said: "Our hymns, our imagery in prayer and sermon, our liturgies, our devotional program must mirror accurately and completely the broad outline of our Christian program . . . We cannot sustain and develop a Christian consciousness on the broad implications of stewardship and social morality by means of prayer and worship habits based largely on individual piety . . . Our program must provide for establishing personal and group habits of prayer, worship, and group expression which explicitly state that the production of shoes, of food, of baskets, of cloth, of pottery, of ploughs is a service rendered to God through mnistering to one's neighbor . . . Each Christian must be made to see, through its place in public worship, that the dedication of one's fields to the service of Christ is an integral part of acceptance of the Christian faith..."

In contrast to urban society, the famly rather than the individual is the primary social unit in the rural community, therefore the program of the rural church will be family-centered. In every possible way it will seek to strengthen and develop family life. Every worthy concern of the families of the community will be a concern of the church, and this includes the economic life, health, education, and recreation and cultural pursuits of the family, as well as its religious life. And it will seek to help the family understand that its best life is to be found in loyalty and dedication to the larger community. Here in the South the basic need of most rural communities is the improvement of their economic life. And the rural church has a concern and a contribution at this point of need. The least that the leadership of the church can do is to be informed about and to cooperate with all the agencies, public and private, which are seeking to aid rural people improve their economic level. The leaders should be able to interpret the work of these agencies to the people, and to guide them in making fullest possible use of the services offered. The rural church which does not know and work with its allies is butting its head against a stone wall. Just now rural church leaders should be informed about the post-war planning of the Department of Agriculture, and be ready to adjust the program of the church to the enterprises which will grow out of this planning. A second thing which the rural church should do in the realm of economic life is to provide opportunity for study of local problems and needs, not just for the sake of having a meeting or a discussion group, but study-for-action. As Nova Scotia has so well demonstrated, disadvantaged people can, through study-for-action, improve their economic situation. Further the rural church will encourage cooperation as a practical method of improving the economic life of the community, or of meeting other community needs, and as an expression of the Christian spirit in practical affairs. The type of cooperative will depend upon the local situation, whether a credit union, a buying club, a farm machinery cooperative, a live stock improvement association, a farmers' producing and purchasing cooperative, a consumers' cooperative, or some other. Before the church can do much to establish cooperative activity and enterprise, it must have the cooperative spirit itself; it must practice what it preaches. And the rural church will be concerned with the economic opportunity of the youth of its community and will seek to work out, in cooperation with other community agencies, some practical method of helping some of its youth become established in the community. This will not be done by words, by passing resolutions; the church must dare to act, to experiment, to go beyond what even the state will do, to fail and to adventure again.

As the whole quality of our Southern life and culture is so intimately related to the soil, and as a part of its own religious heritage, the rural church will preach and practice the stewardship of the Holy Earth. It will "save souls by saving soil." It will preach judgment upon all who through greed break the fine balance of Nature and rob other men of their earth-right. It will proclaim the dignity and worth of the agricultural vocation, and keep before the community the values and satisfactions inherent in the rural way of life. It will seek justice for the tiller of the soil, so that he may have a fair chance to exercise his stewardship. It will use every opportunity to encourage diversified and subsistent farming. It will work for a more equitable tax structure, so that soil conservation and the family sized farm will not be penalized. It will work for better tenure agreements between tenants and owners. Where possible, it will assist youth and tenants to become owners.

It is needless to emphasize the fact that the rural church cannot in any degree fulfill its purpose of building Christian community without an adequate leadership. This in turn is impossible at present without a national Protestant strategy for rural areas. Because of the vital importance of the rural South to Protestantism and to our national life the whole Protestant Church should be back of every local rural church with an area large enough and with an adequate program. But this National program, we will leave to someone else. This matter of leadership is crucial. Absentee and transient leadership may build churches, though that is doubtful, but it never builds communities. As long as the rural church remains the training-field for aspiring city preachers or as the dumping ground for those who have "run the race" there is little hope. It must have leaders who choose the rural field, who love rural folks and the country way of life, and who secure the best possible training for their vocation. And who then remain in the same community long enough to know its people, their needs and resources, and to lead them into constructive efforts toward community development. The crying need of the communities of the rural South is for participating leadership, and this applies to other areas of life as well as to the church. The disadvantaged rural people will never be led from bondage by would-be leaders who desire to dwell on the balconies of life, watching the processional go by, in an intellectual, professional, and spiritual vacuum. Their need is for leaders who will come down into the road and walk arm and arm with them up the steep, difficult road to security, freedom, and abundance of life. Their need is not for arm chair dreamers and theorists, but for persons of Christlike spirit who become participants in their way of life. We have sufficient knowledge to heal the hurts of the South, but this knowledge seldom gets down to the people who most need it. And it can get down to them only in the person of leaders who are leaders because they are servants of the people and share their life.

While much progress has been made in the training of leaders for the rural church, we have a long way to go. Some of us feel the need of a center where persons choosing rural religious vocations may supplement the training they receive in the regular schools and seminaries. I do not call this center a school or

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer has often heard it said that if the month of March came in like a lion it would go out like a lamb. We think it proved it this year. It gave us all kinds of weather. Lots of rain, snow, sleet and hail. The last day of March was a beautiful, pleasant day with sunshine and a warm breeze.

Mr. Wagner and Mr. Hilliard, our farmers, are busy top dressing wheat and sowing lespedeza seed. Mr. Hilliard broke the record: He top dressed and sowed thirty acres in one day with the help of one boy.

The ground has kept too wet to plow until this week. Mr. Wagner has been working up the Irish potato land and is very anxious to get them in the ground before another rain. If the weather will just remain clear and favorable for a week we will get our early garden planted. This time of year there is so much work to do on the farm that we hardly know which job to do first.

This year it is so hard to hire extra help to assist a few days at a time when we have a hard job to do. The time has been, before the war, that if we needed two or three hired men to help us a few days to get off some heavy work we could always find all we wanted. Not so now. Everybody works in Elon and we have no loafers—white or colored who are able to work.

So many of our older boys joined the Army and Navy that we ran short of milkers in the dairy. It forced us to buy a three unit milking machine. Mr. Hilliard, our dairyman, can now take three small boys and milk thirty-six cows in about the same time it took seven or eight large boys and the new method is entirely sanitary, too. We feel proud of our dairy and we have as fine milk to drink as anyone. Our children have fresh milk and they relish it. Every child in our institution gained weight last year except one and she is in excellent health.

A new broom sweeps clean. Since the weather has cleared up we bought some metal brooms to clean up the lawns. The little boys have been busy evenings after school using the new brooms and rakes. They will soon have the lawns at the three buildings all swept off and they will look much better.

Since the weather has turned warm and the little boys and girls can get out, playing ball is all the go. They have a large ground upon which to play ball and other games and they have a happy time. Playing marbles will soon be one of their sports too. We notice the dog wood will soon be in full bloom and then there will be a craze to take off their shoes and go without them. A thousand requests will be made and we will say "no" till real warm weather comes and the ground is warm.

You will notice that our financial report this week carries us above two rungs in our financial ladder. We feel happy when we can climb so fast.

CHAS. D. JOHNSTON.

REPORT FOR APRIL 8, 1943.

Amount brought forward		$3,247.15
Sunday School Offerings.		
Eastern N. C. Conference:		
Pleasant Union	$ 10.20	
Auburn	9.21	
Beulah	2.25	
Christian Chapel	6.50	
Henderson	8.73	
O'Kelly's Chapel	5.00	
		41.89
N. C. and Va. Conference:		
New Lebanon	$ 12.00	
Bethel	17.64	
Reidsville	8.82	
		38.46
Western N. C. Conference:		
Shiloh	$ 5.00	
Hanks Chapel	9.10	
		14.10
Eastern Va. Conference:		
Liberty Spring	$ 1.00	
First, Richmond	14.71	
		15.71
Valley Va. Cent. Conference:		
Linville	$ 9.06	
Newport	8.00	
		17.06
Alabama Conference:		
New Hope	$ 2.03	
Dadeville	3.90	
		5.93
Endowments.		
Duke Endowment		$1,884.02
Special Offerings.		
Govt. Farm check	$110.33	
Mr. Cooke	18.00	
Social Security, Faulkner children	38.28	
Mr. Baber	20.00	
Mrs. Jones	10.00	
Cash	5.00	
		202.21
Total for week		$2,219.38
Grand Total		$5,466.53

SUPERANNUATION.

Previously acknowledged	$1,682.69
Morrisville, N. C.	4.10
New Hope, Harrisonburg, Va.	4.50
Mt. Zion, Mebane, N. C.	10.00
Total to April 1, 1943	1,701.29

BOARD OF SUPERANNUATION,
By: *Mattie Cox Parker.*

The Board of Pulications Urges

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EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

EASTERN VIRGINIA RALLIES.

(Continued from page 8.)

to drink will be furnished. This was the custom when the Spring Rallies were first organized and until a few years ago.

At this time when two sandwiches would comprise a feast for so many people of the world, let us put forth a greater effort than ever to attend and thus be enabled to feast on spiritual food to be provided in abundance.

Mrs. A. C. Moore, *Secretary.*

NORFOLK RALLY.

The Norfolk District Missionary Rally will be held April 13th at the South Norfolk Church. All women in the District are urged to be in attendance.

The theme for the day will be: "Strengthening Our Foundation."

Meeting convenes at 10:30 A. M.

Opening Hymn—"How Firm a Foundation."

Prayer.

Worship Period conducted by Mrs. William L. Ball.

Roll Call.

Appointment of Committees.

Recognition of Ministers and Visitors.

The Superintendent's Message by Mrs. J. Everett Neese.

Special Music.

Address—Miss Flora Heebner, Missionary from China.

Announcements.

Hymn—"The Church is One Foundation."

Adjournment for Lunch.

Afternoon Session.

Hymn—"America the Beautiful."

Prayer.

Address—"The Church Woman's Task in a Nation at War," by Rev. J. Everett Neese.

Business Session and Reports of Committees.

Hymn—"I Love Thy Kingdom."

Closing Meditation.

The members of the Nominating Committee are: Mrs. A. B. Jarvis, Christian Temple, Chmn.; Mrs. W. F. Lawrence, Sheldon Memorial; Mrs. J. B. Gibson, Rosemont.

Mrs. J. Evervtt Neese.

MISS CREW AT ALBEMARLE.

(Continued from page 6.)

Miss Crew spoke for the morning service and delighted those who had come.

At lunch at the Church the tables were spread with an abundance of food despite rationing.

Quite a few gathered for the question box in the afternoon and despite the downpour of rain, which had turned to sleet, a good crowd came for the night service.

Miss Crew left Albemarle the following morning with snow on the ground, but she left our Church strengthened for the cause of missions. It was good to have her with us for these services.

Here at Albemarle we have a loyal crowd of members as they stand by us so well, and we hope in some way to prove worthy of their faithfulness.

Mrs. B. J. Earp.

THE HEALING OF THE SOUTH.

(Continued from page 13.)

a seminary because these suggest something too academic. The need is for a place dedicated to the rural spirit, where leaders-in-training may learn by participation in actual rural life and work. Here in the midst of rural scenes and rural problems, in common commitment, worship and discussion, a philosophy and a program of rural religious work would develop that would be realistic and creative. It would be an adaptation of the folk school idea to the training of rural religious leaders. May this dream soon become a reality.

I know that I have not said all that ought to be said, or even all that I would like to say about the rural church and its possibilities as an agency of redemption. Probably I have failed to say the things that most need to be said. However, I feel that once this community conception of the function of the church has taken hold little else needs be said, it will bear fruit of itself. I also realize that the program outlined cannot be developed overnight throughout the South. But it is being carried out to considerable degree in more places in the South than any of us are aware of. The hope is that these may become leaven and multiply until the rural church bears no longer the stigma of decline and decay, but becomes an effective instrument for the salvation of the land and its people.

The task of the rural church is to build cooperative Christian communities upon the fertile and holy earth. But these cannot be built by those who do not stand under the judgment and mercy of God. So the primary task of the church is a prophetic-redemptive task, proclaiming the Gospel in all of its fullness, and with all its implications for every area of life, proclaiming the Gospel by life and creative deeds as well as by words. Under the inspiration and guidance of its faith the rural church, little and despised, can be used of God to build in our broken and bleeding world little units of the "beloved community."

QUIET HOUR.

(Continued from page 12.)

SUNDAY.

The Day of Worship and Glorifying the Lord.

Psalm 96.

"Show forth His salvation from day to day."

"The Lord is great, and greatly to be praised. Honor and majesty are before Him: strength and beauty are in His sanctuary. Give unto the Lord, O ye people . . . give unto the Lord the glory due unto His name: bring an offering and come unto His courts. O worship Him in the beauty of holiness . . . for he cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth."

Prayer—O Lord help us. *Amen.*

A Call to the Congregational Christian Churches of the Southeast

By REV. WILLIAM T. SCOTT, D.D.

Forward in the Spirit.

Now is the time for us to go forward, God being our Strength and Christ our Guide. But we cannot go forward unless we go deeper. The extent to which we can hope to build a stronger church in the South which can take its rightful place with the builders of a Christian world depends in a very large measure upon the depth of our own personal spiritual lives. "Prayer changes things." It changes things as much today, if we have faith, as it did on the day of Pentecost. We need a new Pentecost of Spiritual power, Understanding Hearts and Evangelistic Purpose. We need a consecrated and directed enthusiasm and holy zeal for the Gospel of the Lord Jesus Christ and His Kingdom of Love. "We must be born again, of the Spirit." We must get hold of convictions that will send us forth to high adventure with an unyielding concern for the children of God, of every class, race and nation. Of course we need light and truth and enlightened goodwill; but until our hearts are strangely warmed and set aflame with the love of God and man in Christ, and our feelings are stirred to the depths of our souls, our religion will mean little to us or to the world. If we follow the example of those first Christians, who "first gave themselves to the Lord," then we shall give our means, at whatever cost; and then we shall know the joy such self-giving brings. Let us Go Forward in the Spirit.

Forward in Better Churchmanship.

"I was glad when they said unto me, Let us go into the House of the Lord." If we will go forward in the spirit there must be a deeper love for the Church which Christ loved and for which He gave Himself. There needs to be a clear-cut plan in every church of every Conference for more and better care of our church property, regular and reverent worship, church extension both in the growth of our present churches and in the establishment of new churches. To this end we must put care, time, prayer and thoroughness into the training of young and old for more active and intelligent membership in our churches. Our program of advance should be related to our regular church life. The Church of Jesus Christ everywhere must go forward. It should start with us. This calls for a new personal concern, consecration, training and action. Let us Go Forward in Better Churchmanship.

Forward in Service.

Our churches are not resting places for the saints. Rather they are rallying points for carrying our combined Christian strength into our community and world through service. Beliefs matter little if they are not put into action. The Christian must go and give where ever there is human need. The urgency for maintaining the Christian Home Front presses itself upon us, and by our faith and work will come a Christian world. Liberty and Democracy under God can be realized only if the individual exercise with others his duties and privileges as a Christian citizen. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service . . . Now then we are ambassadors for Christ, as though God did beseech . . . by us." Let us Go Forward in Service.

Forward in Giving.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him . . . Freely ye have received, freely give . . . God loveth the cheerful giver. . . . Ye are not your own . . . For ye are bought with a price." We have not begun to tap our financial resources for Christ and the Kingdom. We have received so much but given so little. We have lacked a plan and we need a new emphasis upon proportionate giving. Some say that "Stewardship" is not the word for this modern day, and that "tithing is an Old Testament law," but did not our Lord say, "These ye ought to have done and not left the other undone?" Until we find something better than Stewardship and Tithing, we need to put their meaning and spirit to work in our churches and our individual lives. If we will go forward, let us give God and His cause priority in the money and things that we possess. Real giving is a matter of love. Our gifts are the measure of our concern for the work Christ has left for us to do. Too long we have emphasized the "Widow's Mite" and have made our gifts in terms of the penny, while spending our dollars upon ourselves. Let us not forget that she had "two mites," even all her living, and she gave both of them. Thus by her love and sacrifice she became immortal, and we shall prove our kinship with her Lord only as we give liberally, not sparingly. Let us Go Forward in Giving.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, APRIL 15, 1943. NUMBER 15.

The Cross in Lent

BY REV. CARADOC JAMES MORGAN

When they were come to the place which is called Calvary, there they crucified him.—Luke 23:33.

"O Cross that liftest up my head,
I do not ask to fly from Thee."
What else didst Thou die for, O Master,
Unless it was to teach us that every soul redeemed from self must know its own Calvary?
O, we cannot thank Thee near enough even for a Cross.
What is life without its summons, or living without its meaning?
We know what our duty is when we face the Cross;
We know how to count the cost when challenged by its call;
We know what love demands when we look to Golgotha;
We know why death was unflinchingly faced by those who conquered by his sign.
Because the Cross, Christ's Cross, and our Cross,
Is also God's Cross from the foundation of the world.

Ever keep Thy Cross the searching signal of the ages,
And save it from becoming only a symbol of form and ceremony.
All too often it has been made a relic for veneration,
And a medium through which the creeds associated with it have obscured the Christ.
Many have lost its almighty power unto salvation;
Its ever-present attraction which draws all men unto it;
And like those who crucified Him in days of long ago,
They sit down, and watch Him there.

At the call of the Cross we surrender our lives to Thee
With it before us, we ask no other way but its way.
Even though its shadow darkens our onward footsteps,
We will hold it close until the light breaks, and we see the next step.
We would rather walk with it in the dark, than go alone in our own light.
Yea, we thank Thee most of all for a Cross.
We do not know what kind of a world this would be without it,
But we rejoice in the knowledge of what life is, because of the Cross.
It has become the highest expression of Christ-like living,
And the lifting power that saves to the uttermost.
More than ever we can triumphantly sing,
The Cross is "towering o'er the rocks of time,
And all the light of sacred story gathers round its head sublime."

NEWS AND VIEWS

The revival services conducted in the Suffolk Christian Church by the members and choirs, with their own pastor doing the preaching, was the largest attended within several years. Although Palm Sunday is reserved as membership day when the pastor's class will be received into the church, there were eight additions to the membership of the church, and around two hundred fifty reconsecrations.

Mr. and Mrs. W. H. Hudson of Youngsville celebrated their 50th wedding anniversary at their home on February 14. They have six children: J. W. Hudson, Claude R. Hudson and Mrs. Aurelia R. Hudson, and Mrs. W. M. Woodlief, all of Youngsville; Mrs. D. H. Green of Lillington and Sgt. Clyde E. Hudson of Camp Blanding, Fla. Mr. and Mrs. Hudson have 21 grandchildren and one great-grandchild. The Rev. and Mrs. S. E. Madren were special guests at the family dinner, and the table was centered with a three-tiered wedding cake, topped with a golden wedding bell. Mr. and Mrs. Hudson are faithful members of Oak Level Church. Mr. Hudson has represented his church at the Eastern North Carolina Conference for many years.

KENTUCKY-TENNESSEE.

The 17 churches of this conference have 1,379 members, and during 1942 a total of 120 members was received, 39 of whom came on confession of faith. There were 149 removals, and there was a net loss of 29 members for the year.

Fifteen Sunday Schools reported 955 members and 10 churches reported young people's organizations with a membership of 389.

In contributions 15 churches contributed $1,270.26 to home and foreign missions and a total of $24,515 for home expenses.

GEORGIA.

There are 34 active churches in the Georgia Conference with a membership of 2,839. In 1942 these churches received only 69 members on confession of faith or a total of 139.

Twenty-one churches reported a Sunday School membership of 1,333, less than half of our churches' membership, and only 12 churches reported young people's organizations of any kind with a total membership of only 242.

Thirty-two churches contributed $1,145.53 for home and foreign missions, an average of less than 50 cents per member per year for evangelism outside our own local parish. These churches contributed $22,901, or an average of about $8 per member per year for local church expenses.

OUR NEWPORT NEWS CHURCH.

The First Congregational Christian Church of Newport News is certainly prosecuting its program with vigor and success.

Recently a letter was received from the honorable treasurer of that church enclosing checks totaling $314 which stated, "We are going strong." I should say they are going strong for the entire church program, particularly for Elon College for which we are most grateful. The apportionment for the Newport News Church is $185. With this amount and the regular fifth Sunday offerings which they contribute and have been contributing as extra amounts for the past year will no doubt reach a total of double their apportionments for the College. This certainly is encouraging The Newport News Church has realized, and I wish all churches would, the immediate needs of the College in this state of emergency. Funds for the College have been so drastically reduced by a reduced enrollment that unless the friends come to its help, it will ultimately face certain definite impossibilities. The Newport News Church has given us a wonderful example. It is hoped that many others will follow.

MISS FOARD COMMENDED.

Miss Ruthanna Foard reported to representatives of the church last week, and received a unanimous vote of commendation on her work. Some of the things she has done are:

Organized and developed a workers' conference, with study and note-taking on worship and teaching. The attendance at these meetings has been good, and the work has had definiteness about that which is destined to give results in the future.

She has organized and trained a children's choir of 30 members, secured their vestments, and has developed them to a remarkable degree. In this work she is assisted by Mrs. Eloise Crocker Wallace as organist.

She has visited all departments and organized classes, studied their organizations, their literature, and sought to be of service as the director of religious education in the church. She sings alto in the church choir and in the Young People's choir. She has spoken before various groups of the church, and conducted several of the mid-week prayer services. She has not been called upon to be a general lackey-boy but even so has done much mimeographing of programs for departmental worship services and for the workers' conferences. She has made many calls, held numerous personal conferences with the teachers and officials, and has impressed all with a deep spirit of studiousness and consecration.

John G. Truitt, *Pastor.*

VALLEY CONFERENCE—MID-YEAR SESSION.

A fine crowd, in spite of gas rationing, attended the annual mid-year session of the Valley of Virginia Conference at Bethlehem Church, on April 1, 1943. The conference opened at 10 A. M., with Rev. G. H. Veazey, pastor of the host church, giving the morning devotions. The delegates were welcomed by Mr. Veazey. Mr. R. A. Larrick, of Winchester, presided over the conference and brought each item on the program in on time. He led the discussion on what the churches or pastorates were doing, and many helpful suggestions were made.

Rev. F. C. Lester, Promotional Secretary, brought an inspiring address on the theme of the conference, "Spiritual Foundations." He listed several foundation stones: knowledge, faith, fellowship, and willingness to work. By giving those in attendance a picture of the work that our Convention ought to be doing, especially in defense areas, he laid upon our hearts the fact that we ought to be doing something for the Master. Too many are talking of the promised return of Christ, yet are not doing anything toward it.

Rev. D. M. Spence led the afternoon worship. Miss Flora Heebner, returned missionary from China, gave an inspiring address on our work in China. Surely, the power of God is still operative in men's souls, even though under fire from the enemy. She emphasized the "neighborhoods of the world" and called upon us to be neighbors even to all the world. Miss Heebner spoke

(Continued on page 15.)

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

MRS. LESTER IN HOSPITAL.

Mrs. F. C. Lester, office secretary and wife of the Promotional Secretary, is in Alamance General Hospital in Burlington, N. C., suffering from a broken leg. The accident occurred Thursday of last week, while she was visiting the Rev. and Mrs. A. Greig Ritchie at Union Christian Church near Burlington. Mrs. Lester caught her heel on some concrete steps in the yard of Dr. Scott, and fell. In trying to save baby Elizabeth who was in her arms, she took the impact of the fall and broke her right leg between knee and ankle.

Doctor Scott happened to be home and set the fracture at once. She was removed to the hospital, the bones adjusted and properly fastened together, and held by a vise. After about two weeks she expects to go home but will likely be in bed for another five or six weeks. As this is being written, Mrs. Lester seems to be doing as well as could be expected.

VALLEY MID-YEAR CONFERENCE.

The Virginia Valley Central Conference meets in mid-year to check up on what is being done, and to receive stimulus for the rest of the year's work. The meetings are held at Bethlehem Christian Church.

Reports made on April 1 certainly were encouraging. The Elkton group were proud of their new parsonage which was recently bought and is almost paid for. Palmyra has a new church building to take the place of the one that burned last year. Bethlehem has new floor, pews, class rooms and altar arrangements with furniture. Several other churches had made improvements in property and program.

In order to conserve travel, the Spring Rally for the Women's Missionary Societies met at the same time and place as the Conference. Their guest speaker was Miss Flora Heebner of Pennsylvania, a missionary to China since 1904.

All the churches in the Valley Conference are grouped and have well-trained ministers. All groups have a parsonage except one, and that group rents a house for the minminister.

It is always a joy to meet with this fine group of people for they are moving forward in Kingdom service. Attendance was about the same as in former years.

REPORT ON SUBSCRIPTIONS.

A good report could be made on subscriptions for the past week if Mrs. Lester were in the office. But since she is not here, the report must wait until someone else can pick up where she left off and get the report ready.

Collections for March amounted to a little more than five hundred dollars. Most of the ministers in Virginia have sent the two new subscriptions asked of them, and several churches have been busy on this job. North Carolina ministers have not responded quite so readily, but reports are still coming in. Rev. E. Carl Brady sends five new subscriptions from one of his churches. He expects to get some from the other churches when he preaches for them. We have received more than a hundred new subscriptions during this campaign. Surely there will be no difficulty in getting at least two hundred all told. We are depending on the ministers and the churches. Our church paper is well on the way to financial security. It will take some more hard work, but it can be done, and we believe that it will be done.

A MARVELOUS OPPORTUNITY.

Those who have not seen it cannot understand the great increase in population in the Newport News-Norfolk-Portsmouth area. People had told us something about it, but it took a look to really get the idea.

On the last Sunday in March it was my privilege to be the pastor at Newport News for the day. After teaching the pastor's class and preaching in the morning, I was shown the new cities that have grown up about the old city of Newport News. Some areas are filled with nice houses of the modern type which the people are renting or buying. There are literally thousands of them. In other areas the government has built houses. Some of these are two story apartments, and some are one story homes. In one of these areas there are 5,200 family units.

In Portsmouth and Norfolk, which I visited on Monday following the Newport News visit, the story is the same, only more of it. There are 3,800 new families in one government unit, and other units are much larger. One dares not estimate the number of new families in these new communities around this ship-building and navy yard area of Hampton Roads.

Here is the place where the Southern Convention has its greatest opportunity for the present. Many of the people will return home after the war, but many will remain. In some areas there should be aid in conducting religious services with the expectation that it will only be a service for the time. But in many places there will be new churches which will live through the years. Some of the new churches should be ours.

The size of the Easter offering may have much to do with the amount of service and the number of new churches we will have in this very important part of our Convention area.

SPECIAL INSTITUTES.

About 1,000 Southern ministers who have sharecroppers in their congregations will attend a series of 15 regional institutes to be held during the spring and summer of 1943, according to Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America. Arranged under the auspices of the Committee on Sharecropper Work of the Home Missions Council, the institutes will emphasize in-service training.

In addition, more than 3,000 ministers in town and country churches in other regions will attend 28 summer schools, institutes, conferences and camps during the same period, Dr. Dawber said. The latter are sponsored by the Committee on Town and Country.

Designed to assist ministers in becoming acquainted with methods of modern town and country church work and in understanding important economic trends in the rural community, these special schools also serve to promote fellowship among rural ministers and increase the contacts of ministers with leaders of farm organizations and agricultural educators.

The schools are conducted mainly by agricultural colleges and theological seminaries and are so located as to be accessible for a majority of the rural clergymen of the nation. The courses are offered without charge for tuition. Many of the home mission boards offer scholarships to their own ministers in town and country.

Events planned for 1943 are listed in a leaflet entitled "In-Service Training for the Minister in Town and Country," available at the office of the Home Missions Council of North America, 297 Fourth Avenue, New York City, at 3c a single copy.

THE EDITOR'S MESSAGE

EASTER OFFERINGS.

This year more than ever let us express our Christian faith by our generous gifts to the Church at Easter. Our missionary-spirited churches should lay thousands of dollars on the altar of our Christ at Easter time. Our love for the Christ, and the Church with its message of immortality and love, its hope for the world in these history-making days, and its desire to serve the frontiers of the faith on many fields, should cause us to give larger gifts this year than usual.

Starvation, famine, fear and disease await the love of Christ expressed by our hands, and by our hearts. The heart of the Christ is breaking anew today, and He is watching His own as they give. Let us give in His name liberally.

J. G. T.

LENT, DISCIPLINE, AND FASTING.

"Lent is the lengthened or long fast of the six weeks before Easter," and covers the period of the Master's life on earth. It culminates with the bright hope of Easter morn.

It has been the habit of Protestants to cast a lifted eyebrow toward those who would observe the Lenten period by fasting. But this year even non-liturgical Protestants might reconsider this custom of our Lord. They could thereby provide much needed food for others who are starving. They might discover, also, that a half-filled stomach instead of an over-stuffed one, enables one the better to comprehend spiritual realities. The health dividends derived from a sensible program of fasting have been largely overlooked by our generation. Even the code of a sportsman should say "I will not starve my soul and gorge my body," or "I will fast physically so long as I fast spiritually."

Fasting is one important though neglected form of Christian discipline. Stanley Jones has said that "the future of the world is in the hands of disciplined people." This authority in things spiritual goes on to add: "The Christian way is a discipline and not merely a doctrine. The doctrine gives direction and content to the discipline. Doctrine that does not discipline is dead. Christianity is therefore not merely something that you believe, but something that you believe in enough to act upon. Your deed is your creed—the thing you believe in enough to put into practice. You do not believe in what you do not practice. Theory and practice are one. Your theory is your practice."

GREETINGS, NEW SUBSCRIBERS; THANK YOU, CONTRIBUTORS.

The Editor would like to extend very warm greetings to you who have recently become subscribers to The Christian Sun and express the hope that your life may be greatly enriched by reading successive issues of the paper. Naturally we hope to make the paper sufficiently worthy of your reading that you will want to renew your subscription twelve months hence. It is also our hope that you will continue in our fine family of subscribers for many years to come. Many of our finest Christian people have been spiritually nourished through the years by this church paper.

Now heed this bit of editorial warning and assurance. You may not agree with every article written. Hence this threefold editorial exordium: (1) Read on; the thing you do not enjoy or with which you do not agree may be just the thing you need to read; (2) Remember, we must write for a widely scattered and culturally varied constituency; (3) Next week will bring forth another issue, rich and varied in its content. It is our aim to provide refreshing variety in the midst of essential uniformity. And, just in case the paper does not measure up to your lofty standard, kindly send us a modest contribution for publication.

Perhaps it is not too late to add a word of appreciation for the excellent cooperation of ministers and churches in soliciting subscriptions on Christian Sun Day. We are happy over the success of this venture. Direct contributions, both large and small, have been gratefully received. The Editor was greatly impressed by the action of the Board of Trustees of the Christian Orphanage. Supt. Johnson and the members of the Board decided they would chip in and contribute the requested hundred dollars personally rather than take it from Orphanage funds. This was indeed a generous and praiseworthy decision. The action of the Newport News Church in appropriating one hundred dollars for the publications fund was thoughtful, generous, and commendable. We have been delightfully surprised with the response to the present date and confidently expect other individuals and churches to send some token of interest in our program of Christian publication.

Approximately half of the current deficit has been raised by the contributions of a very small number of interested parties. A Convention-wide response on the part of individuals and churches would lift our church paper far above the peril of a temporarily balanced budget. The Board of Publications, like other reputable boards and institutions, should maintain a healthy surplus in its treasury. Under the present plan of publication there are many real needs which must be completely stinted. We seem to be headed in the right direction. The important thing, then, is to keep going.

R. L. H.

What is all wisdom save a collection of platitudes? Take fifty of our current proverbial sayings—they are so trite, so threadbare, that we can hardly bring our lips to utter them. Nonetheless, they embody the concentrated experience of the whole race, and the man who orders his life according to their teaching cannot possibly go far wrong. How easy that seems! But has anyone ever done so? Never. Has any man ever attained inner harmony by pondering the experience of others? Not in all the time since the world began. He must pass through the fire.

—Norman Douglas.

Our Mission Work in China Today

By Leonard J. Christsan.

The statement so often made by Christian writers that the greatest progress made by the Christian church has been made in times of persecution, unrest and upheaval, is true, for history bears out such a declaration. To verify such assertions in their relation to Foreign Missions one has but to examine the records. One need but look into the Christian movement in China for the past forty or fifty years to see how rapidly statistics change in periods of opposition. During the Boxer Uprising of 1900 those fanatical groups who blotted out the lives of some ten thousand Christians, claimed that they had wiped out the church in North China. Ten years later thirty thousand had taken the place of those faithful followers who counted not their lives dear that they might be true followers of Him. The blood of the martyrs in truth became the seed of the church. The same was true of the years following the Revolution of 1911 and of the persecutions by Communist forces in South and Central China during the period from 1925-1930.

When the history of this present period has been written, the church will find it has been not only a period of seed sowing but of rich harvest, as well. During the most horrible year of this Far Eastern conflict, the China Inland Mission, alone, reported 9,000 new adherents to the faith in one year!

In thinking of our Mission work in China today, one must distinguish between "Occupied" and "Un-occupied" or Free China. In the occupied areas both in the North and in the Yangtse Valley, the Chinese Christians are carrying on the various branches of the work by themselves. Their foreign colleagues and advisers have been removed, and the Chinese movements and activities have been limited. In not a few cases the teachers and preachers have been imprisoned and many have been tortured and later executed. The missionaries have been removed from their stations to such large centers as Peiping, Tientsin and Chefoo in the North and Shanghai, Nanking and Hongkow in the Yangtze Valley.

In Free China conditions are far different. There are more than 1,500 missionaries of all denominations still on the field, scattered throughout the coastal regions, areas south of the Yangtze and in China's vast hinterland. Here they are happily at work enjoying more freedom than ever before. In most of the stations and outstations the hospitals, schools and churches are carrying forward as much of the regular program as funds and supplies will permit, and it is nothing short of marvelous what is really being accomplished by both Chinese and their missionary co-workers, handicapped as they are by lack of funds, lack of supplies, inflation and with foodstuff at an all time high. For the hospitals a shortage of doctors, nurses and medicines is their greatest handicap.

Our schools and institutions of learning of every grade from the kindergarten to the University are hard at work and are carrying on their work of instruction in centers where it is difficult for the Japanese air force to reach them. There they pursue their studies and since the war began in 1937, our institutions have been regularly graduating their classes. Some of the high school students have taken their four years under war conditions and are continuing their college and University work without interruption. Generalissimo Chiang Kai-shek in a message to the students urged them to continue their studies in order that when the war is over he may look to them for educated leadership in the New China that shall emerge.

Medical work like that carried on along educational lines has continued without interruption, except in cities where the hospitals have been bombed and even there relief for the wounded has been administered from nearby temples or other buildings pressed into service. Since the armies have more or less "bogged down," work in hospitals and churches has increased until our doctors and nurses are taxed to the limit of their strength. Many of the starving are applying to the hospital for medical care. Due to malnutrition, the germs are working overtime and the number of cases of tuberculosis, typhus, typhoid fever, malaria and many other diseases have made alarming advances. Many of the undernourished are sent to stations where the Special China Relief funds are being used in rice kitchens and refugee camps under the direction of the missionaries and their Chinese colleagues. By building up resistance at these relief centers many of the illnesses disappear. These committees carefully handle the funds we are raising here in America for this special purpose. This is carrying out the Master's will when He said, "Give ye them to eat," and speaks more eloquently than words could possibly do what is meant by "loving one's neighbor."

What has been said of the educational and medical branches of our missionary endeavor in Free China is equally true of the work in our churches. They have continued to be "Lights shining out over a dark and stormy sea," "havens of refuge." They often function through bombing raids with the preacher continuing his words of comfort and cheer while bombs are carrying out destruction not far away. During the first three years of the Sino-Japanese conflict, although the airplanes dropped between 800 and 1,000 bombs on the city of Foochow, not one of our churches or chapels was hit. In a suburb of the city one of our chapels received "a near hit," the bomb killing several persons in an adjoining building. When we suggested that the pastor move to a place of safety he refused saying, "the poor of his parish needed him and that it wasn't likely another bomb would strike in the same place." He stayed.

This "standing by" and reaching out a helping hand in China's dark hour by both native leaders and their foreign colleagues attracted the attention of the government officials and adherents to non-Christian faiths, who in 1927 voted that Christian schools could no longer teach the Bible as one of the curriculum studies, changed their minds and in 1940 voted the Bible back into our institutions as a voluntary subject with credit. Even the communists, who carried on a violent anti-Christian and anti-foreign campaign from 1925 to 1930, during which period numbers of our preachers and church members were killed, have likewise changed their attitude. They now say to our preachers, "Carry on your good work; we see that you have the same love and purpose for the uplift of our people as we ourselves have. We will not molest but protect you in your good work."

Yes, missions still function and the missionaries carry on and they continue to build upon those splendid foundations which the early pioneers laid more than a century ago. This is no time for retrenchment but with increased devotion which includes the giving of ourselves in service, the consecration of our means and prayer without ceasing, until China becomes one of the Kingdoms of our Lord and His Christ.

CONTRIBUTIONS

SUFFOLK LETTER.

The Protestant churches of Suffolk held union inspirational services in the First Baptist Church during the period of April 11-16 inclusive. Dr. William S. Abernathy, a retired Baptist minister, formerly pastor of Calvary Baptist Church, Washington, D. C., was the minister. He pleased and inspired the large congregations each night, and his morning devotions over station WLPM also met the approval of a large number of people who had the opportunity of "listening in."

Dr. Abernathy has a pleasing personality and his messages are deeply spiritual. His interpretations of Scripture are clear, novel and stimulating. His topics are not sensational but they are arresting and suggestive. For example he preached one night on, "The Grandstand or The Arena." His text was "Give us seats—are ye able?" This was a free translation of the familiar text "Grant that we may sit one on Thy right hand, the other on Thy left—are ye able to be baptized with the baptism with which I am baptized, etc?" From this he suggested that these disciples wanted seats on the grandstand as spectators. They did not realize that following Jesus meant going with Him into the world to struggle with the forces of evil, and to spend their strength in His service.

According to the statements of church statisticians a minority of church members are really doing the work of the Master. There are too many idle people on our church rolls. This does not mean that their names should be erased from the list of members. But they should take their places with Christ to become servants of humanity. That is the test of fellowship and those who are willing to share with Christ will reign with Him. One wonders how many people attend church as spectators. God only knows the motives in human hearts. But it is a sad day for the church when it becomes a theatre with a few people, usually the minister and the choir, giving a performance for the benefit of the spectators. One who has faith in humanity cannot easily be persuaded that large numbers of people prefer a performance when they attend church. Somehow it is more in keeping with our faith to believe that people are hungry for spiritual food. The church service should not disappoint them—and the week-day program of Christian living and service should demand a reasonable service from the followers of Jesus Christ.

There is a place for every believer in Christian work. It is not necessary to wait until a committee or a leader requests us to go to work. Why cannot we find work to be done—and then begin to do our part? Surely the field is ripe unto a great harvest—and the workers are few. Christian work is a good antidote for people who are always complaining. A minister always is pleased to learn that his most active workers are the happiest people in the church. People who attend church regularly and do their proportionate part of the work rejoice in that high privilege. And it is better for them that this condition exists. For life is more than a side-show. Life is real and life is earnest, and there is much in human experience. which cannot be put upon the stage and exhibited as a performance. "Go ye into my vineyard and work." "The night cometh when no man can work."

I. W. Johnson.

ELON SUMMER SCHOOL.

Years ago the late Dr. J. E. Rawls, alumnus, trustee, and friend of Elon College insisted that the college buildings should be used twelve months in the year instead of nine, that the college young people would gain at least a year by remaining in school through the summer months. He insisted that his own children take advantage of college summer sessions, particularly those who were preparing for professional service. In January 1942 at a joint meeting of government officials of college and university representatives in Baltimore, all colleges were requested to inaugurate accelerated programs of study— programs that would continue twelve months in the year making it possible for students to graduate in three years instead of four. As a matter of cooperation and with a desire to assist in the war effort, Elon College formulated a year-round curriculum based on the quarter system rather than semester. Due publicity was given to this departure at Elon and as a result we had the largest enrollment last summer of any previous summer session. Elon will follow the same program for the approaching summer; that is, our summer quarter will be considered the fourth quarter of the college year rather than the summer session. There will be courses adapted to the needs of graduates who want to improve their certificates or those who want to do special work in particular departments. At the same time the curriculum will provide amply for undergraduates. Courses will be available for freshmen as well as upperclassmen.

There will be 250 trainees of the Army Air Corps at Elon this summer. Instruction for the enlisted men will be given with all necessary emphasis and intensity. This school, however, will not be a part of nor will it conflict with our regular summer school. Our responsibility will be to provide for our summer session and enroll students for the same. This is a fine opportunity for young men who are high school graduates who would like to have one or two years of college training before entering the government's service. Our curriculum gears in effectively with the government's requirements as to praparation and guidance. Our girls' dormitories are being retained by the school for the accommodation of young women students. All boys' dormitories off the campus are likewise retained. We shall need the cooperation and patronage of the church that the doors of the College may be kept open and opportunities offered our own young people that we are accustomed to offering. We shall appreciate your cooperation and help for our summer quarter enrollment.

L. E. Smith.

HYMN BY DR. TRUITT.

The following hymn was written by Dr. John G. Truitt, and sung in connection with the dedication of flags presented to the Suffolk Christian Church by Deacon Emmett H. Rawles:

Our sons, O God, bless Thou today,
And keep them strong in Thine own
 might,
While they are fighting far away,
For God, and Land, and love and light:
 Keep them, O Father, in the faith,
 And be with them in life or death.

Oh! may our homes show how we care;
Thy Church be filled with faith and song,
As lift we all our hearts in prayer,
That Thou wilt keep them true and
 strong:
 Keep them, O Father, in the faith,
 And be with them in life or death.

Amen.

FOR THE CHILDREN

Dear Friends:

There will not be time for a crossword puzzle this time, but I do hope to have a good one for the next issue.

This is the first typing that I have done since my illness. It is so very good to be feeling better once more. I couldn't find a Children's Page in the last two issues of THE SUN either. It made me feel very badly, but it was impossible for me to get something in for them. Mrs. House was kind enough to write for us in two issues and would have kept on, I am sure, could I have foreseen that I would be unable to do so.

I was able to have written one both times of these last issues. It was Oliver. He suddenly got ill again while his daddy was away attending the meeting of "The Fellowship of Southern Churchmen," which was held in Raleigh. I carried him to the doctor and he said that Oliver had a very bad sore throat. Oliver was very nice about letting me mop his throat and took his fever powders like a little man. He was so happy to see his daddy on Friday morning that he improved enough during the day for me to attend the final session of the meeting in Raleigh on Friday evening.

On the following Sunday afternoon Oliver fell on a piece of glass making an ugly wound in the palm of his left hand. All of the following week my free moments were spent in trying to get him to keep his hand in a hot soak. It has healed now. The end of this tale of illness is that Oliver and I have been attending classes on "Home Nursing and Care of the Sick" two afternoons a week. This course is sponsored by the Red Cross. Oliver and I are going to try to prevent illness in the future.

Do you know that a committee has been set up in the Southern Convention to promote Christian Education or Religious Education among the children of our Convention? When I told one of the mothers of one of my Sunday School pupils about this committee, she said, "If Graham Wisseman is chairman of it something will be done!" Yes, Mrs. Wisseman is chairman of our committee and we know that she will work miracles in this field as she has done in other fields of endeavor. However, all of us must be willing to help her if the best good is to come to our local churches.

A JUNIOR CHURCH.

Instead of the usual Pastor's Class this year Mr. Todd is teaching the entire Junior Department of the Church School during Lent. They have organized a Junior Church. They elected a Minister who leads the worship services. They have a pianist. They chose four ushers; two boys and two girls. The boys receive the offering, which is put in envelopes, and seat the members one Sunday and the two girls next Sunday. They have a clerk, treasurer, deacons and a choir!

For the class sessions the members are making their own text books entitled "Junior Church." Mr. Todd runs off new pages on the ditto machine each week and these are put in the books each Sunday.

Many of these Juniors remain for the Eleven O'Clock Service and Mr. Todd has been using the first part of his sermon hour for a Junior Sermon. The Juniors have been most enthusiastic about their Church and have taken it seriously. Many of them have expressed a desire to unite with the Mother Church on Easter Sunday. One of these Junior Church members, a twelve year old miss, asked her daddy for two dollars to subscribe to THE CHRISTIAN SUN, during CHRISTIAN SUN WEEK. I believe that Sally is the youngest subscriber of our church family.

EASTER PRAISE.

How many of you are learning new hymns in which to sing Christ's praise at Easter? Oliver is trying to learn "Praise Him, Praise Him!"

Our choir is having lots of joy practicing the favorite Easter hymn of our Organist. Do you know it? It is "All Glory, Laud, and Honor." The words were written by Theodulph of Orleans and were translated into the English by John M. Neale. It starts out with an ascription:

All glory, laud, and honor to Thee Redeemer, King,
To whom the lips of children make sweet hosannas ring.

Then the following verses tell the story of the hymn:

Thou art the King of Israel, Thou, David's royal Son,
Who in the Lord's name comest, the King and Blessed One.

The company of angels are praising Thee on high,
And mortal men, and all things created, make reply.

The people of the Hebrews, with palms before Thee went;
Our praise and prayer and anthems before Thee we present.

To Thee, before Thy passion, they sang their hymns of praise;
To Thee, now high exalted, our melody we raise.

Thou didst accept their praises; accept the prayers we bring,
Who in all good delightest, Thou good and gracious King.

After each verse the refrain, which is the same as the ascription, is sung. If this hymn is in any of your hymn books I hope you will learn to sing it.

Now it is 12:10 A.M. April 9th. Since the Spring Missionary Rally of our District is meeting with us today I had better get into bed and catch a few winks of "shut-eye" so I shall be fresh to greet our guests today.

My sincere thanks to you who helped to make my shut-in hours more cheerful.

DOROTHY TODD.

INTEREST IN PLANTING TIME.

Thousands of both rural and city churches are expected to join in the observance this year of Rural Life Sunday on May 30, according to Dr. Benson Y. Landis, Secretary of the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of Churches.

"The spiritual significance of planting time was stressed in the early Christian Church," Dr. Landis said in commenting on the observance, "and we are asking that the Church of today recover some of this interest."

Formerly known as Rogation Day and observed since the fourth century, the first Sunday after Easter has been regarded by an increasing number of city, as well as rural churches as a day set apart for emphasizing the meaning of Christianity for rural life and for consideration of the spiritual values that inhere in rural life, Dr. Landis said.

Activities in observance of Rural Life Sunday will include the exchange of city and rural pastors, special worship services and discussion groups.

A special order of service for Rural Life Sunday is available at the office of the Home Missions Council, 297 Fourth Avenue, at 3c a copy, with special rates on quantities.

EASTER SUNRISE SERVICE.

There will be an Easter Sunrise Service at O'Kelly's Chapel, Sunday, April 25, 1943.

MARGARET A. HALL.

Missions
The World for Christ

OBSERVATIONS OF THE MISSIONS COUNCIL MINISTER.

By A. D. STAUFFACHER.

In Missions we are in fellowship with God in purpose, message and method.

We stand at the threshold of Easter. Soon we will enter once more upon the pilgrimage to Calvary and beyond—to Easter.

The season is set aside for the deepening of the spiritual life through closer communion with God.

It is good to remember that missions is a way of fellowship with God. Here we walk with Him in purpose, message and method.

In missions we are in fellowship with God in purpose. The purpose of God in Christ is clearly stated in these words: ''Go ye, teach all nations, baptize them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things I have commanded you; and lo, I am with you always.''

No fellowship is more intimate than that of a common purpose. This is the quality of our walk with God in missions.

In missions we are in fellowship with God in message. ''God was in Christ, reconciling the world unto himself, not imputing unto men their trespasses, and He hath committed unto us the word of reconciliation.'' The ambassadorship of God to the world that was in Christ is now entrusted to us.

Herein is deep and sacred comradeship as in the work of missions we translate His word into actuality.

In missions we are in fellowship with God in method. The method of God was the method of love. ''God sent not his Son into the world to condemn the world, but that the world through him might be saved.'' Strange, isn't it that the writer had to remind the people that condemnation was not the method of God in Christ.

Christ did and does bring judgment wherever he is known because man's ways are evil, but his method was and is love. How beautiful it is in these days of bloody destruction to have an avenue where we may walk with God in the method of loving kindness. This we do in the work of missions.

Missions is as sure a way to God and the deepening of spiritual fellowship with God and man as is worship. It is the way of ''faith with works.'' Let us walk therein this Lenten season.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 8, 1943.

Sunday Schools.

New Lebanon, Summerfield, N. C.	$ 12.00
Ingram, Virginia	6.19
Mt. Herman, Garner, N. C.	2.00
Antioch, Harrisonburg, Va.	4.21
Hanks' Chapel, Pittsboro, N. C.	6.67
Park's Cross Roads, Ramseur, N. C.	15.00
Dendron, Va.	4.40
Newport, Shenandoah, Va.	8.85
Hines' Chapel, McLeansville, N. C.	3.00
Wake Chapel, Fuquay Springs, N. C.	6.34
Ramseur, N. C.	12.07
Smithwood, Liberty, N. C.	3.31
Liberty Spring, Suffolk, Va.	5.00
Total	$ 89.04
Previously acknowledged	10,861.64
Total since Sept. 1, 1942	$10,950.68

War Victims and Services.

Pfafftown, N. C.	$ 3.39
Elon College, N. C.	.90
First, Greensboro, N. C.	38.79
Newport News, Va.	25.81
Total	$ 68.89
Previously reported	1,497.06
Total sent direct to New York	195.21
Grand Total	$ 1,761.16

It is only two weeks to Easter. Have you planned your Easter program? Have you ordered the special Easter envelopes from the Mission Office, Elon College? This is the one offering during the year that we should all have a part in, and this year we are asking you to make your Easter offering just as liberal as possible. There are so many things to be done and we can only do them with your help. See that your church orders their envelopes today and plans to use an Easter program in the church.

Gratefully,
MATTIE COX PARKER,
Treasurer.

WHY NOT RICHMOND OUT OF DEBT IN 1943.

Based on my experience and observation for fifty years, I am satisfied the Mission Board and Conference Committees should strive to build a few churches and get them out of debt within a few years, rather than making appropriations for fifteen or twenty years, and the churches aided remaining in debt at the end of that period. Also you can't build churches by scattering appropriations here and there in small amounts, though this policy will have to be continued to help weak churches and pastorates.

On September first, Richmond will probably owe $5,300 on mortgage debt to the Building Society. Perhaps the Home Board would make a substantial gift on condition that the church and our Board pay the balance. It is an ambitious program, but can be reached if we are really serious about this mission business. How encouraging it would be to have this church out of debt and self supporting immediately, or within a year! It all depends upon the offerings for Missions. Let us make them liberally and often.

In other places we are trying to build great church buildings. There, we have an unusually good church and Sunday School plant. The quicker the church is out of debt, the quicker the church can be developed into a larger membership and greater power and influence. Let our Easter Offerings be the answer.

J. E. WEST.

ATTENTION WOMEN!

The Greensboro, N. C., Christian Church has invited the Women's Missionary Convention of the Southern Convention of Congregational Christian Churches to hold their regular biennial session with them this year. We are happy to make this announcement and are planning for an afternoon and evening session on Tuesday, June 15th, and a morning session on Wednesday, June 16th. This short session necessarily eliminates our School of Missions but will give us time to transact the actual business of the Convention.

I sincerely hope that each church in the Eastern Virginia Conference will make it possible for one woman from every church to go as a delegate. This may take a sacrifice from a few but it will be necessary and worthwhile. The program will appear later.

Very truly,
MRS. J. MONROE HARRIS,
President.

QUARTERLY REPORT.

Following is the Quarterly Report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for the quarter ending March 31, 1943:

Balance on hand last report....		$ 89.64
Receipts.		
Women's Societies—On Apportionment.		
Antioch	$ 3.35	
Berea (Nan.)	20.00	
Berea (Norfolk)	15.00	
Bethlehem	55.00	
Christian Temple	87.00	
Cypress Chapel	25.00	
Damascus	25.00	
Dendron	11.75	
Eure	7.00	
First, Norfolk	18.75	
First, Portsmouth	25.00	
First, Richmond	15.00	
Franklin	50.00	
Holland	63.87	
Holy Neck	37.50	
Hopewell	3.75	
Isle of Wight	10.00	
Liberty Spring	50.00	
Mt. Carmel	14.00	
Newport News	25.00	
Oak Grove	7.50	
Oakland	18.00	
Ocean View	12.50	
Old Zion (last quar.)	10.00	
Rosemont	59.50	
Suffolk	125.00	
W. W. Staley (Suffolk)	7.80	
Union (Southampton)	5.90	
Wakefield	13.25	
Waverly	12.50	
Windsor	28.45	
		882.87
Young People—On Apportionment.		
Berea Nans.)	$ 9.00	
Bethlehem	25.00	
Burton's Grove	7.50	
Christian Temple	13.85	
Cypress Chapel	15.00	
Eure	4.00	
First, Portsmouth	7.00	
First, Richmond	3.00	
Franklin	18.75	
Holland	6.00	
Holy Neck	5.00	
Liberty Spring	15.00	
Mt. Carmel	8.00	
Newport News (C. E.)	7.00	
Newport News (Forum)	3.09	
Oak Grove	2.00	
Oakland	8.75	
Rosemont	13.60	
Spring Hill	5.00	
Suffolk	15.00	
Union (Southampton)	4.00	
		195.54
Juniors.		
Berea (Nansemond	$ 6.25	
Bethlehem	10.00	
Christian Temple	10.00	
Cypress Chapel	5.00	
Eure	1.00	
Franklin	7.50	
First, Portsmouth	6.00	
First, Richmond	1.00	
Holland	2.75	
Holy Neck	3.00	
Liberty Spring	6.25	
Mt. Carmel	2.00	
Oakland	1.25	
Rosemont	4.00	
Shelton Memorial	5.00	
Suffolk	8.00	
Union (South.)	1.00	
Windsor	5.00	
		85.00
Cradle Roll.		
Cypress Chapel	.50	
Eure	1.00	
Franklin	1.50	
Liberty Spring	5.00	
Mt. Carmel	1.00	
Oakland	2.00	
Union (South.)	.25	
		11.25
Thank Offering.		
Antioch	$ 1.40	
Dendron	6.10	
First, Richmond	2.00	
Old Zion	2.50	
W. W. Staley (Suffolk)	10.00	
		22.00
World Day of Prayer.		
Antioch	$ 2.25	
Windsor	2.06	
		4.31
Memorials.		
Liberty Spring	$ 10.00	
Suffolk (three)	30.00	
		40.00
Total		$1,240.97
Grand Total		$1,330.61
Disbursements.		
The Franklin Printing Co.	$ 11.25	
The Gurley Press	5.50	
Mrs. W. V. Leathers, Treas., Woman's Mission Board	1,240.97	
Total Disbursements...		$1,257.72
Balance in Treasury		$ 72.89

Respectfully submitted,
MRS. W. B. WILLIAMS, *Treas.*

MISSIONARY LUNCHEON.

Shall we have our annual March luncheon as usual, this year? Yes, decided the women of the Rosemont Missionary Society, with all the pomp and grandeur of previous years. For this is one of our most important meetings and is a real homecoming for the women of our society, and so we had our luncheon.

The table was a thing of beauty. All of them were covered with yellow crepe paper and decorated with ivy and yellow spring flowers, and a yellow jonquil lay on a green napkin at each plate. Of course there was no butter for the hot biscuits, and the chicken not quite so plentiful and the dessert home made gingerbread instead of ice cream, but we found out how little these things mattered as we enjoyed one of the finest luncheons we ever had. We forgot for awhile the burdens that had come into nearly every home and we gave more liberally for our offering was fifty-one dollars. The attendance was also better than usual. Mrs. Mattie Morgan had charge of the decorations and Mrs. J. A. Herrington planned the luncheon.

The program was presided over by Mrs. J. B. Gibson, president of the society. As we sat around the tables Mrs. Hubert Maynard sang, "I Walked Where Jesus Walked Today," and Mrs. D. D. Johnston led an impressive worship service. The review of the book, "On This Foundation," was completed by Mrs. J. F. Morgan and at the conclusion of the meeting Mrs. Gibson presented to her a gift of appreciation for her work on the Mission Book. Mrs. O. S. Mills dismissed the meeting with prayer. Our spirits were revived and strengthened and I am sure we all felt that now is not time to eliminate and curtail the work of the kingdom, for in these days it becomes even more necessary to carry on in every place of Christian service.

MRS. J. F. MORGAN.

THELIN AND THE STORRS RETURN.

For two months two small boys in Pawtucket, Rhode Island, have been waiting for a phone call or a telegram that would tell them that their father, Guy A. Thelin, was safely back in the United States after 19 weeks of perilous travel by air, land and sea from Shaowu, China. The telegram announcing his arrival at an eastern port has just arrived.

They are Mark, 10, and Robert, 8, sons of Guy A Thelin and Mrs. Betty Cushman Thelin of 30 Green Street, Pawtucket, Congregational missionaries under the American Board of Foreign Missions. Mrs. Thelin and her sons have been separated from Mr. Thelin by war for the past two and one-half years.

With Mr. Thelin were Dr. and Mrs. Charles L. Storrs of West Chester, Pennsylvania.

Dr. and Mrs. Storrs and Mr. Thelin left Shaowu, China, in November and went by bus and train to Kueilin, thence to Kunming by an airplane which providentially had come to that town with a doctor to take away a sick man from the military field force. A 7½ hour air journey from Kunming landed them in Calcutta, India, on Christmas Eve, right in the midst of one of the fiercest Japanese raids. Here they stayed until New Year's Day before the jammed railway would let them proceed. Luckily, in 10 days they were able to secure passage from an Indian port on a freighter. This voyage has taken them more than three months. Little can be said by them about their trip. "What we mostly saw was each other and a great deal of God's sky and sea—and little else," commented Dr. Storrs. "Our favorite indoor and deck sport was guessing where we were or where we were heading."

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

LOOKING AHEAD TO COLLEGE.

By Ralph Douglas Hyslop.

Should I go to college? The familiar question takes on new meaning and significance this spring, for the colleges and universities of America are no longer what they were.

Now, many people will tell you that liberal education has vanished in America—that the necessities of total war have eliminated this luxury of life. Certainly, much that we once valued in the educational system has gone by the board. You who are thinking of college now have already discovered that the colleges themselves have, for the most part, become an essential factor in the training program of the armed forces. . . Nevertheless, liberal education has not passed out of the picture entirely. If we stop to think for a moment, we shall discover that true liberal education has nothing to do with time or money, leisure or fraternities. Liberal education is that education which, in the words of Mr. Wendell Willkie, wins for a person "some measure of equality with all the great minds and all the challenging personalities of all time." If this really is the meaning of liberal education, then it is even more important in time of war than in time of peace that many young people be so educated. For it is only men and women who feel equal to greatness who will be constructive and charitable in their relationships with others. Such men and women are needed as never before to rebuild civilization.

Then what is the answer? Should you go to college? Well, that calls for another question. Are you really concerned to gain for yourself a liberal education? Have you some real urge to serve your fellow men? Are you prepared to have your college career interrupted and if this happens, will you be able to continue finding for yourself the way to a liberal education? These are all difficult questions, but they must be answered if you are to answer the one big question you are asking.

I hope many of you will decide to go to college. The world needs college trained men and women. I hope that you will find at college something that is hard to put into words. It is the sense that you are linked with men and women through the ages and in our own time, who have given themselves in the quest for truth, have given their lives to the task of building it into the life and thought of their time. No one can tell you of the wonder of that quest, nor of the pain and sorrow that are part of it. But history will tell you that it is that quest for truth, and the struggle to guide human life by its light that has carried mankind onward toward brotherhood and peace. If you go to college, you enlist in the ranks of the greatest army in history. May you fight a good fight.

PROGRESS AT CHAPEL HILL

This morning my two little Sunday School friends, Ann and Betty Ferrell, told me that they had been looking for another piece in The Christian Sun about Chapel Hill. Little did I realize, at the time, that these two little girls, in their red and green tams, pulled prettily over their heads, and covering the top of their long plaits of hair, would this very day create the article they desired.

Betty and Ann have a wonderful outlook on life. One can be very deep in reflection over the problems of the day, and a happy encounter with these two little girls, aged six and seven, will make the world take on a new light. They are starry-eyed with wonder about the robins, the cardinals, and the blue birds that they have seen during the week. On their way to Sunday School, they noticed the violets, and the new green of the trees, and all of the glories of the fresh new awakening of spring. This morning, they were especially excited because their uncle is coming home from North Africa. He was recently wounded during a blackout and will receive a furlough. The little girls didn't dwell on the fact that he had been hurt; they are eager to see him and his coming home is the important thing to them.

Today, when our minister opened the doors of the church to receive new members, these two little sisters walked hand in hand down the aisle to the minister. Rev. Griffin took them into the church, and their grandfather, Mr. Neville, served them with their first communion. It was hard to fight back the tears while watching the innocence on the little girls' faces as they gazed in simple trust into the face of our minister who stood looking down upon them.

Last Sunday Jean Basnight and her brother, Jerry, joined our church.

Rev. Johnson Griffin, who recently graduated from Elon College, has moved to Chapel Hill and will make his residence here. The church is definitely making progress as is shown by the increase in attendance of the congregation.

Rev. Griffin was accompanied at church this morning by a charming young lady from Elon. She taught the Intermediate class of our Sunday School and it is reported that she is an excellent teacher.

Mr. Raymond Andes, from the Valley of Virginia, who is teaching here in the University of North Carolina, has been elected Superintendent of our Sunday School. Raymond, true to a family characteristic, reminding one of his father, the late Rev. A. W. Andes, starts Sunday School "on the dot" of ten o'clock. Raymond promises to do an efficient piece of work.

In the audience for our morning worship was Miss Sara Lou Warren who is a pre-medical student here at the University this year, a transfer student from Elon.

The Congregational Church of Chapel Hill has a pipe organ of which we are very proud and which adds much to the beauty of our worship service. The organ is in need of repair. Rev. Griffin, during the week, climbed in back of the organ, removed all the dust, as he hoped that this would eliminate the trouble in the instrument. But the organ refused to function properly. Our finances are such as make us watch every penny. I'm wishfully thinking that perhaps someone who is a "pipe-organ fixer" might come down here to Chapel Hill to visit us sometime. I'm just wishing!

Margaret Earp.

The Yale poetry competition for younger poets has been won this year by Miss Margaret Walker, professor of English in Livingstone College. Her prize-winning volume was entitled *For My People*. She is the first Negro to receive this award.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PETER AND JOHN IN GETHSEMANE.

LESSON III—APRIL 18, 1943.

GOLDEN TEXT: *"Watch and pray, that ye enter not into temptation."* —Matthew 26:41.

LESSON: Matthew 26:36-46; John 18:10-12.

DEVOTIONAL READING: Hebrews 2:17, 18; 4:14-16.

Special Privilege—Special Responsibility.

"And he took with him Peter and the two sons of Zebedee." Again it was the high privilege of Peter and John to be taken into the intimacy of one of Jesus' greatest spiritual experiences. And again it was not a case of favoritism, but a case of spiritual sensitivity and responsiveness. More than the other discples, they were prepared to enter into a little deeper, and to understand a little more fully the spiritual experience of Gethsemane. But because they were given greater privileges, more was expected of them. To whomsoever much is given, of him is much more required. The more freely we receive, the more freely we must give. And let it be remembered that although some have keener spiritual sensibilities than others, God has not left any of us without the capacity for spiritual things. And He will make known to us spiritual things if we will develop what spiritual abilities we have.

He Knows How We Feel.

"And he said unto them, My soul is exceeding sorrowful, even unto death." Jesus knew what it was to face the dark and difficult and dangerous situations of life. He knew what it was to be sorrowful and sore troubled. He knew what it was to be tempted to turn aside from the will of God, to seek the way of least resistance, to compromise with the flesh. He knew what it was to face the indecision of great crises, and to have to endure the seeming unresponsiveness and silence of God. Indeed He knew all these things in a far deeper and more dangerous way than we, because of his finer spiritual sensibilities. No matter how we are tempted, Jesus knows—He was also tempted in all points like as we are. Therefore He knows how to help us when we are tempted.

Alone.

"He went forward a little, and fell on his face and prayed . . ." Do you get the point of the diminishing circle? All the disciples (except Judas) went into Gethsemane with Jesus. Then He took Peter and James and John a little further into the garden with Him. But finally He went on alone to see the thing through. It is a parable of life. Our friends and fellowmen can go so far with us in the experiences of life. Thank God there are others who can go even deeper into the hours of crisis, who can understand better, who can feel deeper. But ultimately man has to go alone. In the great spiritual crises of life he has to face them alone—others just cannot go completely into them with us. Others can help. Others do help. But a man goes into his Gethsemane alone.

Unanswered Prayer?

"My Father, if it be possible, let this cup pass away from me." It is to be noted that Jesus faced the mysteries of life, and tragic fact of sin and suffering and sorrow with the firm faith that the universe was undergirded by God, and God as a Father. The fact that a man can say "Father" as he prays is half the battle. Faith in God is an anchor in the storm. It does not solve all the mysteries; it does help us to face them confidently and courageously.

Jesus prayed three times that the cup might pass from him, but He did not get the answer to His prayer, at least in one sense, for the cup did not pass from Him—He had to drink it to the last bitter dreg. But prayer for Him was not a means of changing God's will, or of getting God to do what Jesus wanted Him to do, or of bribing God. Prayer for Jesus was learning the will of God and getting power to do that will. In one sense the prayer was not answered. In another sense it was answered.

Nevertheless—Answered Prayer.

"Nevertheless not as I wilt, but as thou wilt." There is the touchstone of true prayer, of Christian prayer at its best. It dares to ask for the things we think best, or perhaps want most. But it does this in the spirit of "not as I will, but as Thou wilt." And such a prayer is always answered. If we ask anything in His name, according to His character, in keeping with His will, we have that which we desired of Him. Not always at once in fulfilment, not always as we expected, but in terms of the larger good for ourselves and for others. No sincere prayer ever goes unanswered. But God often moves in mysterious ways in giving the answer to our prayers. And often the answer comes not in the change of our circumstances, but in the change in ourselves. Jesus did not get away from drinking the cup. He did find grace to drink it to the glory of God.

Alone—But Not Alone.

"And He cometh to the disciples and findeth them sleeping." The eight, and the three, were all asleep. So far as any help was concerned the Master was alone. In the great crisis of his career, those on whom He should have depended most surely, failed Him. In one sense He was left alone. But as He said on another occasion, He was not alone, for the Father was with Him. No man is ever left completely alone. Even in the darkest Gethsemane, the Father, in Christ Jesus is with him.

Watching—and Praying.

"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Watching and praying is a well-balanced combination. The one without the other is foolish and often futile. Let one be on his guard against what may come, and fortify himself within against its coming. But let him not depend entirely upon prayer either. Prayer is no substitute for common-sense, for foresight, for prudence, for preparation.

Too Little and Too Late.

"Sleep on now and take your rest; behold the hour is at hand, and the Son of man is betrayed into the hand of sinners." It was a case of too little and too late. There was nothing that the disciples could do now. In all too many instances he who is not prepared beforehand cannot be prepared at all.

Not Looking for, But Meeting Trouble.

"Arise, let us be going; behold, he is at hand that betrayeth me." Jesus never deliberately sought or courted trouble. Indeed he even tried to avoid it on occasion. But he never ran away from it. And He went to meet it confidently and unafraid because He was prepared within. He faced the fact of trouble and mastered it because he was fortified within by the strength which came from waiting upon God. They that wait upon the Lord shall renew their strength.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

EASTER MEDITATIONS.

MONDAY.

The Purpose.

"Sirs, we would see Jesus."—Jno. 11:21.

The Passion Week is the week of the cross. This cross stands at the heart of the Christian message. It is the very center and core of the gospel, the symbol of our faith. If we would see Jesus, we must indeed see Jesus the crucified.

The cross was the message of the apostles. They portrayed Him not as teacher, philanthropist, or benefactor, but as Redeemer and Savior. This is the Man we would see.

Prayer—Our Father, lead us each day this week to the foot of the cross, there to lay ourselves down to Thee. *Amen.*

TUESDAY.

Origin of the Cross.

"Cursed is everyone that hangeth on a tree."—Gal. 3:13; Deut. 21:23.

It is believed that the Assyrians, most cruel of all ancient peoples, invented this barbarous form of punishment. It is so revolting that only the most degraded beings could bring themselves to practice it. We are told that not until corruption had spread in the western world that it borrowed from the East this method of inflicting death.

It was thus that the crucifixion was the most infamous deed of all history, the grossest example of what the worst passions of men will do.

Isn't it then true that when we deny our Lord, or when we turn our backs on Him in sinful indulgencies, that we join with those who nailed Him to the cross.

Prayer—Dear God, forbid that we shall so sin. *Amen.*

WEDNESDAY.

The Death.

"And when they were come to the place . . . they crucified him."—Luke 23:33.

The week of the cross is the week of the death of our Lord. Great prominence is given by all four of the Gospel writers to His death. We are given to understand that this tragedy was no mere accident. Christ came into the world to die and that death was to fulfill something that had been the purpose of eternity. This was so important to the Gospel writers that they recorded the events of each day minutely and we can follow Him every step of the way.

Prayer—Our Father, grant unto us the vision of the light of our Savior's darkest hour. We would follow Him truly. *Amen.*

THURSDAY.

All They Had to Offer.

"And they crucified him."—Mark 15:25.

To the Jews the cross was an accursed thing. "Cursed is everyone that hangeth on a tree." Because of this ignominous death they reasoned that he could not be the Messiah.

To the Gentile world the cross was a cruel, barborous form of punishment meted out to the most debased slaves and lowest criminals. Therefore if He were the Messiah he might save himself from it.

But throughout the brutality Jesus remained calm and strong. It was not what they did that hurt Him so much as the fact of their doing it. They had no better use for God's Son! The best they could offer the king of love was a crown of thorns and a cruel cross!

Prayer—Our Father, forbid that by any act, word or thought we may in any sense deny Jesus our Savior. *Amen.*

FRIDAY.

Love Stands Out.

"Father, forgive them, for they know not what they do."—Luke 23:34.

In the cruel cross sin stands out in stark enormity. In the suffering soul love stands out. Through the mystic power of sacrificial love the symbol of utter degradation becomes the symbol of salvation and victory. The love of God comes upon us like a mighty flood and sweeps away sin. That love is for the worst of us.

Prayer—Our Father, we love Thee. We love Jesus. We would follow Him. Forgive us of our sins that we may follow Him all the way. *Amen.*

SATURDAY.

To Look Is Not Enough.

"Sitting down they watched him there."—Matt. 27:36.

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:9.

The Gospels give us a very lifelike picture of the various groups gathered at the foot of the cross, watching Him. They looked at the most tremendous spectacle in human history. But all they saw was just another man—a criminal—slain on the despised cross.

Multitudes see the cross today with the same sort of indifference. To look is not enough. We are to see the Savior, the crucified one. We are to see love and life. We are to see His invitation to come with Him to the Father's side. We are to find ourselves until we can say "In the Cross of Christ I glory."

Prayer—Dear Father, lead us more and more into the fullness of the meaning of the Cross. *Amen.*

(Continued on page 13.)

PLANS FOR CAROLINA INSTITUTE ANNOUNCED.

Edwin L. Duckles, Secretary of the Carolina Institute of International Relations, has announced preliminary plans for this year's Institute which will be held at the Woman's College, June 18 to 26. The theme of this year's gathering will be "America's Responsibility in the Post War World." Leaders for the conference include the following: Hew T. Roberts, Australian writer and educator; Anup Singh, editor of *India Today* and a distinguished writer and lecturer of the Whatton School of Economics, University of Pennsylvania; and Ralph Harlow, Professor of Religion and Ethics at Smith College. Dr. Elbert Russell, Dean Emeritus of the Duke University Divinity School, will lead the daily devotionals of the Institute and will teach a special course for pastors.

THE CHRISTIAN SUN DEFICIT.

The liquidation of THE SUN deficit has moved with the snail's pace this week. The surprising thing, as one sits watching every mail hoping that some large checks will come through, is that so very few of our churches are sending reports. Brother C. E. Newman comes through with his offering from the Liberty (N. C. and Va. Conference) Church. Miss Lessie Pugh reports for our Morrisville, N. C. Church. All the others are from individuals. It is fine for our laymen to remember us. We pray that many others will see to it that this deficit is paid. We have faith they will. As last week, one wishes we had space to print the letters that accompany these gifts. The spirit of love for THE CHRISTIAN SUN is widespread and the desire to see it free of debt is genuine. May God bless every giver.

Previously reported	$425.75
R. C. Jarrett, personal, Newport News	5.00
Miss Julia A. Brinkley, personal, Suffolk	5.00
Miss Lessie Pugh, Morrisville.	5.00
K. B. Johnson & Sons, personal, Fuquay Springs	5.00
Rev. C. E. Newman, Liberty Church	5.50
Miss Bruce Walker, personal, Burlington	1.00
Rev. J. A. Henderson, personal	5.00
Total to date	$484.25

This is a total of only $31.50 for the week. It will take a long time to raise $1,000.00 at that rate. The brighter side is that we received on collections and for new subscriptions during March $500.00. That is most encouraging but we should remember this does not count on the deficit, but is meant to keep the deficit from recurring. Brother, will you come to our aid?

JESSE H. DOLLAR, *Treasurer.*

FIFTH SUNDAY OFFERINGS.

Our Sunday Schools are becoming more loyal and more generous toward the College in its needs. A large number of our schools take fifth Sundays as opportunities to give assisance to the College. These offerings help greatly. It would be most encouraging if all churches would join with the Convention's request and receive offerings for the College on fifth Sundays and forward the same to the College. Our needs this spring and summer are acute. If our Sunday Schools and churches could realize this fact, I am sure they would make special efforts to see that their offerings came in regularly and were generous. At any rate we are grateful to those who help.

Previously reported	$1,849.10
Churches.	
N. C. and Va. Conference:	
Elon College	9.00
Providence Memorial	10.00
Eastern Va. Conference:	
Newport News	315.50
Sunday Schools.	
N. C. and Va. Conference:	
Palm Street	19.25
Eastern Va. Conference:	
Dendron	1.25
Western N. C. Conference:	
Big Oak	20.00
Va. Valley Conference:	
Parks Cross Roads	10.00
Palmyra	6.50
Grand Total	$2,240.60

L. E. SMITH.

QUIET HOUR.

(Continued from page 12.)

RESURRECTION DAY.

"He is risen."—Matt. 28:6.

The cruelty and the sadness of the cross is over. It is a new day. He is risen. He is alive. He is the Savior—we know now for a certainty. We can now accept and believe in His whole ministry. We now know that His kingdom is not of this earth, but that it is a spiritual kingdom of which we all may be a part when we too shall travel the road from the material to the spiritual. We see through the open tomb another world on the other side—a world angelic and full of glory. Hallelujah!

Prayer—Our Father, raise us up from what we are daily unto something we ought to be, for Him in glory. *Amen.*

THELIN AND STOKES RETURN.

(Continued from page 9.)

The Storrs intend to stay in Philadelphia and West Chester for a week or two and then will come to Boston for reports and consultation with the secretaries of the Board and other friends. Mr. Thelin will join his wife in Pawtucket as soon as possible.

Dr. and Mrs. Storrs will visit Mrs. Storrs' sister, Miss Margaret S. Goodwin, R.F.D. 3, West Chester, Pennsylvania, and a daughter, Miss Margaret S. Storrs, 415 Lansdowne Avenue, Philadelphia. The Storrs also have a daughter, Miss Julia Storrs at Webster Hall, Oberlin, Ohio; a son, Henry in Philadelphia; and a son, Charles Storrs, at Deerfield Academy, Deerfield, Mass.

A LETTER OF THANKS.

Missionary Home,
Auburndale, Mass.,
March 18, 1943.

My Dear Friends:

I want to take this opportunity to thank the friends there who again have made such a generous donation to my little orphan family in Ingtai, China. They are indeed worthy of your love and service. I gathered them one by one in my large mountain parish where I have traveled since 1901. I have known the parents and grandparents of many of them. Fine strong mountaineers.

The latest word from China is that they are developing well and going through our Christian Academy. It was a particular joy to know that five of these boys are entering our Union Theological Seminary, for China needs churches preeminently. As Mrs. Chiang remarked recently: "In my opinion, every community ought to have a Christian Church."

Mrs. Walter Smith (both Mr. and Mrs. Smith graduated at Duke University) wrote the other day, "We wish we could thank every giver. Their gifts are appreciated ten times over. But every letter now costs us ten dollars postage."

China's need grows with the years of war, particularly the children and youth in schools preparing to become the builders of the New Christian China. The urgency of these days for Asia and the whole human race is very great.

God multiplies these gifts like the "loaves and fishes" of old.

I wish you could all know how much your gifts accomplish in speaking to them of our Christian fellowship.

Very gratefully,
EDWARD H. SMITH.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The good women of our churches are sending in dresses for the girls to have for Easter Sunday. If the day is clear and warm they will be happy to dress up in their pretty dresses that are given to them and March off to Sunday School and church.

We imagine the Women's Societies look forward each year to this opportunity to provide these dresses and the joy they experience in getting the dresses together and mailing them. They must experience some of the joy the children have when they start out Easter morning all dressed up.

Every year the week before Thanksgiving we visit quite a number of our friends in Burlington and give them an opportunity to contribute to help us in this work. The late W. K. Holt, who was elected Chairman of the Board the same time the writer was elected Superintendent, made the suggestion and invited the writer to come to Burlington and see friends who were interested in Orphanage children and give them an opportunity to help in this work. He was a very busy man, but he left his office and spent a whole day with the writer and the friends we visited were glad to see us and contributed liberally. Each year after that he would give his time to go with the writer and kept it up until his death. He was very much interested in the welfare and the success of the orphanage and was liberal in his contributions. These annual visits have been kept up. New friends have been added to our list of contributors during these years and many on our list have increased their contributions as the years have gone by.

During our visit last Thanksgiving one thing that made us very happy was the warm welcome we received wherever we went. Quite a number said to me: "I am glad to see you. I have been expecting you and would have been disappointed if you had not come. I am interested in your work and want to help you."

We believe the good women feel the same way about these Easter dresses and the opportunity of helping procure them. But while we are on the subject we must not forget that the little boys need suits and other articles of clothing too. They would be hurt if they were left out. We have quite a number of little boys ranging from five to ten years and older. They too like to dress up in a new suit on Easter Sunday and march off to Sunday School and to church.

I guess we will have to call on the men to provide the suits and other necessities for the boys. The men can send their better halves to do this shopping if they haven't time. The wives will know just what to get. Try it this year and see what a thrill you get out of visioning some small boy all dressed up on his way to Sunday School in the suit you have sent to him.

We look forward to Easter Sunday as a very happy occasion and we always try to give the children a chicken dinner and eggs. And while we are begging we wonder if some church community would not like to send us a coop of hens and a crate of eggs or either of them for the occasion. We are dependent upon your gifts to help these little children. They cannot do for themselves.

CHAS. D. JOHNSTON.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name..........

Street or Route..........

City.......... State..........

Church..........

REPORT FOR APRIL 15, 1943.

Amount brought forward		$5,466.53
Sunday School Offerings.		
Eastern N. C. Conference:		
Catawba Springs	$16.25	
Plymouth	8.24	
Bethel	10.16	
Bethlehem	9.19	
Mt. Hermon, 3 mos.	6.00	
		49.84
N. C. and Va. Conference:		
Graham, Prov. Memorial	$10.00	
Pleasant Ridge	4.00	
Hines' Chapel	6.00	
Durham	17.12	
Lebanon	1.37	
Ingram	7.32	
		45.81
Western N. C. Conference:		
Needham's Grove	$ 2.02	
Ramseur	16.40	
Pleasant Hill	9.75	
Flint Hill	.62	
Parks Cross Roads	10.00	
Pleasant Union	3.59	
		42.38
Eastern Va. Conference:		
First, Portsmouth, 2 mos.	$11.58	
First, Norfolk	10.00	
Liberty Spring	7.00	
Rosemont	83.79	
Dendron	6.45	
		118.82
Va. Valley Conference:		
Winchester	$ 7.03	
Timber Ridge	3.14	
Concord	1.28	
		11.45
Alabama Conference:		
Roanoke		1.66
Easter Offerings.		
Chris. Temple, Woman's Council		25.00

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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One Year	$2.00

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All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

GRIGGS.

Clarence O. Griggs, 64, died March 8, 1943, at his home in Nansemond County, Va. He is survived by one sister, Miss Buena Griggs, and three brothers, M. A., E. L., and J. L., all of the County. For many years he had been a faithful attendant upon his church, and the sessions of the Eastern Virginia Conference. Services were conducted in the Suffolk Christian Church, of which he was a member, by his pastor and the Rev. R. E. Brittle. Members of the Baraca class acted both as active and honorary pallbearers. May God bless his bereft loved ones.

JOHN G. TRUITT, Pastor.

STANLEY.

Mrs. Emma Dixon Stanley, aged 86 years, died at her home near Liberty Church, Nathalie, Va., on March 4, 1943. Mrs Stanley and her husband, J. D. Stanley, lived and reared a large family near Leming, and came last fall to make their home with their son, J. E. Stanley, and his family.

Surviving are the following: Her husband, One brother, J. J. Dixon, South Boston, Va., and these children: J. E. Stanley, J. W. Stanley, C. E. Stanley, and Mrs. O. P. Crews, Nathalie, Va.; Mrs. Will Lacks, Brookneal, Va.; Mrs. W. R. Bugbey, Philadelphia, Pa.; Mrs. E. I. Palmer, Cristobal, C. Z., Panama. 26 grandchildren and 20 great grandchildren.

Mrs. Stanley was a member of Ellis Creek Baptist Church. Her funeral was conducted by her pastor, Rev. Mr. Farrow, and burial was in Ellis Creek cemetery.

Our sympathy goes out to her loved ones.

Mrs. ELSIE BRAY.

FAISON.

We, the members of Spring Hill Christian Church and Sunday School, find it our sad duty to record the death, on January 21, 1943, of our beloved member, Mrs. Alice Rebecca Faison, wife of the late Deacon J. J. Faison.

Her fine Christian character, her devotion to her family and friends, and her loyalty to her church will continue to be an inspiration to those who knew and loved her.

Therefore Be It Resolved:

1. That we bow in humble submission to the will of our dear Heavenly Father who doeth all things well.
2. That we extend our deepest sympathy to her family.
3. That we strive to be more loyal to the church she loved and supported so faithfully.
4. That a copy of these resolutions be spread on our records, one sent to the family, and one sent to The Christian Sun for publication.

Rev. R. L. JACKSON,
Mrs. E. B. RICHARDSON,
Committee.

SMITH.

In loving memory of Mrs. Gertie Rawles Smith whom God in His infinite wisdom removed from our midst on January 20, 1943, we the members of Liberty Spring Christian Church desire to express our devotion to her memory as a member of our church.

Ill health had kept her from attending her church for several months.

We shall miss her kindly smile, her quiet manner, and her devotion to her church.

Therefore Be It Resolved:

1. That we humbly bow in submission to our heavenly Father's will, who doeth all things well.
2. That we shall remember her quiet Christian life.
3. That we extend sympathy to her loved ones.
4. That a copy of these Resolutions be sent to the family, a copy recorded on our church record, and a copy be sent to The Christian Sun for publication.

Miss HONTAS RAWLES,
Mrs. L. F. BRADSHAW,
Committee.

MRS. CORA POND.

Whereas God, in His infinite wisdom, has called to eternal reward our beloved sister, Mrs. Cora Pond, whose death occurred October 23, 1942.

Mrs. Pond was a faithful member of Barretts Christian Church for a number of years in all its organizations, having been the only charter member of the Ladies Aid Society of that church.

She was a benediction to the community, courteous, friendly and sociable with everybody.

Burdens she had to bear might well have crushed a woman of lesser spirit. They but made stronger and sweeter a woman already strong in spirit, and infinitely gentle in heart.

Therefore Be It Resolved:

First, That while we feel keenly her passing, our loss is her gain. We bow humbly to the Heavenly Father's will.

Second, That we cherish the memory of her cheerfulness. Her life having left its influence upon all who knew her.

Third, That we extend to her bereaved family our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family, one to The Christian Sun and a copy be placed on the record of this society.

Miss ERCELLE WILLIAMS,
Mrs. E. M. ROLLINGS,
Mrs. H. LAWTON KITCHEN,
Committee.

VALLEY CONFERENCE.

(Continued from page 2.)

at Newport on Thursday night and at Linville on Friday night.

A report of the trustees of the conference recommended that the Island Ford Church property be sold, since we are not holding services there any longer. The committee on Apportionments gave their report, with increased apportionments for each of the churches. This change in apportionments was in keeping with the asking of the Southern Convention. May the churches accept this in good faith, realizing that their churches will grow only as they endeavor to bring Christ to their own community and to the world in which they are.

Many thanks should go to the host church for the fine meal served at lunch time. They have entertained the mid-year session of the Valley Conference for the past 13 years. It was a joy to be at the Conference and to see the progress of the Conference under the leadership of its president, Mr. R. A. Larrick. The annual session of the Conference will be held at Leaksville, near Luray, Virginia, on August 4 and 5, 1943.

W. J. ANDES.

(Continued from page 14.)

County.		
Montgomery County		158.89
Special Offerings.		
Ladies S. S. Class, Portsmouth, for Gladys Kinton	$ 3.00	
Miss Seymour	5.00	
J. Morrison Bible Class, Rosemont, for J. and B. Simmons	25.00	
Mr. Stout	18.00	
Miss Edith V. Bryant	15.00	
Mr. and Mrs. H. Barney	5.00	
		71.00
Total for week		$ 524.85
Grand total		$5,991.38

A Suggestion for Raising Funds to Reach Your Missions Goal

Many churches would like to have a bigger part in this work of spreading the Gospel around the world, but do not know just how to get sufficient funds. "The Calendar Plan" may suggest one way.

THE CALENDAR PLAN.

One responsible person of the church is **The Year.**

The **Year** has under him **Twelve Months.** That is, he chooses twelve people to be the **Months.**

Each Month chooses four people to be **The Weeks.** (There would be 48 weeks altogether.)

Each **Week** has seven people on his list and they **The Days.** Perhaps these seven people are members of his family, or close friends and neighbors. (There would be 336 days altogether.)

Everyone taking part in this Calendar Plan pledge themselves to give a penny a day for a limited period, say, one month.

Every Friday (or any day decided upon) each **Week** calls upon his **Days** to receive their pennies.

The following day every **Month** calls upon his **Weeks** to receive their pennies and the pennies of their **Days.**

The next day the **Year** receives the pennies of all the **Days,** the **Weeks** and the **Months.**

If this plan is worked for **one month** and if the **Months, Weeks** and **Days** are complete the **Year** would receive more than $110. Of course in smaller churches there may not be enough people to become the 336 **Days.** In such a case let each **Week** find as many **Days** as possible.

This plan asks for only one penny a day for a limited period. Most people would be willing to give that much. Another good thing about this plan is that it induces church members to visit each other. They may carry church news and helpful messages as they make their calls.

(The Days need not be church members. Many non-church members would be glad to help out.

The CHRISTIAN SUN

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Church

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, APRIL 22, 1943. NUMBER 16.

"Christ the Lord is Risen Today, Alleluia!"

". . . let Heaven and Nature Sing!"

NEWS AND VIEWS

Rev. O. D. Poythress is the preacher and singer for the Holy Week services at Rosemont.

Twenty members were received by Dr. H. S. Hardcastle at the Christian Temple on Palm Sunday.

Dr. John G. Truitt received fifteen members on Palm Sunday, making a total of 27 received during the Lenten period.

Rev. J. H. Dollar has announced that Dr. Stanley U. North will be the guest preacher during Holy Week at Newport News.

Dr. Stanley U. North spoke on the problems of the City Church at the Eastern Virginia Ministers Association last Monday.

Thanks are due to Dr. George S. Reamey, Editor of *The Virginia Methodist Advocate,* for the cut used on the front cover this week.

Prof. H. Shelton Smith, Duke University: "I want to tell you how good the issue of The Sun was for April 18. The article by Smathers was alone worth the entire issue. I hope it will be carefully read by every rural church minister."

The posthumous writings of Chaplain H. E. Rountree continue in The Sun. Often on active duty in the Pacific or in China, he had found it expedient to write the devotionals far in advance. They will be published until their expiration.

Dr. Stanley U. North, New York City: "The Christian Sun of April 18 is an excellent issue. I was especially pleased with your editorial 'Inductees.' I also read the article 'Rural Churches and the Healing of the South' with much interest and profit."

O'Kelly's Chapel will hold a sunrise Easter Service on next Sunday at 6:30. Members and visitors are invited to attend this service. O'Kellys Chapel is located near Durham, N. C., and is named in memory of the Rev. James O'Kelly, the founder of the Christian Church in the South.

Holy Neck and the Somerton Friends at Box Elder are holding union services during Holy Week. Dr. John G. Truitt and Rev. Arnold Slater spoke Tuesday and Wednesday evenings at Box Elder. Dr. W. B. O'Neill will conduct the joint Communion service at Holy Neck Tuesday evening and Rev. T. R. Stein will be the concluding speaker on Friday evening.

The Christian Temple reports an impressive service recently when the Dorcas Bible Class presented to the church two flags, an American and a Christian Flag. A brief service of presentation and dedication was held. Members of the Class sat in a body after marching in with the flags at the head of the procession. The flags are complete with staffs, and an eagle and a cross at the top of the staffs.

MINISTERS AND WIVES MEET.

The ministers and their wives from the Norfolk area met at the Rosemont parsonage for an informal buffet supper and evening of fellowship the first week in April. Each couple brought a contribution of food, and a delicious meal was served at an attractively decorated table. The evening was so successful that the group voted to meet again from time to time. Those present were: The Rev. and Mrs. Frank Lewis, Rev. and Mrs. J. F. Morgan, Rev. and Mrs. S. W. Phillips, Rev. and Mrs. G. C. Crutchfield, Rev. and Mrs. H. G. Councill, Jr., Rev. C. H. Davis, and Rev. and Mrs. S. H. Hardcastle.

FINAL OVER THE TOP PLEA.

Counting the $250.00, which I have had assurance from the College, the Executive Board of the Convention and the Board of Christian Education, that they will pay, we still need $193.20 to go over the top in our drive for $1,000.00 for The Christian Sun.

Let us raise that amount and more at once. True we have been receiving scores of new subscriptions, but they are to help us keep out of debt, and not to pay the deficit. If you are reading these lines and have not yet sent a check toward this most worthy cause please do so today. Thank you.

John G. Truitt, *Chmn.,*
Board of Publications.

Easter Even

By Christina Rosetti.

There is nothing more that they can do
For all their rage and boast:
Caiaphas with his blaspheming crew,
Herod with his host.

Pontius Pilate in his judgment hall,
Judging their Judge and his,
Or he who led them all and passed them all,
Arch-Judas with his kiss.

The sepulchre made sure with ponderous stone,
Seal that same stone, O, priest:
It may be thou shalt block the Holy One
From rising in the east.

Set a watch about the sepulchre
To watch on pain of death:
They must hold fast the stone if One should stir
And shake it from beneath.

God Almighty, He can break a seal,
And roll away a stone:
Can grind the proud in dust who would not kneel,
And crush the mighty one.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

THE MEANING OF EASTER TO US.

For Jesus of Nazareth Easter meant the fulfillment of his dream and his triumph over death. For Simon Peter it meant a new chance to be loyal to the One who had meant most to him. To Mary of Magdala it meant that her Lord was alive and that she could be a witness to the new life she had experienced as a follower of the Nazarene. To doubting Thomas and despairing disciples Easter meant that hope had not vanished and that the One they had trusted was in reality the Lord Christ. For all who were the followers of Jesus the first Easter meant the renewal of faith and the beginning of new consecrated service in trying to win the world to Christ.

To us, the Southern Convention of Congregational Christian Churches, Easter may mean the same it did to the people in Jesus' day. Like Simon Peter, many of us have denied our Lord in both word and deed—not all the time, but enough to make us hide our heads in shame and then marvel that the Master should have any message for us. When Easter comes we find renewal of spiritual life, and promise again to walk in the ways of right without regard to the cost. Many are the Marys who come to church at Easter with sorrowing hearts and return with a song of new life. In the bright light of Easter truth our fears are disolved and doubting and discouraged disciples in both the large and small churches of our Convention get a glimpse of a new world in the making, and somehow believe that they are to have a share in this good work.

Because Jesus walked early in the garden of the Resurrection and those who came early saw him that first Easter, many of our church people will go to their churches early next Sunday with the hope of finding the Master ready to call them by name and send them on some mission of loving service. All through the day they will meet, and many will recognize the Christ and will experience the "burning heart" as they talk with him. The hope of immortality will blaze again in the white light of Easter morning.

We, too, shall hear the Master say, "Go, tell my disciples and Peter (all the nations) that I go before them . . . they shall meet me." Discouraged disciples sleeping at home, sorrowing Simons who have denied their Lord, and sin-sick souls in all the world await the message of hope which those of us who worship in the holy place on Easter Day can, and must, give for the resurrected Master of us all.

In the immediate community we can tell the message in person. But out in the far away places we will speak through those who are there because we give of our money. The giving of money for missions at Easter is our witness to the Master's message of life, love and immortality. Let everyone witness through the largest offering we ever made.

NEW WORK TO BEGIN SOON.

Last week the story was told on this page of the very great need for work to be done in the Newport News-Norfolk-Portsmouth area. It is good to be able to say now that work is to begin soon.

Our Newport News church is sponsoring work in an allotted area of six blocks square in one governmental housing unit. The pastor and his helper, members of the church and leaders who may be found in the area to be worked, and Miss Angie Crew will unite their efforts. The first services are scheduled to begin the first Sunday in May. Miss Crew will not arrive until after that date because of previous engagements. With this fine group of workers one can easily believe that constructive and helpful service will be rendered.

News has come to this office that Christian Temple and Old Zion in Norfolk and First Christian in Portsmouth are ready to begin work in their respective areas.

Financial support has been promised by the churches in Newport News and Portsmouth, by Student Summer Service in the Home Board in New York, and, in case of permanent buildings, by the Building Society of the Home Boards. Dr. Stanley North in whose hands is now the responsibility of work to be done by money received for War Victims and Services is with Rev. J. H. Dollar in Newport News this week and met with a committee in Norfolk and Portsmouth to consider what should be undertaken. This committee was appointed by the Eastern Virginia Ministerial Association, and is composed of this writer as chairman, Col. J. E. West president of the Mission Board of the Southern Convention, Dr. E. M. Halliday representing the Home Boards in New York, and Revs. H. G. Councill, Jr., and G. C. Crutchfield representing the Ministerial Association.

At an early date it is hoped that definite plans can be announced, plans that will call for several workers through the summer and some for permanent development of churches.

The size of the Easter offering will determine in large measure the amount of aid that our Mission Board can give to this work.

PATIENCE, PLEASE.

Those who write the Promotional Office will please be patient. All this month the office secretary, Mrs. Lester, has been in the hospital waiting for the mending of a broken leg. We have been unable to find any other person to carry the work. Several friends are assisting as they have time. We are doing our very best. If mistakes are made, please let us know. Before this is in print Mrs. Lester expects to be home, and even though she will be in bed for a long time to come she expects to tell the rest of us what to do.

This is a busy time for field work. This writer is worth much more to the Convention when he is out among the churches at work than when he is in an office. Just be as patient as you can, and all requests for help will be considered, all letters answered, and all receipts sent.

WHAT CAN I DO?

Make a "quiet time" daily, when, without interruption, you can release your inner life from tension.

1. Open the Good Book; follow its sweet persuasions.
2. Read from the Hymnal; it too is profitable for instruction in righteousness.
3. Turn your heart to God in simple prayer.

Submit yourself to honest inquiry concerning whatever may be causing you to live spiritually fruitless, or unconcerned about finding and doing the will of God.

Resolve, between God and your own soul, to renew your solemn covenant of church membership and then offer yourself for service.

Uplift your soul through worship and instruction in the frequently offered opportunities through the week and on the Lord's Day.

Put aside a sum of money daily through denial to be presented on Easter as a token of your love for your Church. —*Selected.*

THE EDITOR'S MESSAGE

ETERNAL EASTER.

The ethical and moral implications of immortality have intrigued the minds of men from the dawn of history. The finest minds have rebelled against a divine economy which left terrestrial differences without ultimate adjustment, justice incomplete and personal development abruptly interrupted and terminated. The poets have reasoned that beyond the winter of death stands the Eternal Springtime. Philosophers have postulated a Realm higher than matter and independent of it. Even materialists have conceded that the coffin of the physical may become the cradle of the spiritual. The theologian has assured us that a paternal God will keep faith with his children in death and in life.

All philosophical, geographical and topigraphical conceptions of immortality become secondary in comparison with authoritative words of Him who said "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die."

Reasoning becomes not only convincing but compelling when borne on the vast tide of a noble friendship. Here is the intuitive faith of a friend on the passing of the great temperance leader, Dr. Clarence True Wilson: "It is good to think of the eternal shores most wonderously enriched with many such as he—what high converse they must enjoy together! One could almost be jealous of their present high privileges! Nor have I any doubt of them! Our current cheerless conception of death is but the small conclusion of our contemporary superficiality of thinking. Men cannot think on the surface, in terms of things and behavior, and live in depths, where the realities of God's righteousness and eternity are discovered. But those realities are out there, sublime, sure, no matter how we have neglected them; and among them Clarence True Wilson lives anew."

The Christ of God

"Midway in history, He appeared, being born of Mary in Bethlehem, becoming a man among men, living in purity, power and poise, walking in liberty by the law of love, faithful and friendly, facing the worst and finding the best, revealing to us, historically, the meaning of life, and, prophetically, the good toward which the whole of life is moving."

"His advent marked a new era, dividing time into before and after, like the emergence of personality out of animality; not another man, but another kind of man."

"In Him life passed from selfishness to otherness, from fear to faith, and love came to perfect flower, with the result that His personality has acted thereafter as an elemental, transforming energy in the life of man."

"Like moral radium, in contact with Him men of all ages, types, and races, have found that they are set free from inner dualism, and made masters of life and death by the moral power that is in Him. Here is the reality to interpret which some contrive theologies and others compose anthems."

—Newton.

DISTRICT MISSIONARY MEETING.

The Waverly District was held at Dendron last week. The visit to Dendron of some of the surrounding churches of the county was a delightful one. Reflection suggested the historic place of these churches in our denomination. Dendron, New Lebanon, Union, and others have contributed valuable ministers and laymen for our churches here and elsewhere. The soil in Surry County yields itself without resistance to farming. Teams, tractors, painted homes and barns are seen along the roadside. Hard surface roads penetrate many communities. Here is an area, not only rich in historical lore, but abundantly sufficient for present development and expansion along many lines.

Miss Flora Heebner vividly described our mission work in China and declared that "the leaders who were trained by our missionaries yesterday are a tower of strength today." What of tomorrow? Our Easter Offering for missions will be a pledge of our faith in the power and efficacy of the Christian Gospel in the world of tomorrow.

NEW LIFE IN DEBTLESS CHURCHES.

It will doubtless be of interest to many of our readers to learn that The Christian Temple recently paid fifteen thousand, five hundred dollars of their twenty thousand, five hundred dollar debt. That leaves only five thousand dollars indebtedness. Three thousand of this amount is now available but cannot be paid until the next interest date, October 1. Members of the Temple, are eagerly and joyfully looking forward to that red-letter date when the indebtedness will be paid in full and the notes will be appropriately burned. Congratulations are already in order for pastor and people. The debt was approximately ninety thousand dollars when Dr. Hardcastle became the pastor ten years ago. We confidently predict a new era of growth and usefulness for the Temple.

Colonel J. E. West wrote last week about getting the Richmond Church out of debt. Colonel West has faith in the Richmond Church. That kind of faith is indispensable. One must cling tenaciously to that kind of faith for faith generates and propigates faith. Fear and doubt would rob us, even now, of victory. But doubt must not be countenanced. That is not the spirit of Christ. That is not the spirit of Easter.

Richmond is a strategic center for our fellowship. The city is richly blessed: culturally, industrially, historically and geographically. The only church of our family on U. S. Route One in the state of Virginia should by all means be maintained. Our present chain of fellowship on the East Coast must not be broken.

Religion is an integral and prominent factor in the city of Richmond. The major denominations have invested heavily, and in some instances lavishly, to have worthy representation in Virginia's Capitol. Some have erected publishing houses, training schools and maintain spacious offices in addition to their beautiful churches. Our denomination needs a representative church in this representative city.

Our church in Richmond may be "debt free in forty three." A substantial investment has been made in the present location and structure. Located in the heart of West End, the church is easily accessible, attractive and commodious. A modest investment now by the parental boards of our united fellowship will boost this church safely beyond the brink of indecision, relieve emotional tepidity and give zest for new achievements.

THE ROBE.

A friend graciously shared his copy of *The Robe* (written by Lloyd Douglas and published by Houghton Mifflin Company), with the Editor. This generous act furnishes a powerful incentive for an editorial on the advisability of lending books. The implications of friendship and stewardship readily lend themselves for elucidation. This inviting theme, however, must be tabled for the present.

Our ears have become dulled to Scriptural truth through deadly familiarity. We need an occasional variation on the authorized Passion account to stab our spirits wide awake and send our imaginations on new spiritual quests. We need a psychological as well as a theological commentary on the Gospels. We need to practice looking through first century eyes. We need to read between the lines and cultivate a lively yet historically disciplined imagination. All this and more is done for us in Lloyd Douglas' latest book.

The Robe has been recommended for Lenten reading, for it is also a study of the Cross. Being an interpretation of the influence of Christ, it is good reading for any time. Since its climactic theme is that Christ is alive in the world, it is highly apropos for the Easter season.

Dr. Douglas is a Congregational minister, having served as pastor of the great First Church at Los Angeles. R. L. H.

Easter--1943

By John F. Stearns.

The two greatest things in Christian philosophy are the Reality of God and the Idealism of Christ. To us Christians they belong very much together. That is, God is the Great Companion when we regard Him as the Father of us Children. He is a source of real power when Love is made the guiding principle of our lives. But oftentimes life—making a living, being a person, achieving ambitions—cannot be carried on according to the love principle. Friendly rivalry becomes grim, cutthroat competition. Conflicting trade interests lead to war. And so the essence of Christ's idealism becomes highly diluted or well-nigh neutralized. Brotherhood is limited to one's professional, business or industrial group or to one's fellow-countrymen and their allies. Those outside are to be disorganized, beaten down, annihilated. This is tragedy for Christians and for all mankind. It is tragedy, because, with the defeat of love among men, comes inevitably a dimming of the Reality of God as Father and us as His children.

But the Reality of God, however dim, remains. In the midst of this world tragedy men can still seek His help, knowing that their prayers will be heard. God is being turned to by imperiled, suffering humanity, perhaps as never before. His comfort, His peace are descending upon distraught suppliants everywhere. The world has made its bed in Hell, but, behold He is there! There is no getting away from His Spirit. And of the millions now suffering because of man's sins, how many may be seeing the Cross in a new light—that symbol of God's own suffering for man's sins, that assurance of a championing of mankind by a Loving Power who is stronger than sin and death!

This Reality of God, dimmed though it be by the overshadowing of love by hate, not only remains as man's chief solace, but it is also man's only hope. But how great is that hope! How vast is the power of His resurrection, His recovery of that which has infinite and eternal worth. Jesus was crucified, but His Spirit was too valuable to perish, so it was restored to life and power. Creativity in plant life is apparently snuffed out by winter's cold. But creativity is too precious a principle to die, so it comes alive again with spring.

The Power of the Risen Life is moving across the world. Moral idealism is on the march again. A peace with justice, a world stabilized by a contrite faith in equity, nations dealing with one another cooperatively for the good of all—these are possibilities looming on the horizon.

Can we Christians actually hold the world together? Can we use the incoming tide of the Power of the Risen Life to lift our world off the accursed shoals of hatred and war where it is now stranded? Yes, we can, if we so evaluate both the Reality of God and the idealism of Christ that we never again allow them to be separated.

Man, with all his vast knowledge, will get understanding only when he learns that Love is the Law of Life. It is our chief function as Christians and as Churchmen to praise God by helping man learn that truth.

—*Maine Christian Pilgrim.*

"COME SEE . . . GO TELL."

(Matt. 28: 6-7.)

The Message of the Angels to the Women at the Tomb.

1. *Come See—the Empty Tomb.* The Resurrection fact is as true as God and as eternal as heaven. These women disciples were invited to see first the evidence of the fact of His resurrection, and be utterly convinced. Then assured of the FACT that He lives, they were commanded to—

2. *Go Tell—*

a. Go tell His discouraged disciples that He lives! The Cause is not lost; Jesus IS the Messiah; the chords of hope and joy can be struck again.

b. Go tell his crucifiers that Jesus LIVES. Tell them their nails, and spear thrust, and rolling stone did not hold the Prince of Life!

Tell every enemy of the Gospel that Jesus Lives! Tell them that His resurrection tacks a crepe on the devil's door, and nails the 95 theses of *Doom* to the house of Unbelief.

c. Tell the tested and troubled Saint, that JESUS LIVES! He is a Living Saviour and has Grace sufficient for every trial. He will raise those who have believed in Him when He comes—so we shall see our saved loved ones again.

d. Tell the world of sinners that Christ died for their sins and ROSE AGAIN! Tell the indifferent one that He who now wants to be his Saviour will some day be his JUDGE if He is rejected now. Tell the repentant one that the Living Redeemer has power to save and keep to the uttermost.

—*Christian Victory.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Spring Rallies of the Woman's Missionary Societies of the Eastern Virginia Conference were held according to schedule last week. On Tuesday the Rally was held in the South Norfolk church with good attendance. On Wednesday the Rally was held in Holy Neck church, with approximately 200 women, four ministers and one layman present. On Thursday the session was held in the Dendron church with a good attendance for this smaller group of sosieties. It was our privilege to attend the Rally at Holy Neck, hence a fuller description of that meeting.

The day was clear, cool and the attendance was large and attentive. Mrs. E. C. Skinner ,superintendent, presided over the sessions. Mrs. A. C. Moore filled her place as secretary. Officers elected for the ensuing year: Mrs. J. Rollie Gayle of Oakland church, superintendent; Mrs. R. O. Luter of Bethlehem, church secretary.

The worship service was conducted by Mrs. E. R. Jones of Franklin, Va. During the morning session Miss Eloise Holland of Holland, Va., sang a solo. Miss Flora Heebner, a returned missionary from China gave a very interesting account of missionary work in China on the general theme: ''The Transforming Power of Christ.'' Her address was inspiring and helpful. After the morning session lunch was served picnic fashion in the hall near the church. On account of the rationing of food all delegates took their lunch with them. The plan was so satisfactory it was voted to continue the same plan for lunch again next year when the Rally for this District will be held at Oakland church.

During the afternoon session Mrs. John G. Truitt sang a solo. In the absence of Rev. R. E. Brittle who was detained by sickness, Rev. F. C. Lester delivered a very helpful address on, ''Our Opportunities.'' He was followed by Miss Angie Crew who spoke concerning the work in Japan. An Open Forum was conducted during which a discussion of missionary problems added interest to the occasion.

The women are showing an increased interest in the growing missionary work of the church. Some people feared that the present war would decrease the interest in missions. Those fears were not well-founded. It is being discovered that the war will, in the end, open larger fields for missionary work and make it much easier for the democratic nations to spread the influence of Christianity. The present time is putting church people to a great test. War cultivates hate and Christianity cultivates love. Above the din and confusion of war a voice of the gospel must call for peace and goodwill to all men. It is not easy in these days to speak about loving our enemies. But if we follow Christ we must learn to say: ''Father forgive them, they know not what they do.''

Another consideration of importance is an examination of our inner lives and moral standards. Are we living a life worth offering to others as an example? Are we setting up standards of conduct worthy of our Christ? These are questions which challenge us today. If the next generation is to be better than this it is time to begin making preparation for that better day. We can influence the present and pass this uplifting standard of life on to the youth who will be the leaders of tomorrow. Let us be ready for the best. Christian Missions offer a great opportunity.

I. W. Johnson.

EASTER.

The Christian's hope is in the life to come. Christ gave him this hope: ''He that liveth and believeth in me, though he were dead, yet shall he live.'' Paul accentuated this hope: ''Christ died for our sins . . . He was buried and rose again on the third day. If Christ be not risen, then is our preaching vain and your faith also vain.'' We may not have much vital interest in the future life so long as we are in strength and our loved-ones are with us, but when the years pass our friends, acquantances, and dear-ones begin to leave us, we wonder why and where? Surely they are not dead! They cannot be gone forever. Sometime, somewhere, it may be in a better land, we shall meet again.

Not in all of our experience has life seemed quite so cheap and so uncertain as today. Millions and millions of men are massed in camps and on battle-lines for the sole purpose of killing. They are armed with deadly weapons. They are trained and commanded to kill. They tell us that in all countries and on all battlefronts from five to eight million men have already lost their lives and that in all probability as many more will be slain before this terrible holocaust is over. Their bodies are destroyed but where are their spirits? By the mercy of God they live and it is the prayer of the Church that their happiness shall increase age on age.

This does not mean that all who die in battle are saved to a blissful future; not by any means, but it does mean that they have a right to such a blessed existence and that this right is in Christ subject to their faith. By faith in Him and surrender to His will, we may have the assurance in our own souls. It is not necessarily a process but vitally a transaction. By faith in a moment, in the twinkling of an eye we are saved. Chris is our hope and Christ is our life.

In Easter time we look backward across the years and forward toward the unfolding vistas of a vast forever and as we look, hope rises within our hearts and we dream of the day when we shall meet again those who have given us life and others who have made life worthwhile and richer for us. We stand between yesteryears and future aeons. Backward we cannot go. The gates are closed against us. Forward we must go. The flood of time sweeps us on. True the grave lies between us and our hope but death cannot hold us. Christ hath broken the chains of death and revealed the secret of the grave. With a mighty shout he has risen and triumphs over our foes. The gates of Eternity stand ajar and the immortals invite us to come.

L. E. Smith.

NOT JUST LOOKING AHEAD, BUT GOING AHEAD.

The Valley of Virginia pastorates are not simply looking ahead, but they are going ahead. They are doing something. At the recent mid-year session of the Valley Conference, held Thursday, April 1, at the Bethlehem Church, the churches reported great progress. Some of us looked back a few years and remembered the despairing cry—that grouping the churches would not last, nor work. Many times we were tempted to believe this. Now we are ready to believe that the pastorates are really working.

In Rev. Mr. Sanger's pastorate, Linville Church has been completely renovated within. A fine basement has been dug and is in use; new

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

"Christ is risen!" "He is risen indeed!" Once more the joyous greeting of Easter Day will fall upon our ears. We shall send back the joyous response with our lips, "He is risen indeed!"

Boys and girls and men and women will unite with the church on this day. Parents will bring their babies to the church to be christened on Easter Sunday. There is something about Easter Sunday, besides just new clothes, which brings the whole family of the church within the "House of the Lord."

All of the Church choirs will sing on Easter Sunday. They will tell the wonderful message of the long ago first Easter Morn in song. People love to sing at Easter, especially Christian people. We will listen to the message with a new eagerness, and we will hear it with a deeper gladness, because we of this year, need so badly, the reassurance that "Christ is risen!" Yes, even though He was so cruelly treated, and killed by those who believed in force, and power in that long ago day; His friends who started telling the glad tidings of his resurrection on the first Easter morning have grown into a great company. This great company who know that "Christ is risen," will be the "leven" which shall lead our world of today from darkness into light; from death into life! Aren't you glad to be one of those who belong to this family of Loving Friends of Christ?

Primary children in our Sunday Schools are learning to live as friends of Jesus. This is one of the stories that they will be told on Easter Day:

THE HOUSE WHERE JESUS WAS LOVED.

It was bedtime for Baby Jean. She had been bathed and buttoned into her warm white sleepers, and now she had pattered down the stairs to say good-night to daddy and Alice and Jim. Of course she could not kiss daddy without climbing onto his knee, and when once she was there, daddy just put his arms around her and held her warm and close. She laid her head against his top vest button and prepared to stay a little while. When mother came down to look for Jean, everyone seemed so happy and cozy, with Alice and Jim reading on the floor under the lamp and Jean in daddy's arms, that mother only smiled and sat down in the big rocker by the fire.

After a moment she said, "Our picture is more beautiful than ever tonight. See how the firelight makes Jesus' face glow."

Everyone looked up at the beautiful picture over the fireplace and Baby Jean stretched out her hand and smiled.

"Jesus!" she said.

Jim pushed his book away, sat up, and put his arms around his knees. He said thoughtfully, "He has the kindest eyes."

"It was such fun buying that picture—about the most fun this family ever had." Alice closed her book. "Remember how we all went to the art store and just looked and looked until we found this one?"

"And everyone wanted it right away," added daddy. "Even Jeannie."

The others smiled tenderly at Jean, whose big blue eyes were closed.

"I liked it better than any other Christmas present," said Jim. "I'm so glad we all helped buy it and gave it to each other. Let's give each other a Christmas present like this every year."

"We will," agreed daddy promptly. "That's a very good idea, Jim."

"And we had such a nice time hanging it right there on Christmas Eve," Jim went on. "It was so sort of solemn-like and sweet—just as Christmas songs and stories always make you feel."

"We sang, 'Jesus Our Friend'," Alice recalled. "It was the nicest thing anyone ever did on Christmas Eve." For a moment they were all silent.

"I want to tell you something that happened today," said mother suddenly. "I wanted to tell you when we were all together."

"Little Bobbie Dean came over to play with Jeannie this morning while you were at school and daddy was at the office. First they decided to play church; so presently they were singing 'Long Ago the Little Children.' All at once Jeannie stopped and stretched her hands out toward the picture and said 'Jesus.' Five-year-old Bobbie looked up, put his hands in his pockets and said, 'Sure enough, it is. I thought he was just at Sunday School'."

"'No,' said Jeannie, and her head bobbed just as it always does when she is trying hard to make you understand; and after a moment she added suddenly, 'And up 'tairs.' She took Bobbie by the hand and led him straight upstairs. I went to the foot of the stairs to see what they would do. First she took him into the nursery to see the picture of the baby Jesus. Then she showed him the head of Christ in our room; Jesus in the Temple in Jim's room; and finally the little boy Jesus over Alice's bed. Each time she said 'Jesus!' and each time Bobbie said, 'Sure enough'."

Presently they came downstairs again. Bobbie looked and looked at this picture and finally he said solemnly, 'This is a regular Jesus house'."

Everyone laughed a little and Jim said, "He's cute all right."

"This house could not have a better name," daddy's face was sober now.

We do have many pictures of Jesus," Alice remarked. "I never thought how many before."

"Of course that's why Bobbie called it 'Jesus' house'," mother admitted. "But I wondered if there wasn't even a better way to make it a house where Jesus is loved than just having pictures. I wanted my family to help me answer that question."

"Yes," said daddy. "I wonder what a house where Jesus is loved would be like."

W-Why, like this!" cried Jim suddenly, surprised at his own discovery. "Everybody happy and loving everyone else, as we are right now."

"And the people in it would always be like Jesus," added Alice.

Mother smiled. "Or at least they'd always try to be like him, loving and happy and helpful."

"This could be a house where Jesus is loved without any pictures of him in it at all, couldn't it?" asked Jim. "People would just know by coming in that we were all trying to be like him—by the way we looked and acted."

"I think they would," agreed daddy. "Shall we try it out and see if people who come here can tell that we're trying to make this a house where Jesus is loved?"

"Why, yes," said mother. "I'll try."

"I'll try, too," said Jim. "And maybe when people see how happy we are, they'll want to try it too."

"And that would be helping Jesus do his work, wouldn't it?" asked Alice. "We talked about that at church last Sunday."

(Continued on page 10.)

Missions
The World for Christ

CHURCHES IN NORFOLK AREA.

Some of our ministers have just awakened to the need of some new churches in the Norfolk area.

In 1938 the Home Mission Committee of the Eastern Virginia Conference made the following recommendation, which was adopted by the Conference: "We recommend to the Christian Missionary Association to begin at once to organize some new churches, and from a casual survey we believe the Norfolk-Portsmouth area is the section in which to begin this work."

The C. M. A. organized the church at Little Creek under the leadership of Rev. J. A. Warren.

Later I brought the idea before the Mission Board which declined to go into the matter. It is a pity some investigation was not made at that time as it will be very difficult to start a permanent work now.

The board approved the transfer of the Ocean View church to Bayview section and made appropriations for the purchase of a lot and the erection of a building. We believe the new location is much better and will serve some people in the defense area.

J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 15, 1943.

Sunday Schools.

First, Portsmouth, Va.	$	13.67
Mayland, Broadway, Va.		1.50
Oakland, Suffolk, Va.		15.00
Winchester, Va.		6,87
First, Greensboro, N. C.		17.92
Linville, Va.		7.10
Liberty, Nathalie, Va.		2.33
Mt. Bethel, Stokesdale, N. C.		3.48
Elon Community Bible Class, Elon College, N. C.		3.69
Mt. Carmel, Walters, Va.		10.56
Antioch (R.), Seagrove, N. C.		3.09
United Ch. S. S., Raleigh, N. C.		10.00
Suffolk, Va.		75.00
Total	$	170.21

Individuals and Churches.

Providence Mem., Graham, N. C.	$	10.00
Seagrove, N. C.		15.00
Concord, Timberville, Va.		1.89
Windsor, Va.		100,00
Total	$	126.89

Specials.

First, Burlington, N. C., S. S.		32.46
Total for the week	$	329.56
Previously acknowledged		10,950.68
Total since Sept. 1, 1942		$11,280.24

War Victims and Services.

Henderson, N. C.	$	18.00
Christian Temple, Norfolk, Va.		81.80
Total	$	99.80
Total reported from this office		1,665.75
Sent direct to N. Y.		235.21
Grand Total	$	1,900.96

Quite a few of the ministers have ordered their Easter Envelopes for the Special Mission Offering. We still have envelopes on hand, and, knowing that it is just one week until Easter, we are anxious for you to have your envelopes and to take a special offering for missions in each of your churches.

We appreciate the splendid gifts acknowledged above. If there are churches and Sunday Schools who have not made an offering for missions during the last quarter we would be happy to have you send it in now.

Gratefully,
Mattie Cox Parker,
Secretary.

QUARTERLY REPORT.

The following is the Quarterly Report of the Woman's Mission Board of the North Carolina Congregational Christian Conference for the January-March quarter, 1943:

Women's Societies.

Albemarle	$ 10.00	
Asheboro	27.15	
Asheville	50.00	
Auburn	5.34	
Berea	5.00	
Bethel	13.00	
Burlington	325.96	
Carolina	5.00	
Church of W. Fellowship	41.00	
Concord	8.90	
Durham	75.70	
Erskine Mem., Tryon	60.00	
Flint Hill (M.)	1.00	
Flint Hill (R.)	3.00	
Fuller's Chapel	8.60	
Greensboro, First	91.42	
Greensboro, Palm St.	7.50	
Hanks' Chapel	16.53	
Happy Home	17.15	
Haw River	11.25	
Hebron	18.50	
Henderson	26.01	
Hines' Chapel	21.92	
Hope Mills	10.00	
Ingram, Va.	5.65	
Lebanon	17.85	
Liberty, Vance	27.50	
Liberty, Virginia	12.00	
Lynchburg, Virginia	12.65	
Mebane	11.23	
Monticello	7.70	
Morrisville	3.00	
Mount Auburn	21.20	
New Lebanon	12.30	
Parks' Cross Roads	16.50	
Pleasant Grove, Virginia	12.50	
Pleasant Hill	7.50	
Pleasant Ridge (G)	10.75	
Pleasant Ridge (R)	3.75	
Raleigh	35.00	
Ramseur	11.09	
Reidsville	100.00	
Salem Chapel	20.75	
Sanford	32.05	
Seagrove	2.50	
Shallow Ford	18.00	
Shallow Well	29.00	
Shiloh	17.74	
Smithwood	3.75	
Turner's Chapel	18.78	
Union, N. C.	22.35	
Union, Virginia	42.73	
Winston-Salem	5.00	
Youngsville	3.75	
		1,404.50

Young People.

Burlington	$ 7.00	
Durham	13.16	
Greensboro, First	6.18	
Ramseur	3.05	
Reidsville	67.28	
Sanford	19.30	
		115.97

Willing Workers.

Durham	$ 6.13	
Greeinsboro, First	6.14	
		12.27

Junior Willing Workers.

Durham		11.66

Cradle Roll.

Durham	$ 2.39	
Greensboro, First	1.41	
		3.80
Total Receipts		$1,548.20

Disbursements.

Bank Charges	$ .18	
Mrs. W. V. Leathers, Treasurer, for:		
Thank offering	91.89	
Second Mile Gifts	177.70	
World Day of Prayer	21.85	
Grant's Hospital	2.35	
Chinese Relief	57.28	
Life Memberships	20.00	
Missions, General Fund	1,176.95	
Total Disbursements		$1,548.20

Respectfully submitted,
Susie D. Allen, *Treasurer.*

The Committee on Church Extension in the Norfolk Area met at Suffolk last Monday. Members present were F. C. Lester, H. G. Council, G. C. Crutchfield, S. U. North and J. E. West,

HELPING THROUGH PRAYER.

By Fred Field Goodsell.

"Prayer changes things—chiefly ourselves." Granted. But we have unimpeachable grounds for believing that intercessory prayer—prayer for others, or for unselfish enterprises—is in accordance with the will of God. If you don't believe it, try it—consistently and over a period of time during which you can indeed "grow in grace and in the knowledge of the Lord."

Many of us almost instinctively are praying for our sons and brothers and husbands in the service of our country. It would seem foolish not to pray for them. We know them. We know their strength. We know that their knowledge that we are backing them up, and praying for them, actually multiplies their strength. Jesus prayed for Peter that his faith fail not.

Many of us, especially during the Lenten season, take our church, its pastor and its work more seriously. We are more inclined to pray for the inner success of all efforts of our church to reach its clearly defined goals of spiritual service—and all service is spiritual. Our prayer helps. It helps a pastor to know that many in his parish are backing him up by their prayers. Your prayers, too, when linked with tactful efforts, may bring some friend into a new experience of spiritual growth. So keep on praying for your church and its workers.

So too you can and should pray for the missionaries in which your church is interested. Theoretically every church is interested in every missionary appointed and sustained by the churches as a whole. Do you know their names? Do you know where they are? If you do not, will you take the trouble to learn? Are you fulfilling your duty as a member of the World Christian Community if you do not? If you feel your fellowship with them, your prayer for them can be real and effective.

During the month of April the Prayer Calendar asks us to pray for the members of our Philippine Mission, some of whom are interned in the Islands. We are also asked to pray for the Christians in Japan, for our Mexican churches, for the Evangelical churches in Spain and for our missionaries in Ceylon. What a varied and overwhelmingly important list. What a demand on our prayer-power! But the more we use that power, the stronger it grows.

—*Missionary Herald.*

HALIFAX DISTRICT REPORT.

The Halifax District met April 7, at Virgilina, Va., led by Mrs. L. S. Gay. The devotional was led by Mrs. Leroy Adams. The theme was "An Unbroken Fellowship."

The roll call of churches was as follows: Liberty 3, Pleasant Grove 4, Ingram 6, Lynchburg 6, Virgilina 13, Hebron 1, Lebanon 4.

All the societies gave interesting and helpful reports.

The message was by our Presdent, Mrs. Strader. She emphasized the need of more prayer for more people than ever before. She said, "We must not let war break up this fellowship by hate." To bring about this fellowship of love we need four things, courage, love, strength and faith. She brought up the question, "Is America Christian, with church attendance so poor?" She asked all Christian women to resolve to become more consecrated to the work.

Announcement was made that the Women's Board of the Southern Convention meets June 15 and 16 at the Greensboro Church.

The following ministers and visitors were recognized: Rev. C. E. Newman, Mr. Ellis Welles and son of Lebanon, Rev. F. C. Lester, Miss Angie Crew, Miss Flora Heebner.

The following committees were appointed:

Nominations—Mrs. L. E. Carlton, Mrs. J. K. Landrum, Mrs. J. W. Talby.

Place—Mrs. L. W. Chandler, Mrs. C. E. Newman, Mrs. Leroy Adams.

Resolutions—Mrs. Emron King, Mrs. Elsie Bray, Mrs. Floyd Dunn.

The secretary was asked to write a letter of regret to Mrs. Lester that she could not be with us as usual. She is in Alamance Hospital, Burlington, as the result of a fall recently.

Address by Miss Flora Heebner of Pennsylvania and China. Her theme, "The Transforming Power of Christ in the Lives of the Chinese."

Special Music by Mr. Thomas Gillis.

Prayer—Rev. F. C. Lester.

Offering amounted to $13.81.

Afternoon Session.

Hymn—"In Christ There is no East nor West."

Prayer—Rev. Newman.

Talk—Miss Angie Crew spoke of fellowship of Japanese and American Christians. Also how Dr. Kagawa still preaches in the homes of Japan. She showed us the Japanese were fine young people, but that they had been misled by the war leaders.

Solo—Mrs. Emron King.

Question Box led by Rev. Lester and Miss Heebner.

Report of committees.

Place—Ingram.

Nominations—Supt. Mrs. L. R. Gay, Asst. Supt. Mrs. Archer Farmer, Secretary Mrs. W. T. Dunn.

Resolutions—Thanks to the officers for the work of the past year, to the ministers and speakers of the day, and the Virgilina Church for its hospitality.

The benediction was by Rev. J. Howard Smith.

Mrs. W. T. Dunn.

VALLEY OF VIRGINIA NEWS.

The work in the Shenrock Pastorate (Group 4) is making some progress.

Bethlehem—The Bethlehem church has had quite a bit of repairs. Hardwood floors, new hardwood pews, and new altar arrangements which add greatly to appearance and comfort. A revical was held March 21 to April 1, with Rev. R. A. Whitten, as evangelist. He brought real gospel messages that were greatly appreciated by all who attended. The attendance was fair. The Mid-Year conference was held on April 1, which was well attended and was a real spiritual feast. Miss Florence Heebner, Missionary to China was the guest speaker, and greatly inspired her audience.

Concord—The work at Concord is making progress. Sunday school and church attendance is growing. The Willing Workers class holds a business session each month, meeting in the homes of the community, where they plan the church program, and raise money for the church and outside worthy causes. The Ladies Aid Society is also very active. They have been meeting every Thursday and make comforts and sell them which adds to their treasury. More repair work will be done to the building now since freezing weather is past.

Mayland—The Sunday School is growing under the leadership of the newly elected Superintendent, Roy D. Crider. Church attendance is also much better. Holy Week services will be held April 18-25. The pastor doing the preaching. He has announced the following subjects: The Triumphal Entry; The Temple Cleansed; The Final Judgment; The Wasted Ointment; From Supper to Suffering; Jesus on the Cross; The Guard is Set; The First Easter.

Palmyra—The work is going well since the church was built. The Sun-

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

PROCESS OF GROUP THINKING.

How are your discussions conducted in your meetings? Here are some excellent suggestions for leading discussions from "The Process of Group Thinking," by Harrison Sackett Elliott, as analyzed in a recent issue of the Wesley Foundation Bulletin:

Keep in Mind—

1. Group thinking uses the contributions of all in the group. Each one participates according to his ability.
2. Group thinking depends upon information. The facts must be assembled. It is not a process of pooling ignorance.
3. It is different from an argument, for in an argument, each one has already made up his mind and sticks to his particular side even though he feels he is wrong. In a discussion, one comes with an open mind, expecting to get new light on problems in working with others in search for a solution.
4. For a group discussion, we are assuming that the group is facing a common situation, or that there is before the group an issue of interest to all, and the aim is to find what to do.

Getting the Situation—

1. In whatever form the problem faces the group, it is important first to recognize that it is not sufficient just to state the problem. Time must be taken for a description of the situation as it appears to various members of the group.
2. A question for discussion always represents a problem in a setting.
3. Each person must not only be aware of the problem as it appears and feels to him, but must also understand and feel as it looks to others in the group. (The Golden Rule).
4. Likes and dislikes, attitudes, prejudices and idiosyncrasies of the members of the group, individual situations different members of the group may be facing, must be taken into consideration.
5. Persons should not take sides early in the discussion, but suspend judgment until they have examined all the facts and listened to various viewpoints.
6. In every case, the person making the contribution should indicate why he considers the factors he mentions important, why he thinks this a question of concern, why he believes the issue he states is the important issue, or why he believes those are the reasons for the difficulty.
7. A a time comes in the discussion when no new contributions are being made; persons are simply saying over again what has already been contributed. It is then time for the chairman and the group to work together in making a summary of the important factors in the situation and the issues which have emerged.

The first stopping-point in the discussion represents the summary of the question as the preliminary exploration has revealed it.

SUMMER CONFERENCES.

The Elon Leadership Training School is facing difficulties never before experienced. The taking over of much of the college by the army and the shortage of gasoline and tires has caused much consternation among those who have loved the Elon summer conference. What shall we do? Someone has suggested that each conference hold its own leadership training school this year. Write the editor of this column (address: Box 22, Waverly, Va.) and tell him what you think. Bring the matter up before your societies and let us know as soon as possible what your wishes are.

SEVEN TRIUMPHS OF THE RESURRECTION.

Here we have the answer to the worth, walk and work of Christ. God has raised Him out of death, and given Him a place upon His Throne. The vacant sepulchre is the proof of the accepted vicarious sacrifice. What triumphs are declared in the Saviour's exodus from the tomb! See at least seven things.

1. *Sin is put away.*—(John 1:29; Heb. 9:26; Rom. 6:10). How could God righteously raise Christ if sin were not expiated?

2. *Death is abolished.*—(Rom. 6:9; Heb. 2:14; Rev. 1:18). Its sting is extracted, its power annulled, and its bitterness drunk.

3. *Satan is defeated.*—(Heb. 2:14; Col. 2:15; Eph. 1:19-21). Samson defeating the lion (Judg. 14), and carrying away the gates of Gaza (Ch. 16); and David slaying Goliath (I Sam. 17), alike typify Christ's victory.

4. *Justification is the portion of Believers.*—(Rom. 4:1). Notice that Romans 3:25 sets forth the death of Christ; Ch. 3:25 sets forth the death of Christ; Rom. 4:25 the resurrection. Offences are forgiven and justification reckoned to the believer.

5. *Consolation is given to bereaved Ones.*—(I Thess. 4:13-18). The fact that Christ is risen assures the resurrection of departed ones and a glad eternal reunion.

6. *Christ is Lord of both the dead and the living.*—Every person is in His Hand. The keys of death and Hades are in His control. Soon all will be called into His presence to give an account of themselves to Him. (See Rom. 15:9).

7. *Christ is the Judge of All*—(John 5:22-27). At the present, Christ is presented as Saviour, soon He will be revealed as the Judge. He is out of death awaiting the inauguration of the kingdom of God on earth to judge the quick of living, and later the resurrection of the wicked dead to judge them at the Great White Throne. (See II Tim. 4:1; Acts 10:42; Matt. 25:31-46; Rev. 20:11-15).

FOR THE CHILDREN.

(Continued from page 7.)

"I guess there's no place in the world I'd rather live than right here in our own house," said Jim with a sight of content.

"Me too," agreed Alice.

Daddy was carrying Baby Jean quietly toward the stairs. But her sleepy little head bobbed against his shoulder and for an instant her eyes opened. She smiled a tiny smile and sleepily echoed Alice's "Me, too."

Five minutes, just before going to sleep, given to a bit of directed imagination regarding achievement possibilities of the morrow, will steadily and increasingly bear fruit, particularly if all ideas of difficulty, worry or fear are resolutely ruled out and replaced by those of accomplishment and smiling courage.

—*Frederick Pierce.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE RISEN LORD.

(Easter Lesson)

Lesson IV—April 25, 1943.

Golden Text: *"He is risen."*—Mark 16:6.

Lesson: John 20:1-17.

Devotional Reading: I Corinthians 15:50-58.

The story of the resurrection is told in more or less detail in every one of the gospels. There are differences in the details, but agreement in the central fact. The fact that there are differences is one of the best evidences that the stories are trustworthy. It shows that the evangelists did not get together and frame up the thing. Each of them wrote from a different viewpoint. Consequently each of them put some things in, and left some things out, which the others did not put in, or did not leave out. And although it is a tempting field, these comments will not deal with the resurrection in even all its general phases, but, in keeping with the title of the general theme of this quarter's lessons, with the story as related by John, and as concerning Peter and John, the central figures in this quarter's lessons.

Last at the Cross—First at the Grave.

"Now on the first day of the week, cometh Mary Magdalene, while it was yet dark, unto the tomb." The Master had conferred a great blessing on her—He had delivered her from the thralldom of evil spirits, and given her a more abundant life. (There was no reason to believe that Mary Magdalene had been an immoral woman, the record says that Jesus had cast out of her seven evil spirits.) Because she had received much, she loved much. Thus it was that very early on the first day of the week she had come to the tomb. For what? Perhaps to complete the embalming of the body of her Lord. It never occurred to her, or to the other followers of Jesus, that He was alive again, that He had risen from the dead. She had faith in him, but how little faith she really had. But she did have love. She followed her heart, as well as her head. We need emotion in religion. We need a religion of the burning heart.

The Empty Tomb.

"They have taken away the Lord out of the tomb, and we know not where they have laid him." As a matter of fact, she had jumped to a hasty conclusion. She did not enter into, or apparently even look into the tomb; she simply saw that the stone had been taken away. Her first reaction, her first impression was that the enemies of her Lord had taken his body out of the tomb, and had secretly buried or hid it. (She certainly did not believe that the friends of Jesus had done this.) But she was correct after all. The tomb was empty. A subsequent investigation showed this to be true. The body of the Lord Jesus was not there. The glory of Christianity is a rough Cross and an empty Tomb. There would have been no Christianity as we know it, if anybody, friend or foe, had been able to produce the body of Jesus, if anybody had been able to give proof that his body was in any grave. Death could not hold him. He came alive again from the dead. He is alive forevermore. This is the message of Christianity. This is the good news.

THE EASTER MIRACLE.

By LAURA EMILY MAU.

To prove that life cannot be held
Within a tomb's closed door;
Christ rose up from the tomb alive,
To be alive forevermore.

He left the empty tomb that men
Could look inside and see,
That he had risen from the dead,
To prove Life's immortality.

To prove that He had conquered death,
For all humanity,
And that through Him, we too shall live,
Re-born to live eternally.

Peter and John.

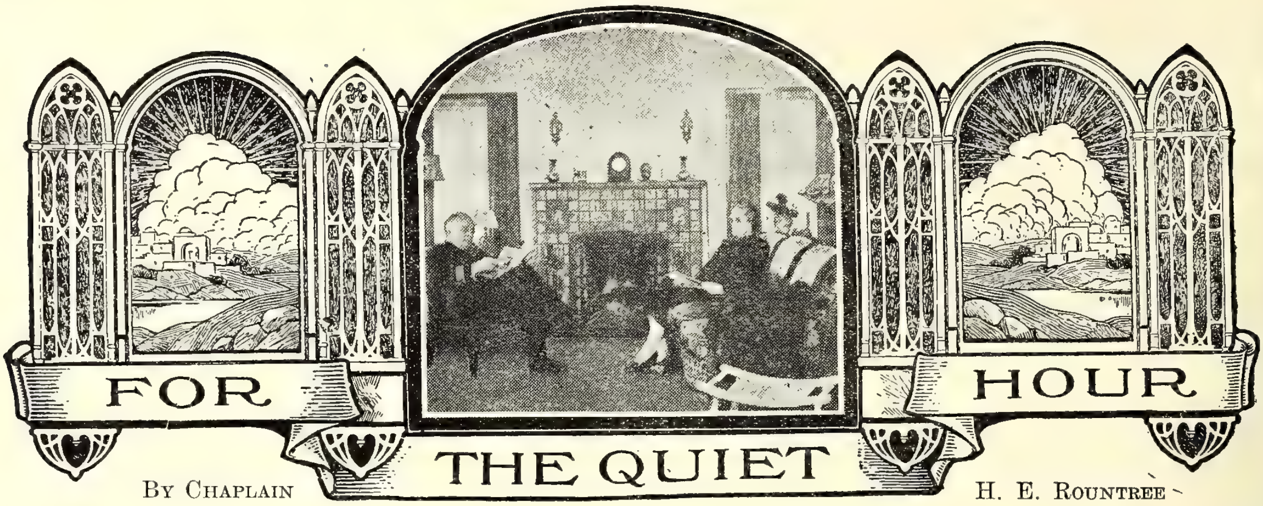
"Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together, and the other disciple outran Peter, and came first to the tomb." Burnand has put this incident in an unforgettable picture, which has been reproduced on the cover page of the current issue of *The Upper Room.* As one looks at it closely, there comes a tug at the heart and a lump in the throat. There they go as fast as their legs will carry them in their haste to see what it all means—the strange story Mary Magdalene had told them about the empty tomb. The expression on their faces tells volumes. There is something gripping about the way in which the artist has painted Peter. John is younger, perhaps much younger than Peter and outruns him to the tomb. He arrives first, and looks in and sees the linen cloths lying. But he did not go in. Later Peter puffs up, all out of breath. But characteristically he rushes on in. As he looks around he notices some details not observed by John. He notices the orderly arrangement of the linen cloths, and what is more, he sees the napkin which had been wound around the Master's head, neatly rolled up and lying off to one side by itself. There was no evidence of haste or violence in the tomb. Quite evidently the enemies of Jesus had not robbed the tomb. And just as evident his friends had not done it. When John, emboldened perhaps by the example of Peter went into the tomb too, "he saw and believed." He believed not only that Jesus had risen from the dead; he believed that his Friend was Lord and God. With Peter, well with Peter there were mingled emotions. And they turned and went back home, slowly, thoughtfully, feelingly.

Jesus and Mary Magdalene.

The scene in which Jesus appears to Mary Magdalene is just as dramatic and gripping. She just could not tear herself away from the tomb and she stood there weeping, sobbing as if her heart would break. Alas how much weeping at the open grave is ill-advised and ill-spent. She was not in the presence of death but of life. And as she stood there weeping, her risen Lord appeared unto her and spoke to her thus "Woman why weepest thou? Whom seekest thou?" Even then she did not recognize Him. He was the same Christ, but He was different. She thought He was the gardener. But when He called her by name, she recognized him. In a frenzy of unbelievable joy she was about to embrace Him, when He forbade her. He would have her walk by faith and not by touch. He would begin even then to prepare her and the others for the time when He would be with them no more in the flesh, but would be in a very real sense with them in the spirit.

The Good News.

"But go unto my brethren, and say unto them . . ." At His birth the angels had said that they brought good news for all men. At his resurrection, Mary and his disciples were commanded to tell others. That the Lord Jesus Christ is risen from the dead and is alive forevermore is good news which is to be told unto all men. If ever a Christian ought to give to missions it is at Eastertime.



FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

All Things New.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:1-3.

These are the words of Christ in answer to the question of the apostles as to "who is the greatest in the kingdom of heaven." They are thoroughly appropriate to the effect of belief in the resurrection, in that they set forth the three new experiences which are born of that belief. "Except ye be converted," suggests a new direction for the life; "become as little children," suggests a new spirit; and "the kingdom of heaven," a new sphere of living.

Prayer—Our Father, we would walk every day in the newness and in the fullness of the resurrected Christ life. *Amen.*

TUESDAY.

Friendship With Jesus.

"Ye are my friends if ye do whatsoever I command you."—Jno. 15:14.

Friendship based on obedience. If Jesus is all that He is acclaimed to have been then His words must be accepted as truth, and this truth must be obeyed. On no other terms can friendship with Him be maintained. Vain are all eulogies of Him unless they are accompanied by obedience to His commands.

Prayer—O dear Christ, we would be followers of Thee. Deliver us from idle allegiance, and enable us to be doers of Thy work. *Amen.*

WEDNESDAY.

Evidence of Conversion.

"Except ye turn."—Matt. 18:3.

When one is converted he turns his face toward God and his back toward the world, and then, God, through the Holy Spirit, imparts to him His life, enabling him to walk in the right way. Whereas he once walked in darkness, now he walks in light. He once walked in sin, now he walks according to God's commandments. He once walked in his own pleasures, but now he seeks to please God.

The reason so many professed Chritians live after the manner of the world is because they have never truly turned to God. They are still walking in the old direction.

Prayer—Dear Father, we confess our sins and unworthiness. Help us now to walk to please Thee. *Amen.*

THURSDAY.

Life-Sharers.

"Comfort one another."—I Thes. 4:18.

One of life's urges to many people is to unburden one's heart to someone else. It matters not what the experience is, delightful or sad, the urge is the same. And one of the comforts found in so sharing experiences is the increasing of joy (if the experience be a delightful one), or the lightening of the burden, if the experience be burdensome.

One of the primary functions of Christian brotherhood is to be life-sharers in grief or joy or need. And the sweetest satisfactions of life are found in genuinely sharing.

Prayer—O Everlasting Father, we beseech Thee to grant us Thy power that we may fulfill Thy will in bearing one another's burdens. *Amen.*

FRIDAY.

Unseen Vistas.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man things which God hath prepared for them that love Him."—I Cor. 2:9.

Practically all of the mountain peaks of this globe have been scaled and all the magnificent vistas thereof have been gazed upon. Not so in Christian experience. Jesus said to Nicodemus "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" If the truths which Jesus spoke to Nicodemus that night were "earthly things," what could be the heavenly things; and what mind could soar to encompass those heavenly things? Doubtless there are possibilities of the Christian life not yet opened to us.

Prayer—Infinite Father, whose gifts and blessings are beyond our understanding, lead us, lead us into a deeper, a higher and a fuller life in Christ. *Amen.*

SATURDAY.

Blind Living.

"A refuge in time of trouble."—Ps. 9:9.

Things are often in an irremediable mess with us. Things go wrong and we bungle them and make them worse. We become ill and we treat ourselves. When we look at drug store shelves and observe what they have there and know that there is but little there that is not being used by some one, we are amazed at what people will pour down their throats. Many people rather take the radio advertiser's advice than pay the fees of a good physician. Such are endeavoring to do what is beyond their power to do. Oh, to learn how to take everything that troubles us quickly to the Master of life.

Christ accused such ones on one occasion when he said, "Ye will not come to me that ye may have life."

Prayer—Our Father, we are so hurried and helpless in all our times of need. Make us less trustful of ourselves and more trustful of Thee. *Amen.*

(Continued on page 15.)

News of the Southeast

Rev. Wm. T. Scott, *Associate Editor.*

FLORIDA.

Pomona. Supt. Wm. T. Scott visited Rev. M. J. Sweet and his congregation on March 14th and spoke to a large congregation. The church has given a unanimous call to Mr. Sweet to return for another year as the minister. Mr. Sweet is now in the midst of his Pastor's Class. Last Easter 28 members were received into his church. Of course, in a small community like Pomona this cannot be repeated every year but Pastor Sweet believes in making every use possible of the Lenten season.

Palm City. Miss Annie Florence Morrill of Amesbury, Mass., and Palm City, Florida, died in February in Massachusetts as a result of injuries sustained in her home several weeks before. Mrs. Morrill's death is felt keenly in the little church of her choice. Years ago she became a member and leader in the Bible Union Congregational Church of Palm City, and it was largely due to her initiative that the Sunday School bus was purchased and has continued to serve a large number of children who otherwise would not have been able to attend Sunday School.

Five new members have been received into the membership of this church during the winter season.

Miami Shores "Community," of which Rev. Donald Douds is the minister, celebrated its tenth anniversary on March 7th. While the church is not affiliated with the Congregational Christian Churches Mr. Douds is a Congregational Christian minister, as were his two predecessors.

This church, in 1942, between Easter and Christmas, purchased and entirely paid for its church home. Today there are 268 members and a large and successful Sunday School. Our heartiest congratulations to the Miami Shores Community Church and to Mr. Douds.

There are about 5,000 independent congregations in the United States known as Community Churches. They have their councils for co-operative work but no central ecclesiastical organization. A plan has been perfected by which these congregations may become a part of our denomination. Recently the Community Churches in New York, through their State Council, voted to affiliate with the Congregational Christian Conference of New York. There are no barriers which prevent other such affiliations, because Congregational Christian Churches are in fact Community Churches.

Charleston, S. C. Last October a large number of families showed a desire to cooperate in starting a Sunday School at Dorchester Terrace, seven miles north of Circular Church. Circular Sunday School endorsed the effort and voted to sponsor a branch Sunday School there. Efforts to build a chapel to house the school are being made. Meanwhile Captain John L. Weeks, Post Number 3142, Veterans of Foreign Wars, has made available their building for the Sunday School. On February 7 the first session of the Sunday School was held with 43 in attendance in 6 classes. Mr. Arthur W. Swann, a ministerial student of the Vanderbilt School of Religion at Nashville, Tennessee, has interrupted his work at Vanderbilt to become the assistant to Dr. Raymond for a year. Mr. Swann is superintendent of the Sunday School. Congratulations to Dr. Raymond and his congregation on this new venture.

GEORGIA.

Atlanta, Central. The office of the Georgia Sunday School Association is now in Central Church, a room being made available by the church for it.

Columbus, United. Rev. Peter Doherty is now the minister of this church having taken up the work on the first of March. He returned to Columbus from the church at Saddy, Tennessee. Mr. Doherty is especially equipped to continue the work with the service men being performed by the Columbus Church.

TENNESSEE.

Memphis, First. Rev. Marshall Wingfield had an appropriate service on Race Relations Sunday. He exchanged pulpits with the minister of the Second Congregational Church (Negro).

Rev. Wingfield produces an attractive calendar each week and is careful to emphasize in it the transportation facilities to and from the church, a very important consideration during these days of rationing.

Chattanooga, Pilgrim. Dr. Alfred W. Hurst is continuing his series of lectures on "The History and Principles of the Congregational Christian Church."

The Kentucky-Tennessee spring rally will be held at Pilgrim Church, Chattanooga, Tuesday, April 27 from 10:30 A.M. to 2:00 P.M. The speaker will be Mrs. E. E. McClintock of Chicago, head of the Congregational Christian Women's Work.

Nashville. Recently a branch of the United Council of Churchwomen was organized in Nashville. Mrs. Malcolm V. White was elected corresponding secretary. Rev. and Mrs. White were invited to share in the World Day of Prayer in Nashville.

ALABAMA.

Rev. C. Carl Dollar, minister at the Lannet Church for the past year has become a chaplain in the U. S. Army. The church has not secured a successor yet.

Rev. David W. Shepherd, Pastor-at-Large, is directing a series of parish and inter-parish institutes among the churches of Alabama in which emphasis is being placed on Better Churchmanship, Christian Education, Stewardship and Evangelism. In some cases the institutes are held in connection with the young people's rallies.

VALLEY OF VIRGINIA NEWS.

(Continued from page 9.)

day School is active and church attendance is good. Work will be started right away to finish the building, which will include sanding the floor and painting inside and out.

Wissler's Chapel—A revival was held February 28 to March 5, the pastor doing the preaching except the last service, when Rev. W. J. Andes preached a very inspiring sermon to a large audience. One result of the meeting is the reorganization of a very live Sunday School that is making rapid progress under the leadership of Miss Selena Hines as superintendent.

Wood's Chapel—Unfortunately so many of the members have moved away that there is no Sunday school at present. However, regular church services are being held twice each month.

Reporter.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

The writer taught in the public schools of Alamance County for a number of years when he was a young man and learned by experience that it was best not to make iron clad rules. It was always best to leave a loop hole if you got confronted with a knotty problem.

For several years we have offered a prize of fifty cents to the pupil who makes the honor roll—but we have had a stipulation that to make the honor roll they had to get A on deportment. The following little children were the lucky ones last month: Margaret Blackwood, Restie Jones, Martha Beers, Margaret Baliff and Lawrence Tuck. Bettie Joe Blackwood had eight subjects and made A on all of them, but unfortunately she had whispered too much in school and got B on deportment. Some one in school had informed her that she made the honor roll and she came to the office to get her fifty cents. Happy as she could be with a smile on her face. We got her grade card and let her read it. She kept the smile while reading the A's down the line but when she saw she had B on deportment at the bottom her smile changed to bitter disappointment. She stood and looked at the writer for a whole minute without a word and then her beautiful big brown eyes filled with tears. It was real touching to watch her expression change from one of real joy to one of bitter disappointment.

Here was where an iron clad rule got in the way. Bettie Joe is one of our fine little girls and just as sweet as she can be and she did not utter a word of complaint.

After thinking the thing through we came to the conclusion that if a little child had eight subjects and worked hard enough in school to make A's on all of them even though she did whisper a little in school and get B on deportment, was entitled to the fifty cents and Bettie Joe got her fifty cents. We changed our rule so if a child has eight subjects and makes A on all of them though theay make B on deportment we rule they are entitled to the fifty cents.

We never like to see a child disappointed or hear a baby cry. In this work we have many times put ourselves to extra trouble to keep from disappointing a little child.

We get disappointed sometimes too. Last fall we planted twenty acres in early spring oats and crimson cloved for a feed crop. We had almost a perfect stand and it looked very promising. We could, in our imagination, see it about the middle of May in full maturity and a fine crop of hay. But on the morning of April 15, the thermometer registered 28 degrees here. Ice as thick as a window pane and when we walked out into the oat and clover field the clover was weighted down with a heavy frost. My heart almost stopped. I knew what it meant. We had the same experience a few years ago.

Chas. D. Johnston.

REPORT FOR APRIL 22, 1943.

Amount brought forward		$5,991.38
Sunday School Offerings.		
Eastern N. C. Conference:		
Wentworth, 3 mos.	$19.03	
Shallow Well	15.00	
		34.03
N. C. and Va. Conference:		
Phil. Class, New Lebanon, Easter offering	$11.15	
Concord	1.00	
Burlington	40.20	
Greensboro, First	12.47	
Lynchburg, A. S. Dunn	6.00	
Happy Home	5.42	
Mt. Bethel	6.59	
		82.83
Western N. C. Conference:		
Ether	$ 2.35	
Pleasant Ridge	5.98	
Smithwood	6.19	
Bennett	2.50	
		17.02
Eastern Va. Conference:		
Suffolk	$75.00	
Oak Grove, Wom. Mis. Soc., Easter	10.00	
Cypress Chapel	11.25	
Mt. Carmel	15.26	
Oakland	15.00	
		126.51
Valley Va. Cent. Conference:		
Bethlehem	$ 5.14	
Mayland	1.50	
Antioch	5.48	
		12.12
Georgia Conference:		
Vanceville		1.00
Special Offerings.		
Sale of Wheat	$96.00	
A Friend	5.00	
Sale of Potatoes	3.00	
Soc. Sec., Margaret Bayliff	10.72	
Miss Celeste Penny	10.00	
Mr. Goodwin	12.15	
Interest, Bateman Loan	1.83	
Interest, Trinity Ch. Loan	3.10	
Sale of Seed	3.00	
		144.80
Total for week		$ 418.31
Grand total		$6,409.69

He who reigns within himself, and rules passions, desires and fears is more than a king.

—*Milton.*

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

LOOKING AND GOING AHEAD.

(Continued from page 6.)

floors, pews, and paint have been added. They are expecting new pulpit furniture. What a lovely country church this old church has become. Much credit should go to the Sunday School superintendent Mr. Roy Hosaflook, for his persistent labor and faith. The other churches in the group are feeling that they are members of the pastorate and are doing worthwhile things.

Rev. Mr. Spence's group, Elkton pastorate, has just made a great step. They have bought a new parsonage and nearly paid for it inside of three weeks. The three churches—Bethel, Mt. Olivet (R.), and Mt. Olivet (G.), —have worked together in a magnificent way, of course differing now and then. They have bought and installed new furniture within the new parsonage. Is Mr. Spence happy? You should see all of his fine church people and ask them if they are happy.

Rev. Mr. Newton's group also have secured a parsonage and their minister is happily living in it near the Leaksville Church. Memorial windows are being installed in Leaksville and Newport churches. These windows will beautify the house of worship. The Mt. Lebanon Sunday School has greatly increased, and the church there has taken on new life. Joppa and Dry Run are still between the mountains and still carrying on good work.

After a year of labor in the Shenrock Parish, Rev. Mr. Veazey is surely producing magnificent results. Unfortunately, the Palmyra Church burned to the ground, and his first task was rebuilding this church at the foot of a great mountain. Many hours of labor, as well as a great quantity of building materials were given by these people. Their pastor labored unstintingly and has probably given more time in labor than anyone else. Now a beautiful new church building stands and is almost completed. Bethlehem Church has been completely renovated. Two new Sunday School rooms have been added, a worship center provided, and a new reading stand given. Hardwood floors have been laid and new pews have been installed. One hardly recognizes the old church and yet he feels a new presence of God in this old cathedral to God's name. Wissler's Chapel Sunday School has been started and new life seems to have sprung up there. The pastorate has a monthly magazine entitled, *The Shenrock Herald,* which is very enjoyable.

The oldest group, Winchester and Timber Ridge churches, is pastored by Rev. Mr. Whitten. The churches there are working harder than ever in their tasks and are ever growing. Debts have been paid off, new lots and furnishings for churches and parsonages have been bought.

In all of these groups, there is an aggressive spirit. The Spirit of the Lord is upon them. There is harmony and there is growth. Members are added to the churches. Ministers living in the midst of their people minister to their spiritual needs much more easily and much better. Surely the Valley Conference is looking ahead and going ahead!

W. J. ANDES.

THE DEFICIT FUND.

The weeks roll by in a hurry when one has plans and hopes concerning a cause which is worth so much to our fellowship. Although we have not had as many checks this week, they have been larger and the total is above last week.

A Friend, Suffolk	$ 10.00
H. Woodward, Suffolk	5.00
Mr. and Mrs. F. E. Butler, Sr., Suffolk	5.00
Hugh L. Holland, Suffolk	5.00
Dr. H. S. Smith, Durham	2.00
Dr. H. S. Hardcastle	10.00
Fellowship Fund, Chris. Tem.	25.00
Rev. C. E. Newman, Union Ch.	15.00
Total for the week	$ 77.60
Previously acknowledged	479.20
Total to date	$556.80

This is is revealed that we are short of our goal by $444.20. The Christian Temple joins the list of churches reporting this week. Bro. C. E. Newman reports for Union, Virgilina, which is the third of his churches thus to come to the rescue of THE SUN. The checks listed from Suffolk this week are the fruits of a letter sent by Dr. Truitt to his entire membership. Some of those reported last week were likewise from the same source, but I did not know at that time that he had made such a widespread appeal. The three pastors reporting this week demonstrate three distinct methods which may be used by our pastors in adding their churches to the list of contributors to the deficit. Dr. Truitt wrote a parish letter on the subject. Brother Newman took an offering at the worship service. Dr. Hardcastle draws upon the Fellowship Fund of The Christian Temple. Either will get results, but let's do something in all our churches.

JESSE H. DOLLAR, *Treasurer.*

QUIET HOUR.

(Continued from page 12.)

SUNDAY.

PSALM III.

"*. . . I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. . . . For His work is honorable and gloriouss and His righteousness endureth forever . . . He is gracious and full of compassion . . . All His commandments are sure . . . They are done in truth and uprightness . . . The fear of the Lord is the beginning of wisdom. . A Good understanding have all they that do His commandments.*"

Prayer—O Lord turn our hearts and our footsteps toward Thee and toward the congregation of the righteous this day. *Amen.*

The reward of doing one duty is the power to do another.

—Ben Azai.

"PARTAKERS OF THE RISEN LIFE"

By DR. THOMAS ANDERSON.

The interval of forty days between the resurrection of Christ and His ascension is one of extreme significance. In all the many writings about His life and works little is said about His actions during that time. The New Testament record itself is meager. Limited as it is, there is sufficient to produce great results in the life of the man who would have a vital faith and understand what to do to be truly God-like.

There was a rendezvous in the wilds of the hills of Galilee. Pursuant to instructions He had given Mary to tell the disciples to meet Him there, they had made their way to the northern province far from the scenes of the desperate days of His arrest, crucifixion and resurrection.

Jesus did not tell them to meet Him on the temple steps where He could in spectacular manner show the populace that He whom they had demanded should be crucified was alive again. He did not ask them to tell the cruel Herod, and the cowardly Pilate and unholy Caiaphas. This would have been the course of a natural man. One less than Christ would have gone to the city and with the miraculous power He possessed, dramatically brought his enemies cringing to his feet.

Instead of showing Himself to the rulers and priests to shame them forever, He walked into the country with two humble and discouraged men on their way home from Emmaus. On another occasion in the early morning He went down to the shore of the sea to await the return of the fishermen and share their rough food. At another time He went quietly to a simple room where the fear-stricken disciples had assembled behind locked doors.

Did He do these things because He feared for the safety of His followers or was it because He was continuing the course of the God of Elijah who met with the prophet at the cave's mouth on Mt. Horeb centuries before?

God had always made His greatest strides into human life by similar acts. One is strongly reminded of the talking with Moses in the desert, and the night of wrestling with Jacob alone at the Jabbok ford. The quiet meeting with Abraham beneath the oak at Mamre comes up out of the past to stand alongside the appointment in the Galilean hills. That quiet walk with the two on Emmaus road sets one's mind toward the night when He called to Samuel out of his sleep in the temple.

The early morning appearance by the seaside calls to mind the occasion when Elijah learned that God was not in the wind, nor fire, nor earthquake, but in the still small voice. His arrival in the room where the disciples had secured themselves was the same spirit which many times in the past had entered mysteriously into areas of human doings to lead men out of spiritual limitations into great fields of splendid living, even as He according to Luke, led them out of that room as far as Bethany, where He commissioned them to found a worldwide kingdom of love and righteousness.

The occurrences during the 40 days teach a much-needed lesson for these days when love of the spectacular and dramatic is so manifest. That lesson is that all who are partakers of His risen life forget the Pilates and Herods and crosses and go quietly without ostentation to walk in the Emmaus ways to redeem discouraged folk and to the task of leading people out of little rooms of spiritual limitations into wide areas of highly challenged and gloriously motivated lives.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, APRIL 29, 1943. NUMBER 17.

An Enemy Hath Done This!

By ROY L. SMITH, Editor of The Christian Advocate.

He was an American boy, a youngster about twenty-two years of age. No insignia of rank decorated his plain uniform; he was a private in the ranks.

Something terrible had happened to him! There he lay, slumped down in the Pullman seat, breathing heavily, unconscious, drooling at the mouth, his face almost blood-red, his swollen tongue protruding slightly from between hot, parched lips. It was very evident he was poisoned!

It was not long ago that he had stood, along with several hundred other young men, taking the oath of loyalty and swearing undying devotion to the flag of his country and his nation's cause. He had pledged himself to give his life, if need be, in defense of his country.

But as we looked down on him there in that Pullman seat, he was a tragic figure, infinitely pathetic. Had an enemy struck at his flag or his home in that hour he would have been absolutely helpless to raise a finger.

On the window ledge beside him stood a bottle about half empty. Very evidently it was from that bottle that he had drunk the poison which had rendered him helpless.

On that bottle was a United States Government Internal Revenue stamp!

His own government, in the face of spending a very considerable sum on his military education, had sold someone the right to sell the poison, and they had sold it to the boy in uniform!

Had an Italian, German, or Japanese administered some potent drug to that boy, leaving him in that condition, it would probably have started a riot on the train, and the "enemy alien" would have been fortunate to escape with his life.

Had some "fifth columnist" been responsible for his unmanning, the police force, the F. B. I., and all the mighty power of the government would have fallen upon the offender and dealth with him summarily.

But it is probable that some civilian, with a flag in his window, licensed by the state and municipality in which he did business, sold the boy the stuff. That same civilian, in all probability, took part of the profit from the sale and invested in defense bonds, and called himself a good citizen.

We found a newspaper with a flaming editorial against "enemy aliens," publishing a huge advertisement of the stuff the bottle contained—leading its good white space to the dubious business of persuading the boy to buy.

We know a churchman who voted to repeal a law which would have prohibited the sale!

We know a church woman who served the same poison, slightly diluted, upon her dinner table, and who invited a group of young people from the church to drink it and thus cultivate an appetite for it.

We know a preacher who, fully aware of the terrible devastation wrought among the youth of his community by the same stuff, never so much as raised his voice in protest.

We know an army officer—the commander of a great camp—who did everything in his power to protect his boys from the vendors of the poison, and was finally compelled to take drastic measures to guard them against the civilians they were supposed to defend.

A whole nation has sinned against that boy, administering the poison and leaving him helpless and debauched in that Pullman seat.

Surely, an enemy hath done this!

NEWS AND VIEWS

Our sympathy is extended to the Andes family in the death of Lieut. Roy H. Andes on February 24, while in the service of his country.

The First Congregational Christian Church at Newport News, Va., is making progress in its plans for its educational building. On April 19, Rev. E. M. Conover, Director, Interdenominational Bureau of Architecture, New York, exhibited to the church board plans prepared by Wenner & Fink, church architects, Philadelphia, for the proposed new building to cost about $35,000. The additional building is much needed because of the thousands of shipbuilding workers, soldiers and sailors in the community.

C. M. SHELDON TO GIVE REST OF LIFE TO UNITY.

Dr. Charles M. Sheldon, author of *In His Steps* and other books, who was 86 on February 26, has announced that for the rest of his life he will engage in efforts to unite the Protestants, Catholics and Jews of the world in a common protest against war.

''If I can have a charge in that, it will mean more to me than anything else,'' said the retired Congregational minister.

THE FLORIDA CONFERENCE.

During the year one new church was added, Hallendale, ''Union,'' of which George Penn is the minister. There are now 31 active churches in the state, and with the development of new centers it is clearly evident that a movement for establishing of some new churches should be pushed earnestly in Florida. Among our Florida churches there are 4,187 members, 344 being received in 1942, with 190 removals. In members we had a slight gain over 1941. The churches have 2,320 members of 29 Sunday Schools and 729 members of 17 Young People's organizations. The churches need to do something about Sunday Schools and Young People's work.

Financially Florida did very well but it did not reach its goal by any means. The home expenses of the churches totaled $104,031. The apportionment receipts for home and foreign missions including the women's gift and the churches and federation's gift to West Tampa totalled $8,364.10. If our churches had reached the recommended goal of 10% of their normal home expenses for missions we would easily have contributed nearly $11,000. Several of our churches have joined the ranks of those raising a minimum of 10% of their normal home expenses for missions and it is hoped that this number will increase for 1943.

MINISTERS FAVOR MERGER.

More than fifty leaders of Congregational Christian and Evangelical and Reformed churches attending a meeting at Burlington, N. C., recently, expressed their ''sympathy with the proposals for the merger of our two denominations.''

The meeting, called to discuss the proposed national union of these two church bodies, adopted the following resolution: ''As a group of ministers of the Evangelical and Reformed and Congregational Christian denominations as presented in the Basis of Union as created by the two representative commissions of the denominations and published as the Provisional Draft of March, 1943.''

The ''Basis of Union'' referred to in the resolution states the unity of purpose of the denominations in a preamble which declares that (we) ''do now declare ourselves to be one body, the United Church in America, and do set forth the following principles as the basis of our life, fellowship, witness and proclamation of the Gospel to all nations.'' There follows a statement of faith which allows the traditional liberty of conscience affirmed by both of the uniting groups and outlines the organization of the proposed church body.

If the proposed union is eventually approved by the General Council of Congregational Christian Churches and the General Synod of the Evangelical and Reformed Churches, the two groups will then plan to hold simultaneous meetings in the same city, at which time the General Synod of the United Church in America will be constituted.

The Rev. Ernest J. Arnold, executive secretary of the North Carolina Council of Churches, who attended the meeting, declared that ''the spirit was almost too good to be true'' and added that ''if similar meetings over the country meet with such response, I am confident that we are going to see a merger of these organizations in a very short time.''

In North Carolina the churches of these denominations are seldom found in the same towns or cities and the merger of local congregations would very seldom be involved.

CADMAN'S CHURCH GIVES TROPHIES.

The more than sixty trophies won by the athletes of the Central Congregational Church of Brooklyn since 1903 have been turned over for war metal salvage as one of the ceremonies of the merger of the historic congregation with that of the Clinton Avenue Congregational Church of Brooklyn. The new church is to be known as the Cadman Memorial Church.

Most of the trophies were won by the crack bowling and other teams of the Central Congregational Church during the long pastorate of the late Dr. Parkes Cadman, one of the first clerics to take to the radio airlanes to broadcast the message of the Gospel.

Rev. Moses Richardson Lovell, who succeeded Dr. Cadman as pastor, presented the trophies to Mr. Harry H. Tracey, chairman of the Borough of Brooklyn Civilian Defense Volunteers office salvage drive unit.

Leighton E. Halsey, a deacon of the Central Congregational and longtime friend of Dr. Cadman, was at the ceremonies. He won several of the trophies himself, all of which have a high metallic content, in the competitions of the Sunday School Athletic League.

DR. LEONARD ON TOUR.

Bishop A. W. Leonard, chairman of the General Commission on Army and Navy Chaplains, has left Washington on a trip which will take him overseas to visit United States armed forces on three continents. He is the first representative to go officially from the Protestant churches of this country to the men serving abroad.

Shortly before his departure the Bishop described the purpose of his mission as two-fold:

''To let the Protestant chaplains and service men with Army and Navy units overseas know that the churches at home are not forgetting them; and to obtain a first-hand picture of religious life among the men under fire, in order that the churches may better serve these men.''

Conferences with chaplains will occupy a good portion of the schedule. Plans call for ''retreats'' where possible, to permit clergymen-in-uniform to discuss with Bishop Leonard details of their work, to suggest ways in which the home churches may supply more effective help, and to "recharge their own spiritual batteries so that they will return to their arduous duties with renewed confidence and vigor."

Bishop Leonard is the bishop of the Methodist Church resident in Washington, D. C. The General Commission on Army and Navy Chaplains, of which he is chairman, functions as a laison body between 31 Protestant churches and their chaplains in the armed forces. In this relationship Bishop Leonard is delegated to act as spokesman for the Federal Council of Churches of Churches of Christ in America. He is also the chairman of the National Council of the Service Men's Christian League, organized last fall as a united fellowship of Protestant young people in the armed forces.

The schedule for the trip includes the North African theatre of war, the United Kingdom, Iceland, China and India. Acting as aide throughout the journey will be Chaplain Frank Miller of the U. S. Army, a Presbyterian.

DR. GROBEL TO EUROPE.

Dr. W. Kendrick Grobel of Stafford Springs, Connecticut, has just been appointed by the American Board of Foreign Missions for a two year's term of service in its Mission of Fellowship in Europe with financial support being given through the Committee on War Victims and Services of the Congregational Christian Churches of America.

Since 1936 Dr. Grobel has been pastor of the First Congregational Church of Stafford Springs, Connecticut.

Dr. Grobel will be working for a time with the American Unitarian Service Committee in Lisbon, Portugal. He will go directly into relief and rehabilitation work and hopes to sail at an early date.

The Amercan Board already has on its Mission of Fellowship in Europe one other worker; namely, Tracy Strong, Jr., of New York City, who served in unoccupied France until the recent German invasion. Mr. Strong is now at work in Geneva, Switzerland.

Dr. Grobel was born in Cresco, Iowa, and is the son of Mr. and Mrs. Edward M. Grobel of West 11 16th Street, Spokane, Washington.

He is a graduate of Yankton College, Yankton, South Dakota; Chicago Theological Seminary and the University of Chicago. He was given a Foreign Fellowship in Germany by Chicago University and studied at the universities of Heidelberg and Marburg.

During the past few years Dr. Grobel has been a member of the staff of Hartford Theological Seminary as an instructor in New Testament and Greek and also taught German at Trinity College, Hartford, Connecticut, for a year.

In addition to his European study and travel Dr. Grobel speaks fluently in French, Swedish and German, and has a reading knowledge of eight other languages.

For four summers Dr. Grobel served in Congregational churches at Center, Nebraska; Redfield, South Dakota; Birmingham, Alabama, and Asheville, North Carolina.

FIFTH SUNDAY OFFERINGS.

It is encouraging to know that the College's friends have not forgotten it and are mindful of its needs. Regardless of what happens the cost of operating the school continues. In war-time such cost increases. When individual's expenses advance the same must be true of our College. The resources for the support of the College from the college itself are seriously decreased. Students continue to leave the College in response to our country's call. This is as it should be for we must win the war. Aren't there a number of individuals in the church who are interested in the cause of Christian education and the ultimate freedom of our country and of all people who are in business who would be glad to contribute what the individual student would contribute were he not at war, that our College may be kept open and permitted to render its service now and in post-war days? It might be a sacrifice but not as great a sacrifice as our boys are making. Contributions may be made through your local church, through your Sunday School, or direct to the College. We are grateful for contributions received from the following Sunday Schools and from churches:

Previously reported	$2,240.60
Churches.	
Eastern Va. Conference:	
Newport News	26.00
Bethlehem (N.)	19.05
Eastern N. C. Conference:	
Mt. Auburn	12.30
Western N. C. Conference:	
Seagrove	12.00
Total	$2,309.95

L. E. Smith.

THE CHRISTIAN SUN DEFICIT.

One needs to be in high spirit on Easter-Eve, but when the treasurer of the Board of Publications has had such "slow" collections it is hard to be enthusiastic even on a fine day like this. The printer was so discouraged last week he printed the report on the deficit fund on the obituary page. Of course all this is occasioned by the fact that so many of you who read The Sun and follow the progress of the deficit drive with interest —and fully intend to send your check "Before it is everlastingly too late," just haven't taken time to do it. Many of our pastors intend to do something about it, but they have let other things squeeze the cause to the side.

Previously reported	$ 556.80
Philaehea Class, Suffolk	5.00
Jr. Philatheas, Suffolk	7.50
J. D. Luke, Suffolk	2.00
Holland-Beamon Co., Suffolk	10.00
J. L. Crumpton, Durham	1.00
Rev. C. E. Newman, Lebanon Ch.	6.25
Total to date	$ 588.55

Still needed to set The Sun free, $411.45.

Now that Easter is past we can have more time to think and plan for each individual's part in the balance needed. May the new hope which Easter inspires lead us to finish the job before our enthusiasm cools. Brother C. E. Newman has done a perfect job. He has presented the matter to his four churches. They all responded. They gave a total of $31.75. He is a happy pastor. His people are happy that they were given an opportunity to share. The pastor is still the "Key Man" in any church. If he isn't he will soon find himself locked out. Brother pastor, won't you turn the key about and unlock a few pocketbooks for The Christian Sun.

Jesse H. Dollar, *Treasurer.*

WHAT, NO FRANKLIN?

When the war began, evidences of its influence appeared quite promptly in the names of Bantu babies in Johannesburg, South Africa. There was a landslide of "Victors." Now Ruth C. Cowles of the Alexandra Health Center and University Clinic says that such names as the following have appeared: *Parachute, France, Crisis,* and a little startlingly, *Axis* and *Hitler Moses.* The white medical students who come to the Clinic for experience generally go away with an entirely different attitude toward the native people—an attitude which will contribute in the future toward better racial understanding.

THE EDITOR'S MESSAGE

A GENEROUS BEQUEST.

It has been announced that the will of Mrs. Ella V. Gray provided one thousand dollars for the Waverly Church, one thousand for the Holy Neck Church, and five thousand for Elon College. Most churches and institutions need the impetus which such a financial lift provides. Bound by the limits of conventional giving, these churches and institutions are rarely able to do the unusual, the extra. Contemplated improvements or expansion are simply contemplated until there is an initial gift of sufficient proportions to stir the imagination and inspire generosity among others. Significant achievements are then made possible and a new era dawns.

While the material advantages of these bequests are obvious, they are really secondary to the Christian character reflected in the life of Mrs. Gray. And in like manner these receipts are character building agencies. There is a strange appropriateness in the fact that this announcement came during the Easter season. Here is a beautiful example of stewardship at its best, stewardship which has become victorious over death. "And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13.

Surely there are individuals throughout our Convention who hold in dear rememberance many years of Christian fellowship in our Congregational Christian Churches, who might easily give and bequeath a reasonable amount to their church and its essential institutions. These gifts would lift up fallen hands and greatly strengthen the work of our entire church. And yet, strange as it may seem, many fine Christian people overlook this last and most important phase of stewardship. The giving of the average person is throttled to a routine budget and greatly restricted during life by the anticipated demands of sickness and old age. In the making of a will one may practice stewardship with abandon. Partial amends may be made for those years when Christian stewardship was overlooked or minimized. The savings of a lifetime, which otherwise revert completely to secular channels, may be reasonably apportioned for religious and humanitarian work. Then the words of St. Paul may be uttered without reservation: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—I Cor. 15: 56-58. R. L. H.

REDUCTO AD ABSURDUM.

By using the reducto ad absurdum method in a recent radio address, Miss Ethel Hubler of Los Angeles, blasted the legal sale of intoxicating beverages. She asked:

"Who can answer these questions?

"Is it right to build churches to save men and, at the same time, license shops that destroy men?

"Is it right to license a man to sell that which will make a man drunk and then punish the man for being drunk?

"Is it right to license a man to make paupers and then tax sober men to take care of them?

"Is it right to license a saloon to teach vice and then to tax people for schools to teach virtue?

"Is it right to derive a revenue out of a traffic which no decent man defends?

"Is it right to teach boys to be honest, and then vote to license a place where he may be taught to gamble?

"Is it right to preach justice and charity, and then vote to license a thing which robs the widows and orphans of their bread?"

As is shown by the letter reprinted in this issue from "The Voice," the liquor interests are awake to the harm that alcohol is doing. Why are the Christian citizens of this country asleep?

AFTER EASTER.

For far too many years, it has been the custom of Protestant Churches to sink into a state of innocuous desuetude by sundown on Easter Sunday, and to remain in this comotose condition until late in the autumn.

Perhaps, we have been troubled by it, but our manner of referring to it by jest and joke, revealed that our concern was not a deep one. This year the situation is vastly altered. The world is on fire, with the fires of hell. If ever the Church ought to be on the job, that time is now—after Easter and throughout the year.

But a change will not be brought about unless we do something about it now. If the weather becomes hot and uncomfortable, it ought not to be beyond the ability of churches to make one room tolerably comfortable for worship. It is done by motion picture houses, taverns, and cocktail lounges. Why cannot Christian Churches use the technical advances for the Glory of God? Let's keep our churches on the job!

—Dr. John B. Hanna.

CHRISTIAN UNITY IN ACTION.

A significant step on the road to Christian unity is being taken Sunday, May 2, when in the First-Pilgrim Congregational Church of Buffalo, New York, there will be Services or Union between the Community Churches of Western New York and the Western New York Association of Congregational Christian Churches. The Services will be at 4:00 in the afternoon and at 7:30 in the evening.

The two main addresses will be given by Rev. Robert Bruce, D.D., of 289 Fourth Avenue, New York City, State Superintendent of the Congregational Christian Churches of New York State, who will speak in the afternoon, and by Dr. Douglas Horton of New York

York City, Minister of the General Council of Congregational Christian Churches, who will preach in the evening on "Hold the Four Winds!"

"Through affiliation with the Congregational Christian Churches, with its historic traditions of more than a century and a half, and with its liberal interpretation of theology and creed, we believe we will be able to add something vital in this fellowship," says Dr. W. T. S. Culp of the Windom Community Church, Buffalo, New York.

"In polity, church government and faith we are one, and there is no valid reason why we should not unite our forces and work together until such time as other groups uniting, the United Church of Christ may come into existence . . . Our missionary efforts can be directed toward larger work instead of embarrassing the mission field with another ecclesiastical organization . . ." he adds.

Under this plan theological students who intend to serve Community churches will be ordained by the Congregational Christian Churches. They will receive that Church's pension privileges. Both ministers and laymen of community churches will be entitled to voting privileges in local and national convocations and their churches will be eligible for building loans.

AN OPEN LETTER

A remarkable letter written and distributed by the liquor industry of Washington, D. C.

To all those who want to keep the Alcoholic Beverage Business Alive:

We have just seen the United States Senate defeat the Lee amendment to the draft bill which would have made possible the imposition of prohibition upon a large part of the country.

With the rest of the industry and with the President and high commanders of the Army and Navy who led the fight against the amendment we rejoice in its defeat because if it had been adopted this amendment would have led the country back to intolerable conditions.

Since the amendment has been defeated it behooves all those interested in preserving legal liquor to give thought to the amendment, to the strength that its proponents showed, to the reasons for its advancement and to the reasons for its defeat.

Many of those in the industry who were scared almost to death while the amendment was pending have become tremendously brave since its defeat,

Many who quaked before the vote now are going around saying "I told you so" and incidentally adding that the defeat of the Lee amendment shows that this country CAN'T GO DRY.

Many more are claiming that they and they alone are responsible for beating the proposal. Organizations within the trade, both big and little, are each, severally and collectively, asserting that it was their work that beat the amendment.

Press agents and "public relations counsels" are pointing to their fine work and are using the defeat of the dry program to bolster themselves and their organizations.

The defeat of the Lee amendment carries with it great danger to the alcoholic beverage industry.

That is the plain and important fact that all of those in the industry who are commenting on the event seem to be overlooking.

The danger lies in the fact that defeat of the amendment may perpetuate the blindness with which the industry seems to be afflicted. And as long as the industry remains blind to conditions as they exist the business is liable to destruction.

The Lee amendment was defeated because common sense still prevails and because the United States Senate had the courage to withstand the demands of a heavy pressure minority.

It was NOT defeated because the American public or the Senate esteems the alcoholic beverage industry or the method of that industry's conduct. And further, it was NOT defeated by the adoption by certain industry organizations of semi-pressure tactics of their own.

This industry cannot afford to sit back and contemplate the defeat of the Lee amendment through rose-colored glasses while telling itself, "everybody loves me. I'll go along my merry way and nothing will happen to me."

The fact is that despite the beating the Lee amendment took, something, or rather, somethings, are going to happen to this industry. Furthermore, they are going to happen within a very short time. And unless the industry does something about it those things will be much more effective in accomplishing its destruction than would be the adoption of a half dozen Lee amendments.

In thinking about the beverage industry these days, it should be borne in mind that it is no longer a manufacturing business. It is purely a selling and buying business.

All of that part of the industry which could be of any possible use in the manufacture of war supplies is at work on that manufacture. We cannot justify the industry on the ground that part of it can be converted to making alcohol for munition purposes. That conversion is an accomplished fact.

The question now arises as to whether in the war program this business can justify the buying and selling of liquors for the manufacture of alcohol would go on even if that buying and selling were prohibited.

We believe that the buying and selling can be and is justified, even under war conditions as they exist at the present time.

But we also believe that certain modifications and changes in the methods of buying and selling alcoholic beverages are essential if the justification of their existence is to be made clear to the general public and to the legislators who will make the final decision on whether we continue to operate or not.

A great many people are in doubt as to the wisdom or desirability of continuing the sale of liquors during the war time entirely aside from their beliefs about prohibition and temperance.

They are skeptical about the wisdom or desirability of leaving thousands of men and women employed in the liquor business when their services might be put to more useful purposes in other fields of activity.

They are skeptical about the wisdom or desirability of leaving thousands of motor vehicles with rubber tires at the disposal of the liquor business when those tires and those vehicles might be put to serving other purposes.

They are skeptical about the wisdom or desirability of permitting the liquor business to occupy space in stores and warehouses when that space might be used in a direct war effort.

They are skeptical about the wisdom or desirability of permitting the liquor business to use great quantities of materials, such as glass, paper, and caps when such materials consume time of workers in manufacturing.

They are skeptical about the wisdom or desirability of devoting to the liquor business railroad cars and shipping space which might be used for transporting men and freight more necessary to the war effort.

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The campaign for new subscriptions to The Sun was put on in earnest in the writer's pastorate. According to reports furnished us a few days ago 55 new subscriptions were sent in from Liberty Spring, Oakland and Berea churches. These subscriptions were secured by several workers who accepted this opportunity with a determination to succeed. The pastor presented the matter from the pulpit, stating the facts about the deficit and the method of trying to put the paper on a sound financial basis. The most practical way to accomplish this objective is to secure a sufficient number of new subscribers. If the people cannot be persuaded to take the paper it should be discontinued. This statement puts the whole situation before the public somewhat bluntly. This attitude might be changed if sufficient funds were in sight to guarantee its publication without a growing deficit. But no such funds are available. The paper must have more subscribers.

This campaign can be continued throughout the Convention until at least 3,000 or more subscribers are secured. Before March there were about 50 subscribers on the list in the above named churches. As a rule Sun subscribers are among the most active and liberal members of the church. They are better informed about the work of our church. They may not read every article published, but what they learn through the paper increases their interest in the cause of Christ.

The Sun does not satisfy every reader in our churches. It would be too optimistic to hope that any writer has the ability to write every week to suit the tastes of all readers. But there is enough information and inspiration in the paper to help some people every week. It would help the situation if a larger number of pastors and laymen would take time to write occasional articles for the paper. It would be a revelation to those who write. It is not easy to write a readable article. Have you tried it for many weeks in succession? Try it and you will find it is interesting. It will not be quite so easy to criticize other writers adversely after a few months of personal experience.

Let us keep The Sun shining every week in our homes and libraries. It has a place and makes a real contribution to our churches. It should become more powerful in its spiritual tone and quality. It should be deeply religious. People need spiritual help. These are trying days. Men and women are struggling against rising tides of greed and political expediency. We have written and talked too much about money and economic problems and left out the weightier matters of personal living and social righteousness. On every hand we are being flooded with appeals to support conflicting post-war plans. People need more help for today and its problems. The church paper can offer such help and it is faithfully trying to do so. Encourage reading the church paper. Help to lift its standard and improve its quality. Secure some new subscribers next week.

I. W. Johnson.

CHRISTIAN EDUCATION.

We all believe in education. This war has made us education conscious. Literally a vast army of American men and boys have been rejected for the regular army on account of illiteracy. A unanimous chorus has gone up from Washington to the ends of our land: "This thing must be changed. Illiteracy in America must be stamped out." And it must. Ignorance is an effective obstacle in the path of progress for any people. To remove this obstacle we have built schools, colleges, and universities—a vast system of education at enormous cost. We have trained men and women as teachers by the hundreds and by the thousands. The nation is now gearing its material resources and man power to a vast program of instruction that our citizens may be prepared to fight a war scientifically as well as for scientific research and intellectual achievements.

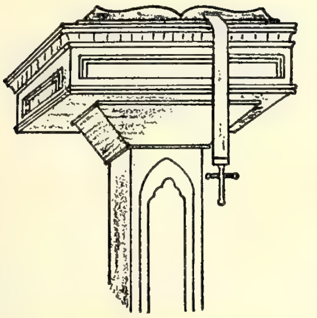
In our enthusiasm for education we must not overlook the essential fact that for education to be beneficently effective it must be essentially Christian. For education to be Christian a positive Christian note must be sounded in the program and progress of education. Everything that has to do with education has its contribution to make—the architecture of buildings, the decoration of walls, programs of recreation, the textbooks, the instruction, and the instructor. The total facilities and total personnel must bear the responsibility of making education Christian.

The need of Christian education in a time like this is evident even to the non-Christian. Selfishness, greed, graft, prejudice, hate, and vengeance are the seed of contentions. Contentions among individuals and nations generate an atmosphere that breeds war. By the process of Christian education these tendencies are eliminated. The atmosphere is clarified and the fruits of all are for peace instead of war. Christian education was the principal source of information and inspiration in the founding of our country under the leadership of our forefathers. It has been, is, and must forever be a contributing factor to genuine democracy. When Christian education goes and the State dominates our educational systems, freedom is restricted and the seed of totalitarianism begins to germinate. We are at war. It is difficult for a democracy to fight a war. Absolute authority must be vested in a single individual or a group of individuals. In either event absolute authority must be expressed by the individual. Under such circumstances freedom is curbed and Christian education suffers. It is the privilege and the inescapable responsibility of the Church to see that limitations and hindrances obtain only for the "duration."

When hostilities cease and peace comes, freedom in a real sense must blossom again in its fullness and Christian education must assume its accustomed role. To these ends the Christian college must be kept alive and the emphasis upon Christian principles—the bulwark of freedom—must not fail. The responsibility is upon the Church and in the name of God the Church continues her task.

L. E. Smith.

The Communion Table must precede the Conference Table. The bread and the wine of Holy Communion symbolizing as they do the broken body and shed blood of our Lord, reveal the spirit and the principle upon which permanent peace depends. Men who rise in pertinence from the table of the Lord are fit persons to sit in humility at the table of peace. Humanity would await the conclusions of such a conference in confidence, but men who march to the treaty table from the blood and hate of battle, who await the coming of their beaten foes in a spirit of revenge, are never peace makers. They are war makers who but await the coming of the inevitable evil day.—*Bishop Oxnam.*



THE SENSE OF SIN.

A sermon preached in the First Congregational Christian Church of Newport News, Virginia, during Holy Week by the Reverend Stanley U. North, Director of City Work of the Board of Home Missions of the Congregational Christian Churches.

I confess that I hesitated somewhat to choose my theme of the evening. I hesitated still more to announce it in advance. Sin is popular enough if it is a matter of a detective story or of a novel or of a play; still one doesn't fancy having his own sins discussed, and especially by one who, in all probability, is just as much a sinner as is the average member of the congregation. The human tendency seems to be to be censorious toward the weaknesses of others and lenient toward one's own shortcomings. But the truth of the matter is that perfection doesn't exist. That was recognized by the writer of 1st John when he declared, "If we say that we have no sin, we deceive ourselves and the truth is not in us." The same problem is at the heart of the third chapter of Genesis, for the prophet who told that story was attempting to account for the fact that sin was universal. His explanation, like it or not, centered in the fact that the first parents by their disobedience introduced sin into what had hitherto been a sinless world. Here is the basis for the doctrine of original sin, which has been prevalent in orthodox theology down through the years.

The theory is that the race has inherited the sin of Adam and Eve, and since the measure of a sin is not the act in itself, but the person against whom it is committed, this sin, having been committed against God, is an infinite sin which condemns one to eternal punishment, unless in some manner he is freed from the judgment involved. And that explains the importance placed upon baptism in certain schools of thought, for it is held that by the rite of baptism one is released from the condemnation or original sin.

I should hope that this congregation would reject this theory of God's relationship to his children, although it must be admitted that there is a basis for the doctrine in experience. That is to say, that there seems to be a natural tendency toward evil. Evil, not goodness, seems to be the normal reaction of the individual, until through an educational process he has come to recognize and accept certain values. And the learning is never done equally well.

Character is not a gift, but always an achievement. And against that fortress of the soul, temptations continue to make direct and indirect assaults with greater or less success, depending somewhat upon circumstances, such as health, economic status, fortune, misfortune, associations, habits and the like.

This, however, I think can be stated as a valid principle, that no one ever sins with impunity. That is to say there is a moral universe that is law-abiding. It is different from the physical universe, for it does not have the uniformity that is true of the latter. The law of gravitation does not distinguish between the East Side and the West Side. One who is despondent will fall with just as much violence on Second Avenue as he will on Riverside Drive; but the basis for his despondency may well be different. The West Side, by virtue of background and wealth and position, will not have the same code as will the East Side, with its poverty line existence, its congestion and its health quotient. In the very nature of the case there must be much about the East Side that the West Side will look upon with revulsion, while I doubt not that the East Side would count itself unclean to be guilty of some of the doings of the West Side. The point I am making is this—that sin is a variable rather than a constant. Where cannibalism is an accepted tradition it is not looked upon as a sin. Polygamy, which neither the law nor religion tolerates in this country, was practiced in ancient times as a part of the social structure, and in modern times by the mormons as a tenet of their religion. The use of tobacco, card playing, and dancing are looked upon today by certain church groups as sinful. But, Bingo, which is a mild form of gambling, far from being frowned upon, by some religious institutions is used as a major technique for raising money.

Professor Franklin H. Giddings of Columbia University used to say that "Sin is that which tarnishes the soul." And that is a pretty good definition. For our purposes this evening we need not be concerned about what is and what is not sin.

For each of us there is the important consideration—that there are certain areas of life that are unhealthy spiritually, and therefore physically. For we well know that there is a direct relationship between the health of one's body and the health of his mind. That is not to say that sickness is indicative of sin; or indeed, that one who sins will immediately be stricken with sickness. It is nevertheless true, however, that when Jesus told the man sick with the palsy, "Thy sins are forgiven thee," he made use of a theraputic agency that it has taken civilization some 1,900 years to appreciate the value thereof.

That person who imagines he is above the need for worship just does not understand the function of worship. For worship is not something God requires in the sense that God's ego demands it, but rather is it something that man requires in the sense that it brings man into harmony with the universe. The writer of 1st John put it this way: "If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

That means three or four things: In the first place it means this, that Jesus confronts us with an ideal, which creates in us a sense of sin. While it is true that people will differ as to what is sin in certain areas of experience, it is also true that Jesus' insistence upon the supreme worth of the human personality challenges us with a faith that has brought within its orbit of sin anything and everything that has tended to harm human personality. It is just this in Jesus' teaching that accounts for the rise of the so-called social gospel with its insistence that industry shall be judged, not only by its balance sheet, but also by its impress upon the lives of those who toil. A church which is pious but which holds that decent housing, decent sanitation, decent hours, and decent wages are beyond its concern, has not learned the lesson of Jesus cleansing the temple; for bear in mind that it was those who sold doves for an exorbitant profit, and those who exchanged money of the realm for money of the temple for several profits that Jesus drove out of the temple. No person in the sight of Jesus can be right with God and be guilty of harming another. God simply has no interest in ritual or in piety that does not contribute to the spiritual health of the individual on the one hand and of society on the other.

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Missions
The World for Christ

EASTERN VIRGINIA RALLIES.

The Missionary Rallies of Eastern Virginia were held on April 13, 14 and 15 at South Norfolk, Holy Neck and Dendron churches, respectively. The theme of the meetings was, ''Strengthening Our Foundations,'' and although the same general program was followed, there was something different and distinctive about each of them.

In Norfolk, the Superintendent, Mrs. J. E. Neese, was unable to be present due to illness, but her message was read and Mrs. O. F. Smith presided most graciously in her place. The Nansemond District had the largest attendance and it was most encouraging to see the church filled with people at a time like this. At Waverly a wonderful spirit was in our midst the entire day. The Forum of questions was handled so efficiently by Mrs. Louise Seely, as one after another of our younger women arose and answered the questions in such a helpful manner.

Our guest at all of the rallies was Miss Flora Heebner, one of our American Board Missionaries, among the last to leave China, where she served our North China Mission for thirty-eight years. Her messages were splendid and her fine Christian character and appreciation of our work endeared her to all of us. Miss Angie Crew, Missionary from Japan was present at two Rallies and brought brief messages, so free from hatred and prejudice and so full of love for all mankind. Rev. F. C. Lester, our Promotional Secretary, was present and spoke at two Rallies. Col. J. E. West was with us at Dendron and brought a very inspiring message to the women there. I was present at all of these meetings and can truly say it was a great experience for me. I became president of our Woman's Missionary Conference last October with fear and trembling, wondering if I could measure up to the great responsibility and honor, but after such a fellowship of love and confidence, after being encouraged by the splendid interest of our women, and trusting God to guide and sustain all of us I feel it will be a joy to continue to serve in such a capacity.

Mrs. J. E. Neese was re-elected superintendent of Norfolk District and Mrs. R. E. Pulley secretary.

Mrs. J. Rollie Gayle was elected superintendent of Nansemond District and Mrs. R. O. Luter secretary.

Mrs. J. F. Brown was re-elected superintendent of Waverly District and Mrs. P. J. Holmes secretary.

MRS. J. F. MORGAN.

MISSIONARY OFFERINGS.
WEEK ENDING APRIL 22, 1943.

Sunday Schools.	
Bethlehem, Broadway, Va.	$ 4.80
Leaksville, Luray, Va.	7.40
Dry Run, Seven Fountains, Va..	5.15
Flint Hill (M), Biscoe, N. C.	.54
Pleasant Hill, Liberty, N. C.	7.65
Class No. 2, Mt. Auburn S. S., Manson, N. C.	2.00
Durham, N. C.	8.95
Waverly, Va.	6.00
Franklin, Va.	20.00
Newport News, Va.	10.00
Oak Grove, Sunbury, N. C.	1.17
Total	$ 73.66
Individuals and Churches.	
Miss Vera E. Gilliam, Reidsville, N. C.	$ 7.00
Rosemont, Norfolk, Va.	32.60
Pleasant Grove, Bennett, N. C..	6.25
Miss Aylmer Goodwin, Savannah, Georgia	5.00
First, Portsmouth, Va.	100.00
Total	$ 150.85
Total for the week	$ 224.51
Previously acknowledged	11,280.24
Total since Sept. 1, 1942	$11,504.75
War Victims and Services.	
Holy Neck, Holland, Va.	$ 8.00
Franklin, Va.	5.00
Total	$ 13.00
Funds sent to New York	235.21
Reported from this office	1,665.75
Total raised	$ 1,913.96

During the past two weeks two of our churches have paid their Conference apportionment in full for missions. We heartily congratulate these churches! Why not send your full apportionment along with your Easter offering? And let us remind you to send your Easter offering in just as early as possible. Some of you might wish to make a special offering to missions, too. We are grateful for each and every gift and we assure you it is very much needed and will be used to good advantage.

Gratefully,

MATTIE COX PARKER,
Secretary.

WAVERLY DISTRICT MISSIONARY RALLY.

The meeting this year was most inspiring. Every time I attend one of these meetings I am inspired with the talent of the women in our rural churches and their leadership. Their speeches are generally better than most of the men.

The high mark of the meeting was the intelligently prepared answers to certain questions distributed in advance of the meeting, and disproves most of the articles I read in THE SUN and other papers about rural churches in the South.

Our rural churches are on the march. They need no sympathy from the problem settlers, and furnish much of the leadership for our town and city churches.

J. E. WEST.

ATTENTION WOMEN!

Our Spring Rallies have been enjoyed by several hundred women in our Southern Convention. We had the pleasure and privilege of having on our programs Miss Flora Heebner from China and Miss Angie Crew from Japan. Both of these good women are representatives of the American Board and gave splendid service to our women during the weeks the Rallies were being held. In making serious efforts to ''Strengthen Our Foundations'' it seems very fitting that the messages of these two speakers should have been planned for our programs. Their personal witness to the worthwhileness and the need for continued efforts along our missionary lines should cause us to be more vigilant.

The program committee is at work planning for our coming meeting of the Women's Missionary Convention of the Southern Convention of Congregational Christian Churches to be held in Greensboro, N. C., on June 15th and 16th. Planning now for an opening session Tuesday, June 15th and closing with the morning session Wednesday, June 16th, we seemed burdened with the problems of how to get our women there. The way of solving the problem would be for every church in the Convention to

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NURSE IN AFRICA.

Americans today are "Africa conscious!" Never since Stanley found Livingstone have the eyes of U. S. A. citizens been so dramatically focused on the Black Continent.

The human story of an American missionary nurse in Johannesburg, South Africa, reminds Americans afresh of the links in world brotherhood which the Christian Church has been forging since 1810.

New Britain Churches Support.

Miss Ruth C. Cowles, R.N., of New Britain, Connecticut, niece of Mrs. Marcus White, 227 Shuttle Meadow Avenue of that city, and daughter of Mrs. George B. Cowles of Claremont, California, is Nursing Superintendent of the Alexandra Health Center and University Clinic in Johannesburg.

The First Congregational Church of New Britain, Dr. Theodore A. Greene, minister, supports Nurse Cowles, and South Congregational Church, Dr. Wofford C. Timmons, minister, is also personally interested in her and her work.

Sister Cowles, as nurses are called in South Africa, is a pioneer in health work in the City of Gold and holds a position of community leadership in the battle on disease. She is a Congregational missionary serving under the American Board of Foreign Missions whose first President was His Excellency John Treadwell, Governor of Connecticut.

Of the war, Miss Cowles speaks little because of censorship.

Swaps Medication for Doughnut Making.

"How strange it is to have to be silent about that which is uppermost in our thoughts," she writes. She does, however, tell of travel restrictions which make vacations impossible. "Rest" for her means not inactivity but a change of occupation. She likes to get a chance to go into her kitchen and make doughnuts or bread for the young medical internes who come to the Health Center.

Patriotic Bread.

Food restrictions are felt most in white flour, but Miss Cowles has evolved a "patriotic bread" composed of graham flour (Boer's meal), mealie meal (corn meal) and brown sugar from local mills. As early as a year ago many articles were rationed in South Africa "against the day when they would be sorely needed." The cost of building materials is spiraling upwards—such as are not already "frozen."

We Just Sold the Last One.

Oh, yes, the girls have their shopping troubles in Johannesburg, even as you and I. It all has a familiar ring. Nurse Cowles sings a haunting refrain about stockings—"just unobtainable!" she declares. When she tries to get uniforms they don't have her size. Drugs, once thought absolutely indispensable, can no longer be had.

"One doesn't really mind going without things oneself, but when the lack endangers the lives of those in our care it is terrifying," Miss Cowles adds.

S. A. Has Rumor Gremlins.

South Africa, like other countries, suffers from exaggerated reports which often, unwittingly, the press and radio nourish. Some see the sly mind of the Nazi propagandist behind these efforts to sow dissension and create wrong impressions. Not long ago there was an uproar over race riots in Alexandra County.

"The whole of South Africa seethed with excitement. Friends wrote me anxiously inquiring as to my personal safety," reports Miss Cowles. Then in disgust she relates what actually did happen.

A tribal fight broke out and a few broken heads resulted. A group of native women, frightened by rumors, flocked for a few hours to the police station and the Health Center.

The C. P. S. (Civilian Protective Service) came out for the first burst of fighting. From then on they were bored to extinction and sought to pass the weary and uneventful hours drinking tea served them by the Center. As for her own safety, Miss Cowles writes emphatically: "There never was a question of danger to me."

Missions Sow the Seed.

What is being done at the Alexandra Health Center under Miss Cowles' supervision, and how it came about, is a perfect illustration of the permeation of the Christian ideal through Missions. When Miss Cowles began work as a nurse under the American Board, there was practically no medical work for the black folks in Johannesburg. There was no Health Center in Alexandra Township, no public health programs which reached into the schools and out into the community, no native trained nurses, and for years after they began to be trained no professional standing for these dark-skinned Florence Nightingales.

All that has been changed. Back of much of the change is the small figure of a devoted Christian missionary nurse. Miss Cowles not only worked hard, using her professional skill, but she won the citizens of that great city to her support in the promotion of public health through municipal means.

Better Racial Understanding.

The great Witwatersrand University sends down young internes to help and to gain experience which runs far beyond pills and prescriptions or any of the physical ills of the Bantu people. It goes into the realm of better racial understanding.

A short time ago the University staged a big benefit concert for the Health Center. It was a very grand affair. It had only one drawback, so far as Ruth Cowles was concerned. She was the honored guest—and the speaker!

The Story of the Sergeant and the Stork.

The situations that confront a nurse in a spot like Alexandra Township with its great native population are amazing. But a short time ago Nurse Cowles added one more experience. She presided over the birth of a baby in a police station cell.

A frantic telephone call reached her. It was a much distressed Police Sergeant. Miss Cowles dashed to the station. The baby, born practically lifeless, was brought to with artificial respiration. When it was all over, Miss Cowles took the mother and baby and the grandmother home.

Not long afterwards there arrived at the Clinic a great bouquet of luscious-colored dahlias. They were from the garden of the grateful Police Sergeant. As she wrote home her latest letter a glorious rose-colored blossom floated in a glass bowl on her desk and nearby stood a vase full of flaming color. And so ended Miss Cowles' little drama of "The Sergeant and the Stork."

As she drew to the close of her letter to the homeland and the many friends in Connecticut, California and many points between, Ruth Cowles, R.N., wrote:

"Outside it is crisp, bright moonlight and a party of Basutos (my neighbors) are practicing dances and songs for a wedding. The music is all chanting, with beats emphasized by the thump of bare feet upon the ground. It has a most weird effect. . . Good night. I go to bed with the wedding chant as a lullaby."

Prejudices are the real robbers; vices the real murderers. The great dangers are within us.

—*Victor Hugo.*

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

SPARE THE HOLY CITY.

I am not a militarist. If it were left to me, no one would bomb anyone or anything. However, the recent appeal by the pope for the allies to spare the city of Rome, as it is a ''holy'' city, revealed something of the depravity of man and the failure to recognize what is really holy. The city of Rome is no more holy than any other city with which we are acquainted. Its ''holy relics'' are tainted with pagan superstitions instead of being rooted in the New Testament. *Under the New Testament dispensation, men, not relics and localities, are sacred and endowed with the capacity for holiness.*

According to the radio reports of December 11, 1942, the pope maintained that this ''holy'' city should not be bombed—in spite of the well-known fact that it is an important military objective. And yet the pope wants that city to be declared out of bounds—as if war was a game instead of the brutal destruction of millions of lives, which possess the capacity for holiness and holy ideals. Spare the relics, save the holy city, but let men fight on and be destroyed.

Our Savior had no such twisted conception of values; and certainly if the pope of Rome was Christ's vicar, which he is not, he would not have such misconceptions. Christ wept over Jerusalem. (Matt. 23:37). However, he wept because her children—the people—would not come to him and escape destruction. He wept for its women, its children, its men, and not its ''holy walls'' or relics.

The pope cries for the sparing of the ''holy city''—Rome. When did he plead, while the Italians were bombing Ethiopians, for the lives of those people for whom Christ died? When did he command, as the supreme spiritual ruler (?) on earth, for one of his Italian Catholic spiritual subjects to lay down arms and refrain from killing a Roman Catholic who fights on the side of the allies? Is the pope's city ''holy'' and his spiritual children ''unclean'' and thus fitted for destruction? If his children are more holy than the city, why does he not plead with them as individuals to lay down their arms—especially in view of the fact that his authority has in times past, and in claims, been exercised over the heads of civil powers? Why does he not dissolve them from allegiance to their respective governments and order them to lay down their arms and cease fighting one against the other? Why? The silence on this and the appeal for the ''holy city'' is both an estimation of his values and a condemnation.

Spare the ''holy city''—Rome—but let his followers on both sides destroy the lives and bodies which Paul said could become the temple of the Holy Spirit!

—*J. D. B. in Gospel Advocate.*

DAY OF COMPASSION.

The Federal Council of Churches of Christ in America has designated Sunday, May 2, as a ''Day of Compassion'' for the suffering Jews of Europe. In a statement approved by the Executive Committee of the Council Christian people throughout the nation are urged to unite on this day in voicing their sympathy and offering their prayers for these victims of the totalitarian states.

Every church is urged to give some kind of recognition to this Day of Compassion, if possible, an entire service devoted to the theme. It was also recommended that men's classes, women's groups, young people's societies, and Sunday Schools mark the day with some form of observance.

The commission suggests that neighborhood or community services be arranged which will express the united interest of the Christian church and provide the occasion for corporate intercession on behalf of the persecuted Jewish people of Europe.

Four objects of intercession suggested by the Federal Council are:

That God in His mercy, may open the way for the deliverance of the Jewish people;

That the hearts of all Christian people may be stirred to active compassion for the sufferings of the Jews.

That Christians in America may oppose all tendencies to anti-Semitism.

That the spirit of racial goodwill and justice may be greatly strengthened among all men throughout the world.

THE SENSE OF SIN.

(Continued from page 7.)

To imagine that one can harm another, and at the same time achieve successful communion with the living God is as reasonable as to expect light by turning a switch when the master switch has been turned off.

This suggests a second meaning that these words from 1st John have for us. If one wants light in his home he must do that which is necessary to establish connection with the power line. If one wants contact with God he must likewise do that which will bring him into relationship with the Eternal Life. And I have the notion that the first thing to be done is to confess one's sins. That's prerequisite. It is not a matter of piety. It is a matter of life. It is not a matter of weakness; it is a matter of strength. It is an intelligent approach to life. The housekeeper, as a matter of routine, sweeps and dusts through the household each week. The car owner periodically changes the crank case oil with its accumulation of impurities. So, too, does one's life need a regular cleansing. And that is the meaning of confession. One holds his life up to self-examination with God as his witness.

I suspect that we Protestant people did ourselves harm by eliminating the confessional from our religious practices. There are certain weaknesses about the practice and certain limitations. Possibly if confession and forgiveness become an easy matter, so does sin. Still, this remains true, that it is altogether wholesome to get out of one's system those things over which he is troubled and tends to brood. And if one is to get genuine help, he must approach the experience, be it in one form or another, in utmost sincerity. Just because we do not have the confessional, worship in which one seeks to relate his life to the supreme life, through searching meditation and sincere prayer, becomes the most important.

A final thing needs to be said, and that has to do with forgiveness. Forgiveness certainly is not a heavenly bookkeeping proposition; but rather is it a sense of well-being on the part

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Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CHRIST'S CHARGE TO PETER.

Lesson V—May 2, 1943.

Golden Text: "Greater love hath no man than this that a man lay down his life for his friends."—Jno. 15:13.

Lesson Text: John 21.

Devotional Reading: I Jno. 3:13-18.

A Thrilling Postscript.

John originally, evidently closed his gospel with the twentieth chapter. The last words of that chapter are "But these things are written that ye might believe that Jesus is Christ, the Son of God; and that believing, ye might have life through his name." That sounds as if he had come to the close of the book. But happily he adds a postscript, another chapter. And like many a postscript in a letter, it contains something as fine as anything in the letter itself. For this twenty-first chapter of John contains the story of the breakfast with the Risen Lord by the Sea of Galilee, and the story of Christ's interview with Peter. How much poorer in human interest, and in inspirational value the book would be without these incidents! Thank God for this "postscript."

Breakfast By the Sea.

Seven of the disciples had gone fishing. They may have gone fishing as a means of making a livelihood, or simply as a form of recreation. It might be remarked in passing, however, that these men had been called to become fishers of men. They had now simply become fishers. Thus do men often forget their high calling, thus do men lose the vision glorious, thus do men miss their divine mission. Fishing is a legitimate and honorable way of making a living, and it is a wholesome and enjoyable recreation—for those who like it—but it is second best to life's supreme vocation of fishing for, and catching men. Ministers, Sunday School workers, Christians ought to be on their guard lest instead of being fishers of men, they are simply fishers.

These seven men had had "fisherman's luck." They had worked hard all night and had caught nothing. They were tired, hungry, perhaps discouraged. They were about to "call it quits." As they pulled their boats toward the shore a friendly stranger hailed them and asked them about their luck. When he heard that they had caught nothing, he told them to cast their net on the right side of the ship, and to their surprise they caught so many fish in the net that they could not handle them. As yet they did not know their friendly benefactor, but John, with his finer spiritual insight soon recognized the stranger on the shore as their Risen Lord, and whispered as much to Peter. Forthwith this impetuous man, true to form, leaped overboard and made for the shore and for his Master. When the other disciples arrived they found a fire already kindled, and fish and bread already laid thereon. Before they ate, however, in true fisher-fashion, they counted the fish. This time all the big ones did not get away—they had one hundred fifty-three "great fishes."

Thus does Jesus often appear to men when they are tired and discouraged, and thus does he minister to their needs in a personal way. There is a parable of life here too. Attention must be given to bodily needs if one is to reach effectively the inner spirit of men. City missions are following sound methods when they give the men and women who come to them, something to eat and a place to sleep, as well as a sermon.

And here again we see the tactfulness and thoughtfulness of Jesus. He had an unpleasant truth for Peter, but He did not rush at it. He made it plain in the fellowship meal that there was the old comradeship between them, regardless of what had happened.

Searching Questions.

"Simon, son of John, lovest thou me more than these?" It was the old name, the name by which he had first addressed Peter when he first came to him. The shifting sands had not yet become a "rock."

"Do you love me?" Why ask Peter that? Why not ask him about whether he believed in his Lord or not? Whether he was sorry he had denied Him? Whether he would obey Him from now on? Whether He could count on him for service? These were important and searching and probing questions. But the question that went deepest was the question "Lovest thou me?" The crux of the matter was just there. If Peter's heart life was set in order the other questions would find an appropriate answer.

And there was point in the question "Lovest thou me more than these?" Peter had intimated that although the other disciples might forsake Jesus, he would never do so. It was time that he was asking himself the question as to whether after all he loved Jesus any more than the others did. And when Peter replied to Jesus' question, he truthfully and humbly left off the words, "more than these." He was beginning to learn his lesson.

"Feed my sheep, tend my lambs, feed my sheep." If you love me Peter, then do something for me, said Jesus. And do something for me by doing something for my sheep, said Jesus. That is the divine program. Love is more than a mere sentiment. It is a sacrament. It involves more than singing hymns and saying beautiful prayers; it means getting out and getting down to work for God. One wonders if there is not too much adoration, and too little dedication in some folks' religion.

"Lovest thou me?"—it is our Lord's most searching, probing question; it is the acid test of religion. No use kidding ourselves about it. Unless we really love the Lord Jesus Christ, we miss the point in his religion. And all too many of us just have to confess that we really do not love the Lord Jesus Christ in any vital, vitalizing way. Our supreme lack is a lack of love. And lacking that, all the rest is a sounding brass and a clanking cymbal. If the flame of love should be kindled on our heart-altars, life would be transformed.

Being Responsible for Yours Truly.

"What is that to thee? Follow me?" Peter wanted to know what was to happen to John. Jesus told him in a nice way that that was not primarily his business. He was to follow his Lord. God would deal with John according to His plan for John. It is a word we all need to take to heart and to govern ourselves accordingly.

Some critics are like chimney-sweepers; they put out the fire below, and frighten the swallows from their nests above; they scrape a long time in the chimney, cover themselves with soot, and bring nothing away but a bag of cinders, and then sing from the top of the house as if they had built it.

—*Longfellow.*

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Magnificent Relationships.

"None liveth unto himself."—Rom. 14:7.

Life is made up of tangled relationships. All of us move in a circle of kin, friends, and acquaintances. Out of this tangled relationship the finest characters are made. We all talk about the others. If nice things, the true and the good, are said about the others, they are inspired by it and likewise they, too, will speak kindly to their friends. Because of this boost to one another there stands out in bold relief those who stand, simply, steadily, and serene, for what is right and good and beautiful. And so may the kingdom of God grow.

Prayer—Dear Father, help us to see the good in others and to pass the word along to others that, if possible, all may stand for Thee and point to the Lamb of God that taketh away the sins of the world. *Amen.*

TUESDAY.

Stable Christians.

"Be ye steadfast unmovable."—I Cor. 15:58.

Dr. William T. Ellis once commented upon the trailer life to which mode of life the American people have committed themselves. He pointed out that in such a life "none of the common family freedom and usages are possible. Social and civic responsibilities are discarded." Permanent neighbors cannot be acquired. Abiding satisfactions cannot be had.

But he says that this is characteristic of the religious life of a great number of people. They are "church tramps." They are trailer-Christian in their thinking, ever moving on, looking for something new and never stopping long enough to be steadfast in the faith nor in the convictions that bear fruit.

Prayer—Dear Lord, we pray Thee for the vision to see the need of a stable faith and a shining light for those about us. *Amen.*

WEDNESDAY.

The Fidelity of Everyday Toilers.

"Well done thou good and faithful servant."—Matt. 25:21.

"Blessed is that servant whom his Lord when he cometh shall find (faithful) so doing."—Luke 12:43.

There are many faithful ones in our every day life. The doctors, the nurses and the corpsmen are on duty and alert night and day in their watch over and their care for the sick. The paper carrier comes to my door every morning at seven o'clock and leaves me the morning paper. The milk man and the garbage man are at our door early every morning, or at the stated time, the the incarnation of faithfulness. They fulfill arduous tasks no matter what the weather.

Such people constitute the background of modern civilization. And only when it is interrupted by emergencies, catastrophes, or powers over which they have no control, do we realize how vital they are to us. The whole world is held together by the comman place toilers of great fidelity. Are we among them?

Prayer—O Lord, we thank Thee for the countless lives of loyalty in the common task. We, too, would be counted among those that love Thee and would point everybody to Thy Son, our Saviour, who Himself was once a carpenter. *Amen.*

THURSDAY.

Vacation for Young People.

"And when they were come together . . . ye shall receive power . . . and ye shall be witnesses unto me."—Read Acts 1:6-8.

Never before in the writer's knowledge has youth taken such a step forward for the kingdom as in these days. A soldier with the Bible under his arm visited me last evening in my sick room. He was on his way to a young people's meeting at a church.

The morning news tells us that the state Christian Endeavor Society is in annual session in this city. That there are no rooms available in the city for housing them but that does not deter them. Their enthusiasm is increased with the horrors of the times.

These symptoms indicate an oncoming flood of Christian statesmanship. It is suggested that parents plan vacations for their sons and daughters in summer conferences and encampments. They will get a real knowledge, a fellowship, and a sense of their mission in life which will profoundly affect their lives and perhaps the world.

Prayer—Dear Lord, we desire that our young people shall be in league with the forces of Thy kingdom. Help us to work to that end. *Amen.*

FRIDAY.

The Root of the Problem.

"Let the peace of God rule in your hearts."—Col. 3:15.

As we write (1942) the world is in a total war. The hue and cry is that every man and woman shall "work or fight." This fight is for our lives and for an everlasting peace.

Did it ever occur to you that the Bible says but little about peace between nations, but that its chief concern is peace in the individual heart? There is no peace among nations as long as any nation denies our Lord. The hearts of the people of all nations must have the peace of Christ in them. Only that is a prevention of war. So our Lord and Saviour is

(Continued on page 13.)

AN OPEN LETTER.

(Continued from page 5.)

With this skepticism existing not only among the enemies of the business, but among many of its friends, it is obvious that the business exists only on sufferance.

The tendency to permit it to operate will decrease as the war pressure increases and you may rest assured that the war pressure will continue to increase.

Consequently anyone who thinks that the defeat of the Lee amendment ends the peril to the industry is living in a fool's paradise.

The Lee amendment was only the beginning. Furthermore it was probably the weakest pawn that could have been played in the game and it was played at an inappropriate time from the standpoint of the trade's enemies.

The real danger still exists. The real danger still grows.

What is the business doing about that real danger?

The answer is NOTHING.

That is probably not the complete answer. The business is doing nothing to ABATE the real danger. It is doing many things to INCREASE that danger.

We are beating the drums for the sale of more liquor. We are waving the banners for greater and greater consumption. We are increasing the waste of manpower and material power in the business along many lines.

We are consuming materials that we don't have to consume. We are using more gasoline and oil than we need to use. We are using more space than we need to use.

And more than that we are shouting to the public that we are using these things while the public knows that we are a non-essential and purely luxury business.

If this business wants to cut down the danger that it finds itself in, if it wants to weather the storm which its own actions are brewing, its course is simple.

It must find a seat in the back of the hall and sit in it and keep quiet.

To carry out that prescription would bring drastic changes.

It would mean the end of ALL advertising, retail, wholesale, and distiller.

It would mean the end of the display of liquor, in windows, on bars and everywhere else.

It would mean that we would have liquor for sale and that is all.

The public that wants liquor would find it in its legal place.

The public that doesn't want liquor and, in fact, doesn't want anything that isn't directly helpful to the war effort, wouldn't have liquor flaunted in its face every time it listened to the radio, read a newspaper, or walked down the street.

That is the only way for the industry to meet the real danger to its existence.

Has the industry the courage to meet that challenge and conduct itself on that basis?

MISSIONS.

(Continued from page 8.)

assume the responsibility of having one person, at least, represent them at that meeting. If this seems too heavy for the smaller churches they could group themselves and send a delegate.

Somehow I have felt that the North Carolina Conference would need no urging but being in their midst they would find it easier to plan. However it is only by a union of all Conferences can we carry on the work of our Convention. The Valley of Virginia, the North Carolina, and the Eastern Virginia Conferences must see to it that their women go and help to plan the program that they wish carried out during the next biennium.

The Greensboro women who are sponsoring this meeting must know in advance how many are planning to be present so kindly keep that in mind and be ready to give this information as soon as possible.

Very truly,
Mrs. J. Monroe Harris,
President.

NAME QUILTS.

The following suggestion to Women's Societies and Sunday School classes that wish to raise money for Missions is offered by Miss Angie Crew and any group interested may write the Missions Office for quilt designs for the name quilt:

"Begin a Name Quilt as a surprise gift for your pastor, or for some faithful member who is now a shut-in. Ask members of your family, church and neighborhood to pay ten cents (or any amount decided upon) to have their name embroidered on the quilt. Women in your group embroider the names on the quilt blocks, and when enough blocks have been completed, the group can have a quilting party and finish the quilt. If a committee from the group buys the cloth and cuts the blocks of uniform size and design a very lovely quilt can be made, and a tidy sum of money can be earned for the society or class."

QUIET HOUR.

(Continued from page 12.)

only concerned with the relationship between man and the Father. When that is right everything else will be right. Do you agree?

Prayer—O Lord, send peace into our hearts and help us to spread that Gospel to all peoples. *Amen.*

SATURDAY.

The Message of the Flowers.

"*Consider the lilies . . . Solomon in all his glory was not arrayed like one of these.*"—Matt. 8:28, 29.

One outstanding feature of my sick-room during this summer (1942) has been beautiful vases of flowers that adorned it.

It has been a source of great happiness to me that Mrs. Rountree loves flowers and that she is a genius at arranging them. The most of them have come from our own garden. The doctors, nurses and corpsmen spare no opportunity to drop in to see the beauty of the flowers.

Nothing man can create is a match for the beauty of nature. Though the flower fadeth and its beauty passes away, and even this "mortal coil" withers and returns to the dust, yet "the mercy of the Lord is . . . upon them that fear Him . . . and to those that remember his commandments to do them," the beauty of the Lord that ends upon him in his lifetime shall be established forever and ever. *Amen.*

SUNDAY.

Psalm 112.

". . . Blessed is the man that feareth the Lord, that delighteth greatly in his commandments . . . (his) generations . . . shall be blessed . . . His righteousness endureth forever. (He is a) light in the darkness . . . (He) shall be in everlasting memembrance, . . . (because he) trusts in the Lord. . . . The wicked shall . . . melt away. . . . (Their) desire . . . shall perish."

Life is given for wisdom, and yet we are not wise; for goodness, and we are not good; for overcoming evil, and evil remains; for patience and sympathy and love, and yet we are fretful and hard and weak and selfish. We are keyed not to attainment, but to the struggle toward it.

—*Theodore T. Munger.*

The Orphanage

Chas. D. Johnston, *Supt.*

In this work we have many amusing things to happen. About ten days ago Little Clifton Tuck developed appendicitis and we carried him to the hospital. He had his operation and in a few days was back home. We put him to bed to keep him from over taxing his strength. The amusing thing was that we have another little five year old that sleeps in the same room with Clifton Tuck. This little boy had to go to the school clinic and take some vaccinations so he could go to school this fall. Of course these shots made him feel badly and he thought he was sick and went to bed. When the matron asked him why he was in bed he said, "I caught the appendicitis from Clifton Tuck." It was so amusing we let him stay in bed several days until he felt better.

At this writing, April 23rd, the matron is finishing her task of fitting dresses on the girls from the three buildings. It is always a real experience. The good women from a number of Missionary Societies have sent in many beautiful dresses for the children. One beautiful part of the matron's experience is that she tells me that she did not hear a single murmur from a child. They were all satisfied and happy. If one child got a prettier dress than the others they were all glad to see her get it.

The little boys have not been left out. Quite a number of pretty little suits have come in for them. They will be just as happy as the little girls when they get all dressed up in these new suits and start off for Sunday School. If the day is clear and warm it will be a pretty sight to see them with a happy smile on their faces.

The heavy rains and cold weather have greatly hindered our farm work, but we hope we will soon have some warm weather so we can get this work underway.

Chas. D. Johnston.

REPORT FOR APRIL 29, 1943.

Amount brought forward		$6,409.69
Sunday School Offerings.		
Eastern N. C. Conference:		
United, Chapel Hill Missionary Society	$10.00	
Wake Chapel	7.50	
United, Chapel Hill	10.00	
New Elam	9.60	
Plymouth	6.85	
Pope's Chapel	4.50	
Hope Mills Mis. Soc.	7.00	
		55.45
N. C. and Va. Conference:		
Carolina	$ 5.90	
Union, Va. Ladies Aid	6.00	
		11.90
Western N. C. Conference:		
Antioch (R.)		2.74
Eastern Va. Conference:		
Newport News, 3 mos.	$17.70	
Bethlehem	11.40	
Waverly	6.75	
		35.75
Valley Va. Cent. Conference:		
Newport	$ 6.15	
Dry Run	3.00	
Leaksville	7.19	
		16.34
Georgia Conference:		
United, Columbus	$11.14	
Rose Hill, Ladies Missionsionary Society	15.00	
		26.14
Special Offerings.		
Mrs. Simmons	$50.00	
Farmers Coop. Exchange	.06	
Jr. Philathea Class, Suffolk, for Helen Winner	2.50	
Woman's Mis. Soc., Portsmouth	3.00	
Sale of old reaper	35.00	
Mrs. P. H. Schulerud, in memory Tom D. Hewitt	10.00	
Reliable Bible Class for Margaret Blackwood	2.00	
Mr. Baber	20.00	
Wom. Mis. Soc., Shallow Ford for Pee Wee Stone	4.00	
Mr. Horner	25.00	
Miss Sallie B. Wilson	5.00	
Miss Birdie Wilson	2.00	
Miss Alice Wilson	1.50	
Miss Nannie Wilson	1.50	
		161.56
Total for week		$ 309.98
Grand total		$6,719.67

THE SENSE OF SIN.

(Continued from page 10.)

of the worshipper. One achieves release and acquires strength and power. It all is not as simple as it sounds, for there is involved a high resolve to make amends and to avoid harming others and oneself in the days that lie ahead.

And I just wonder if that isn't the reason that worship is unattractive to many people. In the first place, they just do not understand its function; and in the second place, if they do understand, they do not fancy conforming to its principles that alone can make it vital. For while one may enter the Sanctuary with ill-will in his heart, if he leaves that way it simply means that God has escaped him, or put it more exactly, he has escaped God.

In the last analysis, worship rather than being a favor we bestow upon God, is an experience that helps us to keep our souls refreshed and our conscience sensitive.

The Board of Pulications Urges

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EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

FAISON.

With the passing of time we as a society feel more and more the loss of our dear friend and member, Mrs. J. J. Faison, who so quietly fell asleep on Thursday, January 21st, 1943.

In her death we have lost a loyal member and a good neighbor. She held the love and esteem of the whole community; and because we feel our loss so keenly, we, the Ladies' Aid Society of Spring Hill Christian Church, offer these expressions as a tribute to one whose memory we will ever cherist:

First, We are thankful for the opportunity to have had such a true friend and member, one who was a strong Christian character and lovable personality. May each of us strive to be more like her.

Second, That we send a copy of these Resolutions to her family, a copy to The Christian Sun, a copy to the Sussex-Surry Dispatch, and place a copy on our records.

Mrs. ALEX EWART,
Mrs. ANNIE WHITE,
Miss ADELE MATTHEWS,
Committee.

BLAND.

We, the members of the Women's Missionary Society, of Mt. Carmel Christian Church, wish to pay tribute to our beloved member, Mr. J. B. Bland, who has left us to be with those of his family who have preceded him to be with Jesus. He was one of our oldest members, and always faithful to the society.

Therefore Be It Resolved:

1. That we extend our deepest sympathy and earnest prayers to his family and that God may soothe and comfort their sad hearts, and when life's work is done, they may form an unbroken circle around His Throne.

2. That we hold in loving remembrance his services and quiet personality.

3. That a copy of these resolutions be sent to the bereaved family, a copy be placed on the record of the Missionary Society, and a copy be sent to The Christian Sun for publication.

Mrs. E. W. BEALE,
Mrs. LILLIAN UZZELL,
Mrs. LIZZIE B. TURNER,
Committee.

MRS. GEORGE HILL.

On April 3, 1943, Mrs. George Hill, of the Happy Home Church, Ruffin, N. C., slipped quietly away into eternity. Having been ill for the past several years, Mrs. Hill was unable to be active. During her almost 57 years, she was a great citizen of God's kingdom in her church and community. She had been secretary of the church for 17 years, pianist for thirty years, and a member of the Happy Home Church for 35 years. She was a charter member of the Missionary Society, continuing her interest in its work after she became ill. One so noble here will be missed, but we will rejoice in her achievement of the Higher life.

She is survived by her husband, Mr. George Hill, five sisters, and one foster brother. All of these are leaders in their respective churches. May the presence of God bring comfort to their broken hearts during their bereavement.

W. J. ANDES.

DUCK.

Stephen H. Duck, son of the late J. H. Duck departed this life January 29, 1943. In early life he united with Mt. Carmel Christian Church, Walters, Virginia, and served as a faithful member until his death.

Therefore, Be It Resolved:

1. That we bow in humble submission to the will of our heavenly Father.

2. That we hold in loving remembrance his loyalty and quiet personality.

3. That we extend our heart-felt sympathy to his family and commend them to God, whose grace is sufficient for them.

4. That a copy of these resolutions be placed upon the church records, a copy be sent to the family and a copy sent to The Christian Sun for publication.

Mrs. LIZZIE B. TURNER,
Mrs. F. H. JOHNSON,
OTIS JOYNER,
Committee.

STEPHENSON.

On December 6, 1942, death suddenly called from our midst William Stephenson, son of James L. and Mattie Stephenson at the age of 21 years. His wife, Mrs. Louise Turner Stephenson, survives. He united with Mt. Carmel Christian Church when quite young and remained a member until death. We trust that his going will bring to the memories of those of us who are left, the necessity of being prepared when death calls.

Therefore, Be It Resolved:

1. That we bow in humble submission to the will of uor heavenly Father.

2. That we hold in loving remembrance the good examples that he left.

3. That we extend our heart-felt sympathy to his family and commend them to God, whose grace is sufficient for them.

4. That a copy of these resolutions be placed upon our church records, a copy sent to the wamily, and a copy be sent to The Christian Sun for publication.

Mrs. F. H. JOHUSON,
OTIS JOYNER,
Mrs. LIZZIE B. TURNER,
Committee.

YOUNG.

Brother D. A. Young, son of the late Dr. and Mrs. Young, departed this life at his home near Virgilina, Va., on March 16, 1943, at the age of seventy-eight years. On December 26, 1894, he married Miss Nannie Jane Tuck, who died five weeks before her husband.

He leaves four sons, Henry, Stephen, Alonza, Adolphus, and two daughters, Miss Maggie Young and Mrs. Jessie Moore, all of Virgilina, Va. There is one sister, Miss Florence Young, and sixteen grandchildren.

The deceased was a quiet, honest industrious man and a good neighbor. He had a strong faith in his Maker and this gave him inward peace in his years of declining health. The funeral was conducted at the home by the writer on the afternoon of March 17, and burial was in Union Church Cemetery. The esteem in which he was held was evidenced by the large crowd and the floral tributes.

C. E. NEWMAN.

BLAND.

On March 1, 1943, the death angel knocked at the door of one of our homes to bring sorrow and heartaches to all who were left when he took from our midst Mr. James B. Bland, a member of Mt. Carmel Christian Church, of Walters, Virginia. In his going we greatly miss one of our oldest members. His many years of service made him but the more endeared to the hearts of those who had experienced the joy and privilege of serving with him. He loved his church and the work of the kingdom of God and all who knew him will miss his faithful presence. He was a faithful deacon in the church for many years.

Therefore, Be It Resolved:

1. That we express our great appreciation for his life and character, devotion to his duty, his Christian stewardship and his loyalty to the Kingdom of God.

2. That we honor his life not only with our lips, but by living true in service to the cause he loved and served.

3. That we extend our deepest sympathy to the family and remind them of the words of Him who said, "In my Father's house are many mansions."

4. That a copy of these resolutions be entered upon the church records, a copy be sent to the family, and one to The Christian Sun for publication.

Mrs. F. H. JOHNSON,
OTIS JOYNER,
Mrs. LIZZIE B. TURNER,
Committee.

BASIC FACTS ABOUT BEVERAGE ALCOHOL

By Dr. HAVEN EMERSON, Professor of Public Health,
Columbia University Medical School

Since the chief effect of alcohol upon the human organism is through its action upon the brain and spinal cord, the demonstration of this action upon any creature other than human is impracticable. Reference must be made to the evidence offered by experimental medicine and social experience which are in entire agreement and ready at hand in simple authoritative form, free from the bias of emotion and propaganda.

Some of the facts which everyone should know from his own conviction of the truth of the evidence after exposure to it, are:

1. The effect sought and found from the use of alcoholic beverages of any strength is due to ethyl alcohol, a narcotic drug which removes inhibitions by depressing the functions of the brain. Its use has not been found to improve any of the bodily functions of a healthy person. It is in no respect useful or necessary as a food for healthy persons. Its use tends to increase disease and accidents and contributes to shortening the length of life. It has a particularly harmful effect on persons without mature and stable nervous systems.

2. The effects of alcohol upon the drinker are best studied in his changes of conduct, which reveal inferiority of performance whether tested by the physical or psychical level.

3. The effect commonly sought by the user of alcohol is a sense of subjective well-being, which is deceptive and transient, and when past is likely to be followed by a deeper sense of inadequacy, or discouragement, than that from which the drinker sought escape.

4. The use of alcohol by persons suffering from some sense of inferiority, or physical pain, or by those with weak characters or unstable nervous systems, tends to develop a craving and its satisfaction by larger or more frequent doses, or by the use of alcohol of higher percentage, until the person becomes so habituated that he is no longer his own master in the use of the narcotic.

5. Alcohol causes a considerable variety of diseased states and aggravates or contributes to the fatality of other intercurrent diseases. Its use causes many deaths and is responsible for a large proportion of the admissions of inmates of hospitals for mental diseases.

6. More could be said of the economic, social, and physical effects of alcohol as it is manufactured and distributed—the social costs for caring for the alcoholic and his crimes.

7. Much could be taught of the effect of even very small amounts of alcohol on the driver of an automobile or airplane or locomotive and of the measures used to detect alcohol in the blood, of an amount too small to be noticeable by the average layman.

Much of the knowledge about alcohol beyond its simple chemical and physical properties is difficult to teach to younger than high-school students. But only by gradual building up of informed and prepared minds in children of the early grades can the intricate effects of alcohol on human conduct and social behavior be taught in the latter years with any residue of reason and conviction left when the challenges of a drinking environment must be met.

No one else is in so favorable a position as teachers to give the truthful story about alcohol. When that has been done, the most ingenious of commercial advertising will make but little impression.

At a time when precision, speed, alertness, endurance, competence of body and mind are at a premium as the essentials for preservation of our form of government and a stable society, it must be evident that tolerance of alcohol, which invariably dulls the mind and slows the body, weakens the conscience, and makes men vulnerable to disease, is unpatriotic and sometimes treasonable.

The question educators can help to answer is whether life is better worth living with a body and mind free for their most capable expressions of individual and collective liberty, or in a state of intermittent narcosis where depression of the mind makes inferior the quality of human behavior.

From an address before National Educational Association. Reprinted from *The Voice.*

[illegible] Convention of Congregational Christian [illegible]

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, MAY 6, 1943. NUMBER 18.

Mother's Day--Sunday, May 9, 1943

There Still Are Mothers

BY GRACE NOLL CROWELL.

Whatever else be lost along the way
There still are Christian mothers in all lands,
And now we pause to honor them today:
These queens who have no scepters in their hands,
And yet who reign upon a firmer throne
Than any that the earth has ever known.

Rulers of life itself, with love as pure
And true and selfless as the old earth knows,
Their trust in God, unshakable and sure,
Their faith implanted in their children, grows
Into a living, lifting, shining thing.
That through great stress can know no conquering.

There still are mothers who will ever hold
The old sweet ways of truth and righteousness
Before their children's eyes; who long have told
Christ's teachings to their young to heal and bless.
Thank God for any mother, anywhere,
Who lives and serves, and finds her strength in prayer.

NEWS AND VIEWS

First Christian Church in Portsmouth is getting started with services in new areas.

Rev. J. L. Neese, pastor, held a revival at Apple's Chapel last week. He reports a house full of people and good spirit.

Beginning Thursday, May 13, Berea Church, Altamahaw, N. C., will hold a revival. It is the first for pastor Mark Andes who is to be assisted by his brother, W. J. Andes.

The Wednesday morning papers carried the news of the crash of General Frank M. Andrews' plane, carrying with him to their deaths other high ranking officers and Bishop A. W. Leonard, chairman of the General Committee of Army and Navy Chaplains. Bishop Leonard was on a tour of army posts in the European war zone, having left the United States about two weeks ago.

R. J. CLINCHY ON TOUR.

Dr. Russell J. Clinchy of Center Church, Hartford, Conn., will leave shortly by clipper for England for a two-months' tour of devastated areas to study relief needs of churches and problems of postwar reconstruction. He will represent the American Committee for War Victims, the General Council and the Commission on a Just and Durable Peace of the Federal Council of Churches.

DR. FRAZIER MADE TREASURER.

Rev. William F. Frazier, D.D., of New York City and Old Greenwich, Conn., has just been elected Treasurer of a group of Congregational Christian organizations whose assets total more than $40,000,000.

These organizations include The Board of Home Missions of the Congregational Christian churches, with assets of over $24,000,000; The Annuity Fund for Congregational Ministers, with combined assets of over $8,000,000; The Corporation for the General Council of Congregational Christian churches, with assets of over $6,000,000; Realty Affiliates; The Retirement Fund for Lay Workers; Talladega College, and the American College at Madura, India.

During the serious illness of the late treasurer, Rev. William T. Boult, Dr. Frazier served as Acting Treasurer.

Born in Bath, N. Y., Dr. Frazier was educated at Oberlin College, Drew Seminary, Columbia University and Middlebury College. He was ordained a Congregational minister in 1911 and since then has served pastorates in New Jersey and Vermont. He was State Superintendent of Congregational churches in Vermont for 12 years and of Connecticut for 2 years prior to coming to New York in 1936 as Executive Vice-President of The Board of Home Missions.

SERVICE FLAG AT MT. OLIVET.

A Service Flag was presented and diedicated at a special service at Mt. Olivet (R.) Congregational Christian Church, April 18, at 8:00 P. M.

The program was opened with the singing of "America the Beautiful," and "Columbia the Gem of the Ocean." Recitations were given by the children, "America," sung by the children. Scripture reading and prayer by Rev. D. M. Spence, pastor of the church. Two duets were rendered, "The Marine Hymn," Adolph and Kenneth Smith, and "A Mother's Prayer," by Ruth and Ruby Harlow. A special reading was given by Mrs. Orson Smith.

The pledges were given to the flags after which Warren Good presented the Service Flag and it was accepted by Marshall Hensley.

Rev. Spence then called each name of those in the service while the mother or nearest relative lighted their candle. Mrs. Joseph Frazier then sang, "There's a Star Spangled Banner Waving Somewhere."

Rev. Spence closed the program with an impressive sermon and prayer. The National Anthem was sung by the congregation.

The service was largely attended.

Those honored by the flag are as follows:

Chauncey Rodgers, deceased; Hilda Monger, Roy D. Coulter, Paul Rodgers, Dennis Miller, Watkins Miller, Paul Miller, Joe Leap, Davis Dean, Kenneth Harner, Crosson Hensley, Elwood Lam, Claude Wyant, Henry Lilly, James Lilly, Harold Lilly, Ivan Sandridge, Lester Shifflett, Emmanuel Sandridge, Raleigh Lam, Julian Stover, Randolph Taylor, Joe Dean.

MRS. WARREN WOOD.

THE MORAVIAN EASTER SERVICE.

This Easter was an ideal one for people in Winston-Salem, N. C. My roommate here at the University invited me to spend the week-end in her home so that I might attend the celebrated Moravian Services.

On Saturday afternoon, we attended the Love Feast in the Moravian Church at Salem. This is a part of the annual Easter celebration. The congregation sang several songs and there was prayer and the reading of the Scriptures by the minister. Then the ladies of the church, dressed in white and wearing tiny lace caps on their heads, marched to the front of the church. They carried huge trays of delicious sweet buns which they served to the congregation. Next came the men of the church with trays filled with cups of coffee. These were passed down the aisles to the visitors. Everyone held his coffee and bun until the entire audience was served. Then the minister asked that we follow the tradition of the annual love feast. That was that we pray a silent prayer for the person on our left and the person on our right. We bowed our heads. On my left was my mother and on my right was one of my closest girl friends.

When the prayer was ended we ate and drank together. Then the men passed through the church to receive the empty cups.

The Bishop addressed the visitors and members of the church, and later we sang again.

On Saturday night the "Seven Last Words" were given by the choir.

At a little after four o'clock Sunday morning, my girl friend woke me up to hear the music being played on a near-by corner. The Moravian bands were making a tour of Winston-Salem and playing hymns in the Early morning. A very sad feeling came over me as I listened to the sad music. And I was mindful that this Easter morning would celebrate the resurrection of the Christ.

At five o'clock we got up, dressed, had a cup of coffee and went to the Moravian City. We stood just outside of the church door. At six o'clock the Bishop appeared at the door and said: "The Lord is risen!" A thrill ran through me as I heard the words and I remembered the sad music of the night. But in the morning the sadness had passed away.

The Easter Morning Litany was clear and beautiful. I was no longer a curious on-looker: suddenly I felt that I, too, was a part of the service

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The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

NEW SUBSCRIPTIONS.

New subscriptions for THE CHRISTIAN SUN have been coming into the office at Elon College at a fine rate during March and April. Some pastors have sent subscriptions, some Sunday School superintendents and laymen have sent some, but the most have been sent by representatives of missionary and other church organizations and agents appointed by pastors and churches.

The prize, if one were being given, would go to Mrs. Joel E. Harrell of Liberty Springs church near Suffolk, Virginia, who sent 35 new and several renewal subscriptions. The next highest number was sent by Mrs. C. H. Rowland of our Greensboro, N. C., Church.

Some churches could not send a long list this time because they have had all families on the list. Others have worked steadily through the years and have good lists receiving THE SUN.

We have tried to keep a list by churches, but have not always had the needed information. Below we list the number received from the various churches. These are new subscriptions received in March and April:

Eastern N. C. Conference:

Antioch	3
Bethlehem	1
Damascus	3
Henderson	1
Liberty	3
Mt. Gilead	2½
Morrisville	2
Piney Plains	2
Sanford	3
	20½

N. C. and Virginia Conference:

Apple's Chapel	4
Belew Creek	2
Bethel	1
Bethlehem	3
Burlington	4
Durham	1
Greensboro	15
Haw River	2
Hebron	2
Ingram	1
Lebanon	1
Lynchburg	1
Monticello	1
Reidsville	3
Union, N. C.	1
Salem Chapel	1
	43

Western N. C. Conference

Albemarle	3
Hanks' Chapel	1½
High Point	2
Liberty	3
Mt. Pleasant	5
Pleasant Cross	1
Pleasant Grove	3½
Pleasant Ridge	2
Ramseur	1
Randleman	½
Seagrove	1½
	24

Eastern Virginia Conference:

Barretts	2½
Berea, Nans.	4½
Berea, Norfolk	5
Bethlehem	5
Burton's Grove	1
Christian Temple	5
Cypress Chapel	4
Dendron	1
Franklin	6
Holy Neck	3
Hopewell	4
Johnson's Grove	1
Liberty Spring	35
Mt. Carmel	6½
Newport News	3
Oak Grove	2
Oakland	11
Old Zion	2
Portsmouth Christian	3
Shelton Memorial	3
Richmond	1
Rosemont	6
South Norfolk	2
Suffolk	6
Union, South.	5
Union, Surry	1
Windsor	2
Wakefield	2
	132½

Valley of Virginia Conference:

Bethlehem	5
Concord	4
Leaksville	1
Linville	2
Mayland	6
Mt. Lebanon	1
New Hope	1
Newport	5
Wood's Chapel	2
	27

If the churches not listed above will do as well in May and June as these did in March and April the next reports will also be good. The SUN is on the way to financial success. Just another push will put it there. Your help is greatly appreciated.

FAMILY LIFE IN WAR TIME.

War inflicts its first wound in the heart of family life. Yet the spirit of the family may reach its zenith in time of trial.

Storms may rage on the surface but love provides calm twenty fathoms down.

God himself helps the brave.
—*Ovid.*

WHAT WAR DOES—WHAT FAMILIES CAN DO.

War menances and separates families—

Yet unity can be maintained by love messages, shared interests, common devotional plans. The Christian family has sources of strength and security for victorious living in spite of hazards and handicaps.

War conditions hasten some marriages, postpone others, impose separation, thwart the launching of normal family life—

Yet when love is doubly strong and Christian purpose doubly sure, difficulties can be overcome, war time marriages do succeed.

War industry transplants five million families into spiritually barren trailer camps, mushroom communities, abnormal living conditions—

Yet Christian families soon find helpful Christian fellowship, work together to build Christian community life, and create anew the resources for courageous living.

War exposes children to unwholesome excitements, anxities and hatreds—

Yet the love and inner security of the home can sustain the child and help him to trust in God. The family can help prepare for ultimate reconciliation after the war. Each Christian home can be an island of security in the midst of confusion and of love in the midst of hatreds.

Children suffer enough from war pressures without having to live with "jittery" parents. If your relationship to God, your trust in the power of love, your understanding of yourself do not give you the assurance your child needs in you, look carefully to your own spiritual life. Your church and your pastor can help.

Your child gets his religion where he gets his love and his life. He receives more help through you than through any other teacher.

War is hardest on young people. Help and counsel them in such a way as to reduce rather than increase the conflicts, tensions, and adjustments they must face.

Fellowship in play and good times, cooperative work, shared hobbies, family projects and the family council in which all share are needed more than ever for family solidarity and morale. The home is the foundation of democracy.

The more thoroughly a family lives its religion, the richer will be those occasions when this comes to conscious expression, as in grace at

(Continued on page 14.)

THE EDITOR'S MESSAGE

NATIONAL FAMILY WEEK.

Thousands of churches over the country are participating in the observance of Christian Family Week, held this year as a part of National Family Week, May 2-9. Protestant, Catholic, and Jewish groups are putting on parallel programs. Local agencies are cooperating with church groups in promoting community-wide features for the week. The Office of Civilian Defense, which is concerned with the moral and spiritual strength of America as well as the outward phases of civilian defense, has brought National Family Week to the attention of the President who issued this statement:

"I am happy to learn that plans have been made for a common observance of National Family Week, and I trust that no community, no church, no sincerely religious person throughout this land will fail to find a way to share in the nation-wide observance. No more important task faces the American community today than that of maintaining its homes. The health and happiness of children, the guidance of youth, the security of families must be guarded in wartime so that the well-being of this nation is assured. The historic concern for these values, and the family ideal in Christian and Jewish traditions, constitute the greatest assets for assuring the success of this program."

This cooperative observance grows from a general realization that "war multiplies and makes more powerful all the enemies of Christian family life. But resources for the conservation, the guidance, the enrichment of family life are stronger and more numerous than ever also. War conditions are helping the American community to rediscover itself. Common dangers, common privations and sacrifices, common efforts to contribute to the national need and endeavor, help to make us more neighborly. A new sense of common cause and interdependence builds community life. Churches are extending and enriching their family life programs. Community forces offer constructive help. The Press and the radio provide rich resources for those who are discriminating and alert. All these tend, however, but to emphasize the primary of something deeper—those unfailing resources of family security which are within the very genius of the Christian family itself."

Concerning the most fruitful cooperation between church and social agencies, Dr. L. Foster Wood has this to say: "The valuable technical training which community agencies bring to the field of family welfare needs to be supplemented by the spiritual emphasis for which the church stands. Community-wide committees should take up such problems as family security, health, housing, child care, nutrition, recreational opportunities and consumer education while churches will be especially concerned with social and spiritual aspects of family well-being."

Christian Family Week lays special thought on the strengthening of family life from within, upon the function of the family in the training of children and upon the church's need of recognizing the vital religious significance of the family unit. It calls attention to the need of neighborhood visiting by churches that they may welcome new families and make the facilities of the Church available to them. It emphasizes the truth that children should be trained in the homes of America to be the creators of the future. They must have homes whose atmosphere is charged with genuine religious feeling, unselfish love, and devotion to the common good. The prevalence of juvenile delinquency shows that many homes are not training their children effectively.

To all this should be added a final paragraph by Dr. Wood. "This movement ought to lead to better preparation for marriage on the part of young people who are to set up homes of the future, and to more counseling services for families younger or older who need special help in making their adjustments and solving their problems. Through leading the nation to build sound domestic foundations, this movement ought to result ultimately in a lessening of divorce and family breakdown. And when millions of people are separated from loved ones, it ought to do something to comfort them and so to strengthen the ties which bind them together that those who are away may have something to which to return and men who are fighting have the reinforcement which comes from the all-out devotion of those who love them."

MOTHER'S DAY.

Mother's Day on May 9 takes on added significance because of the number of boys in the armed forces. A national committee on observance of Mother's Day presented Mrs. Eddie Rickenbacker, wife of the world-famous flyer, with the official 1943 Mother's Day poster. This presentation was made in New York a short while ago.

Mother's Day should be a day of commemoration, a day of compassion, a day of companionship and a day of commitment. Mothers, mothers-in-law, and mothers-in-love are to be the subjects of our thoughts and the objects of our devotion. Having stood so recently on Good Friday at memory's Golgotha, we feel even now the pangs of sorrow at Mary's tragic separation from her beloved Son. And yet her bravery still has a cosmic contagion. And he who said, "Son, behold thy mother," has a word for men today wherever motherhood is robbed, defiled or bereaved.

Sunday is dedicated to man's best friend—his mother. Ways should be found to make the day truly meaningful. Printed, patented and copyrighted sentiments are inadequate. The personal word of affection is needed. Thousands will appropriately honor her by going with her to her church and worshipping her Christ. In these unusual times no church should be content with the traditional observance in which sanity suffers at the hands of sentiment. Every tear for the dead should be supplemented by a trophy for the living. Every tribute to the mothers of the past should be followed by a trail clearly marked for those of the future. Sermons, panel discussions, posters, literature displays and other features might be used to inform and enhance motherhood.

Mother's Day should be a holiday. Every mother should be frequently invested not only with a halo but with a holiday.

Mother's Day also suggests a Mother's World. If it is really Mother's Day, then mothers should have a very definite part in its planning as well as its celebration. This is a most opportune day for mothers organizations. Mothers must continue to champion great causes: missions, temperance, universal suffrage, and world peace. Some mothers will be quite content on this day with sweet words and sweetmeats. Others will be impatient unless some opportunity is found for creative expression and influence. They will be vaguely disturbed by the thought of tomorrow's world in which their daughters will assume the responsibilities of motherhood. And worthy sons will dedicate themselves to the achievement of a better world in which the present tragic sacrifices of motherhood will be unnecessary.

R. L. H.

Giraud on the Fall of France

Consider the danger of the word unsaid.

In this country today men are talking in low whispers. In small groups they ask each other questions and say "if" and "can it be?"

Fear may destroy nations.

Henri Giraud, a General of the Armies of France, in a remarkable seventeen-thousand word memorandum to Marshal Petain, was not afraid to say the things that today many men whisper behind their hands. He analyzes the causes of the collapse of France.

Life magazine in a recent issue, prints excerpts from this remarkable document written by a man who escaped from the Nazi prison fortress of Konigstein and who now, in North Africa, is the living hope of France.

"Between 1914 and 1918," says General Giraud, "we made a superhuman effort. We emerged from the test physically and morally exhausted."

In this day Great Britain and the United States are making a superhuman effort.

"Our idea," says General Giraud, "wasn't to profit by the victory to make a better world; it was to enjoy ourselves."

When the great effort of this war is over for the United States shall our relaxation be moral and spiritual? Will we be intent, in the words of General Giraud, only upon "dazing ourselves?"

What are the parallels between the situation of France after the first world war and the situation which will soon confront us?

Perhaps reaction from extreme effort, rebellion against burdens long borne, a birth rate looking toward national suicide, revolt against discipline, disillusionment, a search for pleasure instead of happiness, a disposition to experiment with the foulness of communism — anti-Christian and hostile to the genius of America.

"In France after the war," says General Giraud, "the family was disappearing to give place to couples without children. The countryside was depopulating itself."

"In a race formerly solid, rustic, tough against fatigue, but where alcohol and syphilis had opened suppurating wounds, the skeleton shrank, the tissues became lax, the resistance disappeared."

The French soldier lacked endurance, rejected training, failed to put his heart into the defense of his country.

General Giraud challenges the French schools: They produced, he says, "egoism, personal interest and the cult of envy, negation of everything spiritual, of everything divine, of everything ideal." At the base of all was dread of responsibility and the lack of authority. "One doesn't delegate authority, he asserts authority."

In industry there was a weakening of output, a lack of method, an increase in overhead. The Frenchman who learned to "do as he pleased" pleased not to work. Time no longer was regarded as a value. The French stocking was empty, spurious luxury increased.

"The proprietor, the worker, the foreman, the subordinate," says General Giraud, "each one of them, came to think of pleasure first and reducing work to a minimum. At the same time, it was forgotten that throughout the centuries the church had ordered Sunday as a day of rest, and that the strict observance of this was the surest method of giving to each the necessary weekly relaxation."

"Politics became a career of compromise, arrangement and betrayal. Ministries, commissions, prefectures, colonial administration were filled with young men, who, instead of using their brains for examinations, used their shoe leather or their fathers' gasoline to make useful and profitable contacts."

General Giraud challenges Communism: "The ruin which the Popular Front caused France is immeasurable, but its greatest responsibility was to teach the people of France laziness under the grandiose name of 'leisure.' The king of all was the corner cafe. Alcohol merchants did well."

Let us hear and profit from the General's words:

"Let us hope that those who were crushed on the northern battlefields by the Luftwaffe, that those who had neither anti-tank guns nor anti-aircraft guns nor munitions will cry vengeance against the idlers who neglected to make these things, and above all against those whose criminal ideology and lack of responsibility have created this disorder and anarchy.

"To preach under-production at a time when Germany shouted that it was better to have cannons than butter was not only treason against the nation, but a crime against honesty. Admittedly the Germans do not perhaps have liberty, but there is certainly neither disorder nor anarchy. Everywhere it is work, the only fortune of a people which wishes to live and live happily. May France remember it and pfofit by it."

In America today we are "studying" the absenteeism which is handicapping the industrial establishments of the country, but nothing is said about alcohol. Nothing is said because they dare not tell the truth, which is, that now, as in the first world war, alcohol is the greatest factor in absenteeism and inefficiency.

In China a great Christian, Chiang Kai Shek, stands, his wife by his side, as a bastion defending the principles of Christian civilization against every menace of paganism. In North Africa General Giraud speaks words of truth which light fires of hope for a renaissance in France. In our country are we ready to turn once again to truth, worth, devotion of ability to the national service, industry, thrift and temperance?

—*The Voice.*

A wise man will make haste to forgive, because he knows the true value of time, and will not suffer it to pass away in unnecessary pain.

—*Samuel Johnson.*

CONTRIBUTIONS

SUFFOLK LETTER.

An attendance contest is being conducted in the Sunday School of Oakland Church. The school has been divided into two groups and each group is on an imaginary trip to Palestine. The side with the largest attendance each week reaches certain important points ahead of the other contestants. Someone gives a brief sketch of the places reached from week to week. The trip is interesting and educational. The attendance reached almost 190 on Easter Sunday. We hope to pass the 200 mark before the contest ends.

Last Sunday was also a great day at Liberty Spring. A special feature was the presentation of flags to the church in honor of the young men enlisted in the service during the war. A beautiful banner with eleven stars has been placed in the pulpit and the service roll of honor has been framed and hung in the vestibule. An appropriate service was conducted at the close of the Sunday School session. The report of the Secretary showed an attendance of 191 for the day. Two flags—the Christian and the Stars and Stripes—have been ordered and will be placed in the pulpit. One flag was presented by Mr. E. F. O'Berry and the other by the Adult Sunday School classes. Two beautiful quartered oak hymn boards were recently presented to the church by Mrs. F. F. Brinkley and the Beginner's Sunday School class under the leadership of Mrs. N. W. Tarkington. Mrs. Brinkley first expressed a desire to present these boards and the children asked to have the privilege of joining with her in this useful gift. It is an inspiration to find people who are willing to volunteer such gracious and helpful service.

Berea Church (Driver) also had a very helpful service on Easter Sunday. The young people presented a very good program of worship during the Sunday School session. This church is fortunate in having a large group of interested young people who are willing to cooperate in the work of the kingdom. The attendance at Sunday School was 139—the largest in history—we were told. Two of the classes presented the pastor with a very generous sum of money as an appreciation of special services during the week preceding Easter. Mrs. R. T. Bradford was able to be present after having been a patient in Lee Memorial Hospital, Norfolk, Va.

Easter was a great day in the Suffolk Church. A splendid program rendered by the children at the morning service was an attraction for a congregation which filled the spacious auditorium. In that church this type of Easter service was first introduced by the late Dr. W. W. Staley who conceived the idea that the children should be given first place on Easter day in his church. He was a pioneer in that field for Easter services. It has become a time-honored custom of much value to the church and the community. Such a day interests both children and older people. It is to our shame that we do not use the children and young people more in our regular service of worship in the church. Children should be encouraged to attend Sunday School and church from the time they begin to visit their grand-parents. They miss something when they do not attend the regular church service of worship—and the church misses them. Take them to church and give them a place on the program. They do not understand all that is said and many adults are not always ahead of them. But all should be there to learn.

I. W. Johnson.

THE LIBERAL ARTS COLLEGE IN WAR-TIME.

War is exacting and destructive. Its mandates come first and must be obeyed. "This is the Army," is sufficient authority to get in step and get going. We face a strong, treacherous enemy—one who is well-trained, well-equipped, thoroughly entrenched, and is determined. He knows that he is fighting for his life, the well-being of his children, and the future of his country. It is a long, hard and costly struggle.

The liberal arts college is beset with difficulties in a warring world. Its curriculum is declared unnecessary to the war effort. Of what value are artistic and cultural subjects in a life and death struggle in the trenches, in the air, on the sea, or under the sea? The combatant needs to be able to calculate rapidly and with precision and to be expert in wielding the weapons of death if he is to survive. The arts of war must supplant the arts of culture in the liberal arts curriculum in war-time.

Colleges and the makers of curricula for the guidance of students in study and research must keep in mind certain facts. This war will not last always. The days of peace will come again and when they come peace-time measures will be essential. If all of our colleges know war and nothing but war, if they are schooled in the arts of war and ignorant of the arts of culture, the future of our civilization is evident.

The liberal arts college with its cultural and artistic values has been with us through the long history of our country. Our passion for freedom, peace, and the development of human personality is the fruits of a liberal education majoring in the arts and sciences.

Today they are saying, "Too much of our education has been pointless. Of what value are the classics in the struggle for existence? To go to college simply for the satisfaction of knowing is out. When you take the time and spend the money to go to college you must learn how to do things. It is not what you know but what you do that counts."

Such pragmatic philosophy is music to listening ears in a warring world. You may build a material empire and at the same time build a war machine that will destroy this material empire in far less time than it took you to build it. The pain and horror of such destruction is seldom calculated in advance of battle.

Out of the wreckage and waste of this terrific struggle, we must lay the foundation for a finer and a truer civilization—one that will rest on freedom, justice, and righteousness. The liberal arts college is absolutely essential to such a civilization. It must be kept open and going regardless of the cost.

L. E. Smith.

OLD ZION.

Easter Sunday was a banner day for the Old Zion Congregational Christian Church, Norfolk, Va. It had been decided some time previous that the church would set out to make an offering on Easter Sunday to completely liquidate the debt on the parsonage. In order to do this and also clear up some other obligations the church had we would ask the congregation as they came on this Sunday to bring in an offering of $650.00, and when the day was over the combine offering amounted to the sum of $722.44. This with a small balance in the treasury that had been

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FOR THE CHILDREN

Dear Friends:

In the merry month of May children like to run and play. School is out for many of you and you probably will have more time to play. Yet, this year, you will find more tasks than ever awaiting your hands and feet when you get home for your vacation from school. I shall think of loving, busy hands doing nice things for your parents; and swift feet that are gladly running errands. These will be crowned, like the green stem of a flower, with happy smiles and shining eyes. Yes, there is something about watching children's faces burst into smiles that reminds me of the flower that bursts into bloom.

May brings us Mother's Day, next Sunday. May brings us music. This week is National Music Week. This is the month of Family Week in our church calendar and of International Goodwill Day.

MOTHERS.

When we think of mothers we think of the Mother of Jesus. We think of the song which she sang when she knew that she was to have a Son:

And Mary said, My Soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath regarded the low estate of his handmaiden:
For, behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is on them that fear him from generation to generation.
He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats,
And exalted them of low degree.
He hath filled the hungry with good things;
And the rich he hath sent empty away.
He hath helped his servant Israel,
In remembrance of his mercy;
As he spake to our fathers, to Abraham,
And to his seed for ever.

—Luke 1: 46-55.

We know that Mary must have been one of the best mothers ever, because her Son became the greatest man of all ages! Do you know that all mothers have a secret? I know that Mary must have had many secrets hidden in her heart. My little son is only two years old, and already I know this truth: Mothers can be kind, loving, and patient with little boys and girls, even when they are most naughty; because they have hidden in their hearts the pictures of the great men and women which one day, these boys and girls will become.

You plant a seed. You water and care for it. You keep the weeds from choking it. One day it will grow into a plant. This plant will climb, with tiny, green tendrils up the string which you have fixed for it. Its green leaves delight your eyes and cause a great gladness to fill your whole being. Then one morning you will get up and go out on the front porch to see how much your plant grew last night. Has it reached the roof of the porch yet? As you go out of the door you rub your eyes. Are you dreaming or it is true that bright morning glory faces are peeping out at you between the green leaves? You walk nearer to the vine. Oh! Yes it is true! They are real! You stand there gazing up in awe at your creation. Then you realize that you did not do this alone, but that God helped you. You working with God's rain, sun and soil have made this lovely picture that you are gazing upon.

That is like your mother feels as she tiptoes into your room in the early morning to look at your sleeping face. Each day she finds a new "morning glory" growth there. She knows that she never could do it alone. So she thanks God for His help. God worked through father, mother and all of your kind friends to help you to become the person that He wants you to become.

George McDonald said that, "The mother who takes into her heart her own children may be a very ordinary woman, but she who takes into her heart the children of others is one of God's mothers."

Vera Campbell Darr, thinks the following lovely words about Jesus' Mother:

MARY OF NAZARETH.

I wonder
If Mary
Was a capable person,
Who might have written
Books—
She must have been
If the Magnificat
Came from her heart,
All unexpressed,
Save for the lullabies
She sang
To her wee Son.

I wonder
If the village gossips
Wagged their heads,
Saying, "It's a shame
The way she teaches Jesus
Idleness—
Leaving her spinning
To take him to the woods
To watch the birds build nests
And find the places
Where the little foxes
Have their holes.

I wonder
If one said,
"She even takes
The common lilies
of the field
And tells him
That the ancient court
Of Solomon himself
Could not compare
With the pure loveliness—
An ordinary lily,
Think of that!"

I wonder
If her friends
Berated her and said
They thought it was a shame—
With all her gifts—
That all she seemed to have
To give the world
Was her supreme devotion
To her son.

Another mother, Lillian Gard, tells what happened when "Baby Came":

SANCTIFIED.

When Baby came
A guardian angel bent his shielding wings
About the house, and shut out sordid things.

The race for wealth, position, place and fame
Seemed such a paltry thing—when Baby came.

We longed to set some standard, sweetly wise,
Of life before those innocent blue eyes.

We aimed at leading toddling feet through fair
And holy lands—the angel helped us there.

And somehow every little meaner place
Within our souls took on a higher grade;
Our spirit music thrilled with grander sound;
Our feet climbed God-wards in the daily round
When Baby came.

What would happen to our world if there were no mothers? Today will you look at your mother's hands and think of all the lovely things they have done for you? Think, too, of all the ugly tasks they have had to do to keep your body free from harmful germs. Then will you try to help her to be happier by doing things for her, willingly with your hands? If your mother asks you to do something for her and you grumble and mutter because you have to stop your play and help, remember that it hurts her and she would rather do the tasks herself than to have you do them without putting love into your helping her.

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Missions
The World for Christ

REPORTS FROM HOME MISSION PASTORS.

The following notes are taken from the monthly reports each pastor who is aided by the Mission Board, is required to file with the Mission Office. We have tried to summarize the reports and give you the most interesting and important things being done in these churches. There are so many things that we would like to tell you about, but space will not permit.

We hope to have another report printed in THE SUN the first of July:

Hopewell, Va., Rev. T. N. Lowe, Pastor—

The attendance at both Sunday School and church has increased somewhat, the average attendance for church last October being 37 and now for the month of March it averages 42. Mr. Lowe writes that the work as a whole is better and he is confident of a very good year's work.

The Franklinton, N. C., Pastorate, Rev. S. E. Madren, Pastor—

Mr. Madren has been serving this pastorate since November 15, 1942. It is made up of Pope's Chapel, Mt. Carmel, Oak Level, New Hope and Beulah Churches. The average church attendance for each church is approximately 50.

Last fall the Franklinton parsonage was repaired and a new roof put on. Minor repairs had been made to the interior of the parsonage previously.

The Western N. C. Pastorate, Rev Harold Sharp, Pastor, from December 1, 1941, to November 1, 1942. Present pastor, Rev. L. M. Presnell—

This pastorate consists of Seagrove, Ether, Shady Grove, Flint Hill (M.), and Biscoe churches. On February 16, 1942, the Seagrove church made the last payment on their new church building. It is also interesting to note that The Christian Sun, The Pulpit Digest, Children's Religion, Pilgrim Highroad and Advance magazines are in several homes of the members of these churches.

The average attendance for the pastorate at church services is about 55.

Group No. 2, Valley Virginia Pastorate, Rev. D. M. Spence, Pastor—

The group was without a pastor from April, 1942, until December, 1942, when Mr. Spence accepted the work. There are three churches in this group: Bethel, Mt. Olivet (R.), and Mt. Olivet (G.). The Christmas program was very interesting, both young people and children taking part in the program.

These churches have bought a parsonage and most of the money has been raised. The pastor and his family have been living in the parsonage since March 10.

Mr. Spence is doing good work in the group and the work in the Valley as a whole is progressing splendidly. The ministers are giving their best and the churches are increasing in every phase of the work. The average attendance at church services is as follows: Bethel, 67; Mt. Olivet (R.), 44; Mt. Olivet (G.), 40. These figures are taken from the March report.

Group No. 3, Valley Virginia Pastorate, Rev. R. E. Newton, Pastor—

This group also has a parsonage which is located near the Leaksville Church. Mt. Lebanon shows perhaps the greatest improvement of any of the churches in the group. The Sunday School attendance is splendid. The tire rationing, gas rationing and bad weather during the winter months reduced pastoral calls and attendance at Church and Sunday School. The average attendance at the churches is approximately 35 for each church.

Group No. 4, Valley Virginia Pastorate, Rev. G. H. Veazey, Pastor—

Rev. Veazey accepted the work in December, 1941. Soon after he went on the field one of the church buildings burned—Palmyra. A new church building is being erected and is almost completed. Mr. Veazey has worked untiringly, and is greatly encouraged over the work in the group. Last winter revivals were held in the churches, and were well attended. Repairs have been made in most of the churches; Concord has built a new chimney and installed a large new heater and all the bills paid; Bethlehem has new oak floors, nice hardwood pews and just recently took out insurance on the property; Palmyra has resumed Sunday School and the church hopes to have all the work on the building completed before the Fifth Sunday in May, when they plan to have a Dedicatory Service.

Mr. Veazey's group is also publishing a monthly magazine, "The Shenrock Herald," which is very fine.

The Mid-year Conference was held at the Bethlehem Church, April 1. Mr. Veazey held revivals during March and April.

Holy Week services were held at Mayland Church and a special Easter Service was conducted at Wissler's Chapel.

Ocean View, Va., Rev. J. Everette Neese, Pastor—

Last October all conference apportionments were paid in full. 32 additions to the church were reported. The Ladies Society of the church is working with the Council of Church Women of Ocean View in providing social occasions for the service men. The Building Fund continues to grow and permission given to move the church to the Bay View area. The lots have been purchased and paid for and work will soon begin on the church building.

A second worship service for those who cannot attend on Sunday A. M. and is held on Wednesday evening. The interest in the church continues to grow. The service for the Breaking of Ground for a new church has been held. Special Easter services were conducted. The church and its members are very much encouraged and enthusiastic over the prospects of a new church building.

Lynchburg, Va., Rev. J. Howard Smith, Pastor—

The Building Fund continues to grow. Various methods are used in raising money such as benefit parties, chicken suppers, plays, etc. The fund now stands at $2,100 and the hope is that the goal of $2,500 will be reached by June 1.

The young people have reorganized a choir and singing in the evening services. The Lynchburg Church is doing exceptionally good work. We are proud of them and wish them success in their undertakings.

Asheboro, N. C., Rev. A. Lanson Granger, Jr., Pastor—

The enrollment in Sunday School is now 104 with an average attendance of 47; the average attendance for church is 29. The attendance has decreased due to members leaving Asheboro and going to defense areas.

Last fall a Children's Church was organized in order to extend the ministry of the church more significantly to the children. Each Sunday the children have their own service, at which the minister delivers a children's sermon and the children engage in a service of worship pitched at their level. Last October 25 the church celebrated its third anniversary, at which service the church concluded a Building Fund Campaign. About $400 was brought in at this service. The last report on the amount raised was $7,811.13.

Mr. Granger has been teaching a Bible Course in the Asheboro High Schools since last September.

During March the pastor delivered a series of Lenten sermons, Pastor's class held each week in preparing young people for church membership, the Boy's Pioneer Club held unusually well planned meetings, with guest speakers and one supper meeting.

The Church Council planned for series of special services, April 12-16, with Rev. W. E. Wisseman preaching.

Richmond, Va., Rev. Robert Lee House, Pastor—

Last Fall a Pilgrim Fellowship Forum was organized for the Young People. During November a series of services were held and on one occasion Dr. Gregory Ziboorg of New York spoke to the congregation. Dr. Stanley North spoke to the members of the Finance Committee in early December. The recently organized Carlton Bible Class met in December for a meeting and had as their guest speaker Governor Darden of Virginia.

The Annual Turkey Supper was served and $40.00 was contributed for the Building Fund. Payments were made on the Church debt.

A nursery is maintained for children during the worship hour on Sunday mornings with an average aattendance of ten.

Richmond keeps a guest register and registers all visitors. This is a splendid idea.

The enrollment for the Richmond Sunday School is 75 with an average attendance of 54 and average church attendance of 55. In March three babies were christened.

Mr. House gave a series of sermons from the Book of John during the month of March.

An interesting Easter service was conducted.

The Forsyth Pastorate, Rev. Max Volkmann, Pastor—

Last October the Winston-Salem Church celebrated its Tenth Anniversary. Rev. W. T. Scott, the founder, delivered the address.

A Scout Troop has been organized with eight charter members. The Girl Scout Troop is progressing nicely.

A parsonage has been bought and the pastor and his family comfortably situated.

The Belew Creek, Salem Chapel, Pfafftown and Winston-Salem churches have formed a pastorate. Mr. Volkmann gives two Sundays a month, afternoon and evening, to Belew Creek and Salem Chapel churches, and two additional days for pastoral calling. The relationship with Pfafftown and Mr. Volkmann is unaltered.

A Pilgrim Fellowship of 30 Young People has been organized at Belew Creek. Salem Chapel organized a pledge system to insure more systematic giving. The Pfafftown Church served a supper on April 17 to help out with the budget.

The minister hopes to have 4-H Clubs organized in the Belew Creek community.

After three months of the organized Forsyth Larger Parish, the cooperation with which the group works together under the leadership of one pastor is very satisfactory. The relationship has been most congenial and some progressive work has been done in each of the cooperating churches during these three months.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 29, 1943.

Sunday Schools.

Pope's Chapel, Franklinton, N. C.	$ 3.00
Pleasant Ridge, Ramseur, N. C.	14.97
Happy Home, Ruffin, N. C.	4.50
Timber Ridge, Gore, Va.	5.15
Bethlehem, Suffolk, Va.	3.76
Needham's Grove, Steeds, N. C.	3.80
Morrisville, N. C.	5.34
Lebanon, Semora, N. C.	1.59
Ramseur, N. C.	26.45
Holland, Va.	13.88
First, Reidsville, N. C.	18.32
Bethlehem, Broadway, Va.	26.97
Ether, N. C.	12.50
Hope Mills, N. C.	17.50
Total	$ 157.73

Individuals and Churches.

Hebron, Virgilina, Va.	$ 8.25
Rosemont, Narfolk, Va.	50.00
Hopewell, Va.	20.50
Concord, Timberville, Va.	10.00
Monticello, Brown Summit, N. C.	10.00
Total	$ 98.75

Woman's Board S. C. C.

Mrs. W. V. Leathers, Treasurer,		
Home Missions	$1,290.36	
Foreign Missions	1,440.58	
		2,730.94
Total for week		$ 2,987.42
Previously acknowledged		11,504.75
Total since Sept. 1, 1942		$14,492.17

War Victims and Services.

Young Ladies S. S. Class, Apple's Chapel, Gibsonville, N. C.	$ 3.70
Funds sent direct to N. Y.	235.21
Reported from this office	1,681.82
Total raised	$ 1,917.03

Gratefully,

Mattie Cox Parker,

Secretary.

QUARTERLY REPORT.

The following is the Quarterly Report of the Woman's Mission Board of the Southern Convention of Congregational Christian Churches, for the quarter ending March 30, 1943:

Receipts.

N. C. Conference:		
Women's Societies	$1,404.32	
Young People	115.97	
Juniors	23.93	
Cradle Roll	3.80	
		$1,584.02
Eastern Va. Conference:		
Women's Societies	$ 972.18	
Young People	195.54	
Juniors	85.00	
Cradle Roll	11.25	
		$1,263.97
Va. Valley Conference:		
Women's Societies	$ 92.57	
Young People	9.95	
		$ 92.52
Total receipts		$2,904.51

Disbursements.

To Mrs. Parker, Secretary:		
Foreign Missions, General Fund	$1,170.00	
Birthday Offering, Second Mile Gifts	88.85	
Thank Offering, War Victims and Serv.	124.45	
Chinese Relief	57.28	
		$1,440.58
Home Mis. Gen. Fund	$1,170.00	
Birthday Offering, Second Mile Gifts	88.85	
Grants Hospital	2.35	
Offering, World Day of Prayer	29.16	
Total Disbursements		$2,730.94
Balance		$ 173.57

Respectfully submitted,

Mrs. W. V. Leathers,

Treasurer.

MR. AND MRS. WARD TO BE COMMISSIONED.

Rev. and Mrs. Philip Hebard Ward of Collinsville, Connecticut, will be commissioned as Congregational career missionaries under the American Board of Foreign Missions next Sunday, May 9, at 7:30 in the Collinsville Congregational Church of which Mr. Ward is minister. Mrs. Ward (Elizabeth Eldredge) is a trained nurse.

It is expected that Rev. and Mrs. Ward will sail in the very near future for their post in Beirut, Syria, where Mr. Ward will be on the staff of the Near East School of Theology, and Mrs. Ward will be associated with the American University Hospital.

Rev. Theodore Ainsworth Greene, D.D., of New Britain, Connecticut, will preside at the service of commissioning and the Rev. Howard Alexander Worth of Unionville will conduct the responsive servive.

The main address of the service will be given by Dr. Rockwell Harmon Potter of Hartford, Dean of Hartford Theological Seminary.

Rev. Philip H. Ward will speak on "Why We Have Chosen the Near East," and Mrs. J. Kingsley Birge of Istanbul, Turkey, will offer the Welcome to the Near East. Godspeed from the Home Base will be given by Rev. James F. English, Superintendent of Congregational Christian Churches in Connecticut.

A fitting touch of drama will be introduced by having the presentation of the commissions to Rev. and Mrs. Ward made by Mark Hopkins Ward, M.D., of Boston, Massachusetts, Medical Secretary of the American Board, uncle of Philip Ward, and a former missionary in the Near East.

The Prayer of Consecration will be made by Dr. Edwin St. John Ward, of Templeton, Massachusetts, father of Philip Ward.

Mr. Ward's father was an American Board missionary in the Near East for 4 years, and for 20 years Professor of Surgery at the American University, Beirut, Syria.

Young Mr. Ward was born in Beirut, Syria, and is a member of a distinguished missionary family, his great grandfather having been Rev. Edwin Elisha Bliss, a Congregational missionary in Turkey for 49 years. His grandfather was Langdon Storer Ward, Treasurer of the American Board for 30 years.

Educated at Deerfield Academy, Amherst College and Union Theological Seminary, Mr. Ward is Phi Beta Kappa, won his varsity letters at Amherst in soccer and track, captaining the soccer team. He has worked in the Riverside Church School and the Union Neighborhood Center in New York City, served as summer pastor at Sherburne Center, Vermont, and worked for a time at the Massachusetts General Hospital.

Mrs. Ward was born in Auburn, New York, and educated at Smith College and Barnard College, Columbia University. She is a graduate of Johns Hopkins Hospital School of Nursing and was staff nurse in Psychiatry there for a time.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

POWER FOR LIVING.

Young people, as well as adults, are discovering that they have insufficient resources within themselves for a meaningful and fruitful life. A mother said to me recently, "My boy has no self-confidence. He lacks a driving force in his life." Another young man refuses to leave his home because he is reticent and shy while another seeks to find escape in the movies, watching others experience a life he is denied. How many other cases of self-consciousness and feelings of inferiority there are among young people.

In the life and teachings of Jesus can be found help when doubts and misgivings arise. In Him we find our Purpose, our ends and goals in life. Jesus seemed to lean on a source of Power which sustained Him in His hours of darkness and held up even through death. He was not defeated when trials came His way, but was able to do all things through God who strengthened Him. Here is a vital message for all. The same God who strengthened Jesus will also strengthen us if we call upon Him. He will work and live through us making strong our weakness. We need not fear or be shy or deprecate our own ability. God will make us strong and useful and powerful, an influence for good in the world of men.

If we would discover this source of Power, if we really desire to have Christ come into our lives and dwell there, He will enter. He never forces Himself, He never breaks down the door, but stands and knocks until we open from the inside. When He enters, we know Him and talk with Him. That is prayer, when we speak with God. Even more, that is prayer when we listen to God. We take our problems, our desires, our temptations to Him and wait in silence before Him. Then slowly, perhaps dimly at first but none the less real, we hear His voice—helping us, strengthening us, challenging us to do His work. When we have heard His voice and obeyed it, we are no longer weak and ineffective, we are no longer lovers of pleasure and of self, but we have been given a divine mission. We become partners in an age-long enterprise with God—the building of the Kingdom of God in the hearts and lives of men, and we move forward with strength and conviction.

Thus we see that prayer is not a series of self-seeking requests but a surrender of ourselves to the perfect will of God. We pray not that God will do as we want done, but that we may do His will. We come to Him not with our minds made up in advance, but seeking His help and guidance with an open mind and heart. We come to Him, recognizing our own faults and errors but trusting in Him to do for us what we cannot do for ourselves—overcoming our sins and granting us courage and strength to face life courageously.

R. L. J.

MOTHER'S LOVE.

There is no Love like a Mother's—
'Tis the Sun that shineth forth;
There is no truth like a Mother's—
'Tis the Star that points the North.

There is no Hope like a Mother's
'Tis the April in the clod;
There is no Trust like a Mother's—
'Tis the charity of God:

The Love and Truth, the Hope and Trust
That make the mortal more than dust.

—John J. Holden.

MOTHER'S DAY.

Of course, you all know that next Sunday is "Mother's Day." Each young people's group should plan to do something for "Mothers" on that day, or during next week. While it is too late to plan anything elaborate, if you have not already done your planning, still there are things which can be done. Arrange for the members of your young people's class or society to go to church with their mothers next Sunday, and sit with them as a group. Invite the mothers of your group to your meeting next Sunday and have a special program in their honor. Perhaps you can get flowers and arrange them into little nosegays for each mother of a member of your group. The young people in some churches have a supply of white and pink or red flowers at the door of their church next Sunday morning, so that they can give one to each person who comes to church—a white one if the mother is dead, a colored one if she is living. Don't forget to take along a paper of pins, so they can be worn that day, if you do this for the members of your church—and in honor of their mothers. Many young groups plan a Mother-Daughter Banquet for some night during the week preceding or following Mother's Day. The boys can do a similar thing for their dads on Father's Day.

Remember, it is not the cost of the thing we do for our mothers that counts. It is the spirit of it that they will treasure. So let us, as individuals and as young people's groups, do something for our mothers which they will remember and cherish to commemorate Mother's Day.

E. C. L.

FOR THE CHILDREN.

(Continued from page 7.)

You can help her, too, by trying to be the sort of boy or girl that you think Jesus would like to play with, were he a small boy in your community.

Will you help all of the mothers of the world? You can if you will try to love their sons and daughters. It is not easy to love the Japanese and German and Italian people just now. But if our world is to be a safe, happy place for parents and children we must love. No matter how hard it is to do. If you children take into your hearts the children of other mothers the world round, then you are no longer just ordinary children but you become God's children.

You start out by loving your brothers and sisters no matter how badly they tease you. You keep on by loving Jask Smith, that naughty neighbor boy, no matter how mean the names he calls you. You will grow in your loving until one day it will be easy for you to love all children. Because they are born into the world, just as your morning glories, to become beautiful for God. Will you try with me to help them to become beautiful by loving them? Give your mother a smile on Mother's Day for me, will you?

Thank you,
DOROTHY TODD.

Here every employee is assistant to the president.

—K.V.P. Magazine,

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PETER AND JOHN LEADERS IN THE EARLY CHURCH.

Lesson VI—May 9, 1943.

Golden Text: *"Now when they beheld the boldness of Peter and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."*—Acts 4:13.

Lesson: Acts 2:37-41; 3:1-8; 4:13, 18-21.

Devotional Reading: Psalm 33: 12-22.

Pointed Preaching.

"Now when they heard this, they were pricked in their hearts, and said . . ." So much preaching and teaching lacks point. Like an old Mother Hubbard wrapper, it covers everything in general, and touches nothing in particular. Folks put up their umbrellas of self-righteousness and let the truth drip off on the other fellow. But Peter's sermon at Pentecost was made of sterner stuff. It was intensely scriptural, it was direct and pointed, it was searching and personal. And because it was accompanied by the power of the Holy Spirit it brought conviction and conversion to the hearts of the hearers. Peter called a spade a spade. He preached the truth, but he preached it in love. It is good preaching, no matter whether the language is polished, when it brings conviction to the hearts of those who hear, when it convicts them of sin personally. when it sets them to thinking, and stirs them to action. The word of God is quick and powerful and it needs to be preached in its purity and its power. It is the power of God unto salvation.

These early leaders of the church had a very simple formula for salvation. It was to repent, and be baptized in the name of the Lord Jesus Christ unto the remission of sins. A man must be truly and deeply penitent, he must turn from his sins unto Christ, and bear witness to his faith by being baptized in the name of Christ. If he did this his sins would be remitted or forgiven, and he would receive the gift of the Holy Spirit. There is really no other way to be saved. Salvation cannot be earned, the Holy Spirit cannot be bought; it is the gift of God. It can be had by faith and obedience. There are some cheap substitutes for salvation today but Peter stated the nub of the matter in these few simple understandable words.

Whosoever Will.

"For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." God's love is inclusive. Salvation is not for the chosen people or the chosen few alone. It is not the will of the Father in heaven that any should perish. The great word in the gospel is the word "whosoever."

A Growing Church.

"Then they that received his word were baptized; and there were added unto them in that day about three thousand souls." Later on the statement is made that the Lord added unto the church daily such as were saved. It is a splendid thing to have a great revival and to have many to come into the church. But it is also a splendid thing, and in some ways a better thing, to have people coming into the church the whole year round. Evangelism ought to be a constant process in the church. Usually, especially in the larger towns and cities there are folks who ought to be and can be reached by the church if the church goes after them. Bishop Hughes the evangelistically minded minister of the Methodist Church had accessions to his church on every communion Sunday (monthly) during the twenty-five years. That is a great record. That is a great plan.

Such as I Have, Give I Thee.

Peter did not have what the man expected. But he gave him such as he had. And as it turned out he gave him far more than he asked. If Peter had given the man silver or gold the man would have been little if any better off. But Peter helped the man to help himself. Many a man would be better off if when he asked for an alms, he was given help toward getting a job for himself. It is not what we would give if we had it that counts, but what we give of what we do have that counts. If we gave such as we had of our time and talents and service and substance, what a difference it would make.

Into the Temple.

"And he entered into the temple, walking and leaping and praising God." Let the redeemed of the Lord say so. Those who have experienced the healing or the saving grace of the Lord Jesus Christ ought to be found in the temple, praising God, and giving Him thanks. These notes are being written on Easter Sunday Eve, and the writer is thinking of the great multitudes which will throng the churches on the morrow, many of whom never go to church on any other day, and many of whom go because they wear new clothes, or have flowers on display. So much of it is mockery.

A Mark of Discipleship.

What was it in these untutored and unschooled men that impressed the rulers? What was it that made them take knowledge of them that they had been with Jesus? It was when they perceived the *boldness* of Peter and John. It was their courage in the face of opposition and threats. There was something so stirring and even refreshing about this that the rulers marvelled at it all. Too many Christians are fearful and afraid. Too many are ashamed to own their Lord or to bear witness for Him. Too many are afraid of what it will cost if they speak out for Him or follow Him.

God Or the State?

"Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard." Which is supreme, the State or God? Hitler says the state. Niemoeller says God. The issue is joined in large areas of life. There is a subtle danger that the State will try to have the supreme allegiance. But as Christians we ought to obey God rather than men.

DIFFERENCES IN RELIGIONS.

Margaret Seebach's "Equations of the World's Religions" states:

"Every religion has in it some great truth, some fine quality; but all except one have some great deficiency. We may indicate them by minus and plus signs, and the answer to the equation gives the result in character. Only one shows the plus sign."

Islam equals zeal for God minus love for man equals Intolerance.

Confusianism equals morality minus compassion equals Coldness.

Hinduism equals search for God minus service to man equals Selfishness.

Buddhism equals resignation minus aspiration equals Pessimism.

Animism equals belief in the unseen minus trust equals Superstition.

Christianity equals love to God plus love to man equals Service.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Honor Thy Mother.

"Honor thy father and mother, which is the First Commandment."—Eph. 6:2.

And blessed are they who obey His commandments. Baby's first word is usually "mamma." And often in the final parting hour the last person called for is mother. The spirit of mother, as she was and as we conceive her to be now, still lives with us. Almost every day she passes through the corridors of memory and speaks to us as of yore. That everlasting presence is a growing inspiration.

Prayer—Our Father, of Thee would we sing, of our mothers who taught us life and of Thee would we sing. Grant to us to live worthy of our mothers and in full obedience to Thy commandments. *Amen.*

TUESDAY.

Why?

"The mother of Jesus was there."—Jno. 2:1.

Why do mothers occupy such an enviable position in the hearts of men? Simply because they are mothers. Mothers know how to love. If you want to love someone sincerely, start doing something for him. That is one reason why mothers love so much. From the great gift of birth till her last hour she is always doing something for her child. Any time along the way she would give her all to sustain his life. There is love in her every act of life. Great honors may lift her son, or disgrace may strike him down, but mother will still be standing by saying "my boy."

Prayer—Our Father, we are truly ashamed of how unworthy we are of the sacred love of those who so love us. Bless their memory. Bless those who are still in the flesh and inspire us. *Amen.*

WEDNESDAY.

The Saviour's Example.

"He went down with them . . . and was subject unto them."—Luke 2:51.

Throughout His entire life Jesus set an example of respect and honor to one's parents. His obedience to them when they found Him in the temple; His living and work with them during the years of His silence in their native abode and working at the carpenter's trade; His deference to her by yielding to her request at Cana; His last thoughts of her as He hung on the cross in providing for her care; all showed His respect for and honor to her even after he was past thirty.

Prayer—O God, it is a wonderful part mother has played in our salvation. Grant unto us a clearer vision of the Christ as we see Him through mother love. *Amen.*

THURSDAY.

As God Comforteth.

"As one whom his mother comforteth, so will I comfort you."—Isa. 66:13.

God offers us comfort equal to that of mother's. He says: "No matter what the trouble, I will comfort you. If you stumble I will lift you up. If you lose your way, I will guide you. If you are in sorrow I will comfort you and supply your wants. If you are wounded in spirit because of some unkindness, I will pour in the balance of encouragement upon your aching heart. If you are tired in body, lie down and I will give you rest and renew your strength. If you are tired in spirit, come unto Me and I will give you rest. I have prepared a place for you at last and I will come again and receive you unto Myself."

Prayer—O Lord, our God, no matter what our troubles or condition, let us respond to Thy wonderful love today, and every day. *Amen.*

FRIDAY.

He Will Come.

"Behold I come quickly, hold fast!"—Rev. 3:111.

Christian fathers and mothers of the world have lived for the single purpose of peace on earth with all men. They have expected it to come to pass in their sons. Their dreams have faded. War is here spreading over the earth. The human race has failed to save itself and fathers and mothers are left hopeless, but for one thing: There still remains the divine assurance of God that if we are faithful He will come. He is still looking to us and to our sons, even though at war, to do His will and win the peace.

The promises of God will not fail. With God within, someday there will come out of this terrible hollocaust a world a little more nearly what He would have it be.

Prayer—O Dear Jesus, blessed Redeemer, come now and dwell in us that we may know it and that we can go ahead with a more determined faith. *Amen.*

SATURDAY.

Mother's Might.

"Her candle goeth not out."—Prov. 31:18.

We are told that Napoleon once said to Madame Campan, "The old systems of instruction seem to be worth nothing; what is yet wanting in order that the people should be properly educated?" "Mothers," replied Madam Campan. "Yes," he said, "there is a system of education in one word. Be it your care, then, to train up mothers who shall know how to educate their children.

(Continued on page 13.)

TO THOSE WHO HAVE HELPED THE OCEAN VIEW CHURCH.

For several months I have been anxiously awaiting an article from the Promotional Secretary or the President of the Mission Board, concerning the recent decision of the Ocean View Congregational Christian Church. However, this article has not appeared and, therefore, in justification of the Ocean View Church people and those who have helped the Ocean View Church I giving you the following information:

The Promotional Secretary has visited the area which the new church will serve and mention has been made by him, in The Christian Sun, of every other effort put forth by churches in Norfolk except the Ocean View Church. It is not the writer's purpose to laud his own efforts, but to give praise where praise is due; namely, to the members and friends of the Ocean View Church and all contributors to Missions in the Southern Convention.

For twenty years the church has been ill-located for permanent growth and thereby has failed to make any prominent growth. Now in time of war and at a time when the church can minister to many more hundreds of people, the constituency at Ocean View is willing to sacrifice time, convenience and money and move their church to a more suitable location and into a location where it can serve hundreds of defense workers. This bit of church expansion, and it is just that, has been overlooked by the leaders of the Southern Convention.

An article on the Mission page stated, " we believe the new location is much better and will serve some people in the defense area." It might be well to call to mind that within a one-mile radius of the new church there are to be found the following developments: Bay View Manor Homes (To have 400 houses when completed, housing about 1,500 people. The new Methodist church which was organized six months after the move on the part of our church to go into Bay View and which is in the process of construction, will serve a portion of this development because it is located nearer to it. However it stands to reason that we shall get some of the occupants of this area. This is the only development which is nearer the Methodist Church.) Snug Harbor Homes with 200 houses being occupied with about 700 people; Hyde Park Homes with 170 houses, housing about 1,500 people; The Cottage Toll Homes, 400 houses, housing about 1,500 people; also, three areas, Bay View, Cherokee Heights, and the Old Ocean View Road section, of about 600 homes, housing 1,800 people. These homes have been built from three to ten years in an unchurches area.

Thus within a one-mile radius of the new location the Ocean View Church will have an opportunity of ministering to about 6,000 people. Suppose this church is able to touch and minister to only one-sixth of this population; that would be as great an increase in work and service as any other church has done or possibly could do in the Norfolk-Portsmouth area.

The Mission page of The Christian Sun also mentions about an appropriation on the property and church building, but no mention was made as to what the Ocean View Church people themselves have done. The new property cost the Ocean View Church $1,750.00; all of which was raised by the Church and friends of the Church except $500.00 which came as an appropriation from the Mission Board. The total cost of the new building complete, will be over $8,000.00. The contract bid calls for about $7,200.00, but the extra things for which the Ocean View people must pay and have paid will increase this price considerably. The cost is off-set as follows: $1,700.00 is a loan from the Congregational Church Building Society; $3,000.00 is a loan until we can dispose of the old church building; $500.00 is an appropriation from the Mission Board; and the remainder to come from the Church membership or to be raised by them. Thus the Ocean View Church people are due a considerable amount of praise and encouragement.

Another thing to be taken into account is that the majority of the Ocean View Church people are removing the church from the immediate community and going into a new area with both defense and permanent dwellers. Thus they are inconveniencing themselves to serve a defense area in church expansion and Kingdom building.

I know that the people of the Southern Convention who contribute to Missions know that a portion of their money comes to the Ocean View Church, thus in all fairness to them I feel they should know some facts concerning this specific mission point. It is most unfortunate, however, that the ministers in these Mission points are the only ones to give very much information concerning their work.

Thus the purpose of this article is for information only.

J. Everette Neese.

QUIET HOUR.

(Continued from page 12.)

Those who watch over a child's earliest years mould and direct his after life. We often read in the Bible, "His mother's name was so-and-so and he did that which was right in the sight of the Lord." This is the kind of man a good mother brings up while she goes about her endless round of chores, visiting, attending church societies, arbitrating differences, counselling the entire family and waiting on her husband. What a woman!

Prayer—O Lord, remind us by Thy Spirit lest we forget. Help us to repay our debt by serving. *Amen.*

SUNDAY.

I cannot see your face,
When I think of you.
It is your hands which I see,
Sewing,
Holding a book,
Resting for a moment on the sill of a window.
My eyes keep always the sight of your hands,
But my heart holds the sound of your voice,
And the soft brightness which is your soul.

—*Amy Lowell.*

OLD ZION.

(Continued from page 6.)

accumulated from month to month, enabled the church to clear all its debts, with more than one hundred dollars to the clear, so as you read this article, Old Zion, will be completely clear of all debts, with just as nice a parsonage to its credit as any church or minister could expect, really a credit to the church and city.

Now here is a brief resume of our years work while here, The church has for debts and repairs on the church and parsonage, raised approximity twenty-five hundred dollars, paid all its conference apportionments in full, and has added twenty-two members to its roll, with an additional class to be added on Sunday of Mother's Day.

We are grateful to our Lord for His help and guidance, also we could not forget the splended cooperation of the good folk who make up our membership, they are certainly a liberal folk and most congenial to work with. We are hoping that the day is not far distant, when we shall be able to enjoy a new house of worship.

We covet the prayers of all the readers of The Sun family that the Will of our Heavenly Father may be done to His glory.

G. C. Crutchfield, *Pastor.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Orphanage family was greatly shocked recently. It was about eight o'clock in the evening, our work at the Orphanage was finished for the day, and the writer had gone home. The High School was putting on a play and, of course, the children all wanted to go and had gone. A little later an urgent call came to the writer to come to the High School at once that Alvin Sloan Jordan, one of our boys, was very ill and should go to the hospital. We rushed to the school and found that a friend had rushed him to the hospital before our arrival. We followed immediately and upon investigation found that Alvin had gone into the school yard to play with other children and was feeling fine when he went out but later developed a headache and said to one of the other boys that he was going home. He started home and walked only a short distance when he fell on his face. Some of the boys who saw him fall rushed to his aid but found him unable to speak.

Alvin, as we always called him, came to us August 20th, 1939, and had been with us continuously until his death. He had just passed his fifteenth birthday. He was a very quiet little fellow and wore a continuous smile.

The whole Orphanage community was greatly shocked and we will miss him on our campus, but we hope his spirit has gone to the better land. This is the fourth death in our twenty-seven years at the Orphanage.

CHAS. D. JOHNSTON.

REPORT FOR MAY 6, 1943.

Amount brought forward		$6,719.67
Sunday School Offerings.		
Eastern N. C. Conference:		
Lebanon	$ 4.00	
Morrisville	2.06	
Henderson	7.25	
Christian Light Church	2.50	
Christian Light S. S.	1.50	
Pleasant Hill	5.00	
		22.31
N. C. and Va. Conference:		
Elon Community Bible Cl.	$ 3.70	
Gibsonville, Easter	80.00	
		83.70
Western N. C. Conference:		
Randleman	$ 3.00	
Hanks Chapel	11.30	
		14.30
Eastern Va. Conference:		
Liberty Spring:		
Bertie Johnson Class	$ 1.00	
Friendship Bible Class	2.00	
Sr. Boys and Girls	.50	
Mt. Carmel	9.75	
Ladies Aid and Mis. Soc., Dendron Church	5.00	
		18.25
Valley Va. Cent. Conference:		
Winchester	$ 5.61	
Bethlehem	4.91	
		10.52
Alabama Conference:		
New Hope		2.56
Special Offerings.		
Mr. and Mrs. H. Barney	$10.00	
Mrs. R. E. Short,	1.00	
Rosemont, Morrison Bible Class, Simmons Children	25.00	
Mrs. Jones	10.00	
Mrs. Henry Bailey, Raleigh, for Patsy Allen	3.00	
		49.00
Total for week		$ 200.64
Grand total		$6,920.31

The Board of Pulications Urges .

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name..........

Street or Route..........

City.......... State..........

Church..........

WHAT WAR DOES.

(Continued from page 8.)

meals, Bible reading, prayer, family music periods and celebrations. Some families have a "secret place" where each can go for private devotions.

Disturbances such as moving, overtime work, separation of loved ones, employment of mother, rationing, may combine to disrupt church relationships and discourage church attendance. Watch out! These same conditions increase the need for the strength and guidance which the church program provdes.

Children ask questions about today's world which the wisest parents can scarcely answer. Your church's adult education program should help clarify your own thinking.

A vision of a better world in which our children will live if we do well our part gives courage for today's burdens. Many church groups are studying "The Bases of a Just and Durable Peace" on which such a world can be builded. Share in such a study if you can.

Out in California the natives are mighty proud of their state's giant Redwood trees and occasionally their stories about them are as tall as the trees themselves.

"Big trees? Why out our way they felled a hollow tree over a ravine that was too deep and wide to build a bridge across. One day when I was driving through this tree with a trailer, I met a big moving van coming through from the other end. I couldn't back up or go ahead, so I just edged the trailer into a hollow branch and let the other fellow go past." —*Pathfinder.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr. A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

PERRY-PRIVITTE.

On April 24th, in the home of Mr. and Mrs. Bennie Barham, Route No. 2, Wake Forest, N. C., Miss Beatrice Perry became the bride of Mr. Lewis D. Privitte, of Wilmington, N. C., with the writer officiating.

Miss Perry, is the daughter of Mr. and Mrs. Albert R. Perry, who are members, and officers in the Beulah Congregational Christian Church.

E. M. POWELL.

In Memoriam

VAN PELT.

On February 24, 1943, Mr. Will Van Pelt departed this earthly life at an age of 62 years. He was an influential member of the New Hope Congregational Christian Church. He is survived by his wife, Mrs. Effie Van Pelt; three daughters, Mrs. Katherine Rhodes, Mrs. Beulah Suter, and Miss Clara Van Pelt; and three sons, Private William Van Pelt, Jr., Olin and Joe Van Pelt. May God's blessings rest upon these bereaved friends.

P. B. SANGER, Pastor.

SMITH.

Miss Glenna Smith was taken from this earthly life on April 10, 1943, at the age of 19 years. She was a member of the Linville Congregational Christian Church. She is survived by her parents, Mr. and Mrs. Roy Smith and her grandmother, Mrs. Sallie Taylor; two sisters, Mrs. Gwendolyn Armentrout and Miss Anna Margaret Smith; and three brothers, Roy, Jr., Shirley, and Billy Smith.

May God's blessings rest upon the bereaved home.

P. B. SANGER, Pastor.

ANDES.

On February 24, 1943, Second Lieutenant Roy H. Andes died as a result of an accident received in the service of his country. He was 26 years of age and a faithful member of the Antioch Congregational Christian Church. He is survived by his mother, Mrs. A. W. Andes, and grandmother, Mrs. Barbara Andes; a sister, Miss Clarene Andes who resides at home; and three brothers, Rev. A. W. Andes, Pastor of the Happy Home Congregational Christian Church of North Carolina, Raymond Andes, a student at the University of North Carolina, and Rev. Mark Andes, a student at Elon College. We pray God's blessings to rest upon this fine Christian family.

P. B. SANGER, Pastor.

THOMPSON.

The Missionary and Aid Societies of Pleasant Grove Christian Church, News Ferry, Va., through its committee wishes to express deep appreciation for the life and services of the oldest member of our Society, Mrs. Fannie Dunman Thompson, who quietly passed away February 5, 1943.

She was president of our society for many years and as member and president, she was always faithful and devoted to the missionary work, which laid so close to her heart. Her zeal and love for the Lord's work were such that we may well emulate. Her influence will live on in the many lives she touched and will make life sweeter and Heaven dearer for those who loved her.

Mrs. W. J. PIERCE,
Mrs. REBECCA FARMER,
ELLA McDOWELL,
Mrs. J. H. JONES,
Mrs. G. C. TALBERT,
Committee.

MYATT.

On April 28, at Rex Hospital, Raleigh, N. C., Mrs. Mollie K. Myatt, departed this life here, to abide in her Eternal Home above. Her illness was for a duration of one week, having been strickened while in Raleigh on a business mission. Mrs. Myatt, was a long standing member of Wentworth Congregational Christian Church, and one who deeply loved her Master and church.

Funeral services were conducted at the church Thursday afternoon, by the Rev. J. Lee Johnson, of Fuquay Springs, N. C., a former pastor, and the writer.

She leaves behind, her husband, Mr. J. H. Myatt, Raleigh, N. C., and two sons, K. T. Myatt, Raleigh, N. C., and P. J. Myatt, Burlington, N. C.; two sisters, Mrs. Emma Kelly of Gaithersburg, Md., and Mrs. M. T. Penn, of Roanoke, Va.; seven grandchildren and one great grandchild, as well as a host of friends.

Our heartfelt sympathy abides with the family.

E. M. POWELL.

KAGEY.

L. R. Kagey was born near New Market, Va., October 19, 1876, and died in Rockingham Memorial Hospital, Harrisonburg, Va., April 22, 1943. He was a son of the late Isaiah and Rebecca Shaffer Kagey. He married Miss Gertrude Lloyd, October 8, 1908. To this union were born thirteen children. Two died in infancy. The following children with their mother mourn their loss. Alvin of Brentwood, Md., Leonard of Hyattsville, Md., Benjamin and John Lewis of New Market, Va., Paul of Alexandria, Va., Billy of the home. The five daughters are Mrs. Benjamin Whetzel and Mrs. Ira Runion, of Alexandria, Va., Mrs. John Henry, Timberville, Va., Mrs. Charles Sellers and Miss Dorothy Kagey of the home, and twelve grandchildren. Four brothers all older than himself.

He joined Woods' Chapel Christian Church in early manhood where his membership was at the time of his death.

Funeral services were held from the home and Cedar Grove Church of the Brethren Sunday afternoon April 25, by his pastor this writer, assisted by the Rev. M. L. Huffman of the Church of the Brethren Burial was in the Cedar Grove Cemetery.

G. H. VEAZEY.

MORAVIAN EASTER SERVICE.

(Continued from page 2.)

and that I, too, rejoiced that the Lord was risen. Crowded about me were people of all descriptions. Nearby was an Indian, a negress with a lovely young girl, a father who was helping his son to see, men and women, boys and girls! And yet there was a hush over the entire crowd; a feeling of reverence for the occasion.

The congregation waited and a band played nearby; in a distance there was an echo as another band repeated the melody. The crowd moved quietly to the cemetery. We passed the clean, white stones on which were placed fresh flowers. there were rows of tiny white stones in the section where all the children were buried. In another section were the graves of the men and in still another, those of the women. In the cemetery the Bishop concluded the litany. As he said *Amen,* a huge red sun made its way above the horizon. Gladness filled the heart of many a worshipper who silently thanked God for this Easter of 1943.

MARGARET EARP.

We are a mechanism of habits. Nearly every move we make is inspired by habit. Idle gossip is a habit—and a very bad one at that! Saying unkind things about people easily becomes a habit. Habits are acquired by the way we think, so that to gain the habit of thinking happy things, and saying them, may become not only easy—but one of the most profitable of all habits.

HOW CHURCHES CAN HELP FAMILIES

Families Leaving.

Provide through a special committee or other responsible means for the following steps:

Some kind of farewell recognition.

Get the new location and address.

Find out the nearest available or preferred church.

Write its pastor to contact family, giving him full information.

Correspond with the family until assured that they are satisfactorily at home and at work in the new church.

Families Arriving.

Frequent surveys or other means of locating new families are needed.

Find out their church preference and help them make the contact.

If prospects, find out past church experience, ages of children, special interests or abilities. Make both church and age-group contacts to welcome them in. Do not give up.

Separated Families.

Help war brides find their own fruitful work in church or community as well as in industry thus sharing in the fellowship of service.

Provide additional social life and fellowship for those whose loved ones are away in the service or in industry.

Young adults in the church may organize and plan to keep in communication with these absent members supplementing the correspondence from the family.

Through frequent mention, through prayer, and through sending little tokens of remembrance from the church as such, assure these absent ones that they are remembered and loved by the church.

Work through and in support of the Service Men's Christian League, 1703 Chestnut Street, Philadelphia, Pennsylvania.

Give special attention to the methods and resources of condolence and sympathy for those families to whom war brings not only separation but bereavement.

Helping All Families.

Help families start out on a Christian basis—

Make careful pre-marital counselling by the minister a universal practice.

Help the couple definitely to plan ways of making their home Christian.

Make the ceremony deeply religious and meaningful by its beauty, dignity, and solemnity. Double ring ceremony suggested; church weddings, though ever so simple, advised.

Encourage home dedication ceremony.

Provide family guidance—

Let pastoral work include helpful family counselling.

Secure and use the help of Christian doctors, psychiatrists, social workers where needed.

Study courses, reading courses, loan library for parents.

Concrete help on democratic family procedures in planning, discipline, family finances, work, and play.

Resources for and guidance in family devotional life.

Incidental and planned interviews between parents and teachers.

Enrich family life—

Church programs, sermons, outings emphasizing family life.

Home play nights, "church night at home," family hobbies and projects.

Guidance and resources in radio programs, movies, reading, pictures, music, games, exhibits.

Family work shops, backyard playgrounds, projects.

Observance of Christian Family Week, first full week in May.

Champion family rights—

Work for decent housing and living conditions for all.

Provide day nurseries and playground facilities for otherwise neglected children.

Discourage employment of mothers of young children.

Help families develop Christian codes and support each other in following them.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, MAY 13, 1943. NUMBER 19.

PRAY FOR MISSIONS

By DR. FRED FIELD GOODSELL.

1. Pray for the Christian churches in Japan and their leaders. We must not let the tides of hate engulf our hearts. Remember such men and women as Nishio, Hatanaka, Kozaki, Suzuki, Abe, Matsuyama, Kagawa, Miss Kawai, Mrs. Kubushiro.

2. Pray for the Christian churches in occupied China who are facing difficult days—as churches—under Japanese tutelage. Remember such men as those in the group on page four of The Victorious Community (1942).

3. Pray for missionaries who cross land and sea these days—the Thomas family, Miss Mix, Mrs. Lobeer, Mr. Rowland Cross and others. Some are coming to America, others are returning to their fields.

4 Pray for the missionaries who have been detained on account of the war—some whose furlough is due, some who are on furlough are eager to return to their fields. All are busy but hope is deferred!

5. Pray that the Candidate Department may have good success in enlisting many new recruits. We have 57 on our AA and A lists for authorizations. We are rejoicing that there is good prospect of their reaching Beirut, Syria, this next summer. Perhaps your prayer may be answered in part by your speaking to some young person about missionary service.

6. Pray that the war may be followed by a just and durable peace. We must back up with our thought and intercession the work that is being done by the Federal Council's Commission. If you are moved to do so, write to 289 Fourth Avenue, New York, and get a copy of the latest report of Chairman John W. Dulles, a very helpful and hopeful document.

7. Pray that the Church of Christ—your church—may rise to its responsibilities both in war and in peace. The missionary movement has brought great blessing to the churches at home as well as abroad, but a new era is dawning and only as we see new visions and dream new dreams will we be moved to make our faith the creative factor that it should be in the life of the world. If you would re-establish your faith in "The City of God," get and read a wonderful little book by John Foster, entitled "Then and Now." (Harper's $1.50).

8. Pray that the American Board's Committee of Nine which is trying to do some wise and timely planning for the work of the Board, both now and in the post-war period, may be given wisdom to see and courage to plan. We cannot but believe that God will guide those who truly seek to know and do His will.

NEWS AND VIEWS

Mrs. Joseph E. McCauley visited in Richmond last week-end.

Miss Pattie Lee Coghill is speaking before State Conferences in the Midwest.

The Editor attended the Church Press Conference in New York City last week.

The Rev. J. E. McCauley is conducting evangelistic services this week at Ingram.

Liberty, Vance, recently installed new pews and has placed an order for stained glass windows.

Articles on Evangelism will be featured in our next issue. The following issue will be devoted to Rural Life Sunday.

Mrs. W. B. Williams, treasurer of the Eastern Virginia Woman's Missionary Conference, is visiting in Detroit.

The Rev. Jesse H. Dollar is on the Executive Committee of the Virginia Church Conference on Social Work which met this week in Richmond.

The Commission on the Ministry of the Southeast Provincial Council will meet in Burlington on Friday, Dr. J. H. Lightbourne is the chairman.

Mrs. A. Lanson Granger, Jr., recently became president of the Asheboro Junior Woman's Club. Mrs. R. L. House was recently re-elected secretary of the Thomas Jefferson Woman's Club, Richmond.

Superintendent Chas. D. Jonhston, of the Orphanage, President L. E. Smith and Mr. George D. Colclough of Elon College, were in Richmond on business the first of this week and while here made a brief visit to The Sun office.

The May Memorial Library in Burlington, N. C., reports greater interest than usual in religious books. Two of the most popular novels, "The Robe," and "The Song of Bernadette," are both religious in tone. Other books on religion recommended by the library in the local paper are: "The Hope of a New World," by the Archbishop of Canterbury, "Abundant Life," by E. Stanley Jones, "Written in Heaven," by Frances P. Keyes, "Church of Our Fathers," by R. H. Bainton, and "Parables as Recorded in the Gospels."

NEWS FROM CHARLESTON.

Two years ago Dr. C. Rexford Raymond left a pastorate at Sunbury, N. C., and began work with our Circular Church in Charleston, South Carolina. During the first two years the membership and contributions to denominational benevolences doubled. Considerable equipment has been purchased and the building renovated. The enlarged service program includes a weekly meeting of young people, a friendly half hour and worship service on Sunday nights, a party for service men and others on Thursday nights, a new circle of women meets monthly in the forenoon for mission study, and the Sunday School has sponsored a new school at Dorchester Terrace seven miles from Circular Church with a recent attendance of fifty-six people.

On Easter Sunday a call was made for $800 with which to install a new furnace in the church. It was secured.

Looks like we really lost a good man when Dr. Raymond left the Convention. Our manners to the good Doctor, and wishes for even greater success this year.

SOME RADIO MESSAGES WORTH HEARING.

The Blue Network presents Miss Edith E. Lowry on Thursdays at 1:30 and Dr. Mark Dawber at 1:30 on Fridays.

Miss Lowry will discuss "Women in a Changing World." She will talk about the Church Woman as a Mother, as a New Neighbor, as a Voter, an Industrial Worker, on the Farm, as a Worker in the U. S. O., in the Armed Forces, and as a Church Woman. She began on May 6 and will speak each Thursday through June 24.

Dr. Dawber will use as his theme: "A Nation Under God." Specific topics include: In God We Trust, Who Is My Neighbor? The War Emergency Challenges the Church, The Church Meeting War Emergencies, God's Plan for World Order, America, the Hope of the World, Our Daily Bread, and This Nation Under God. He began on May 7 and will speak each Friday through June 25.

FIFTH SUNDAY OFFERINGS.

Not within the past eight years have the needs of Elon College for current expenses been quite so acute as at the present time. True the Army Air Corps is here but this school is set up on its own terms. The Government guarantees to the College that it will not lose any money on its contract, but at the same time it states definitely and sincerely that the College will not be permitted to make any money on the operation of the school. Our funds for current demands have been so drastically reduced that we are finding it difficult to meet current demands through the month of May. Unless the Sunday Schools and churches contribute generously it will be necessary to make some provision for the current budget through the summer months. This will be a new experience. For the past eight years we have been able to pay the entire cost of the operation of the school out of the earnings of the school plus conference apportionments from the churches. If either your Sunday School or church has sent a payment on conference apportionments, we are grateful. If not, won't you be good enough to talk to your people and see if they will not be willing to join with others in making advance payments to the College that we may continue our program without embarrassment. Whatever the Sunday Schools or churches may elect to do, the College will be grateful.

Previously reported	$2,309.95
Sunday Schools.	
N. C. and Va. Conference:	
Greensboro, Palm St.	12.81
Eastern Va. Conference:	
Newport News	12.00
Union, Southampton	3.09
Churches.	
N. C. and Va. Conference:	
Burlington	31.31
Burlington	10.00
Eastern Va. Conference:	
Dendron	2.47
Grand total	$2,381.63

L. E. Smith.

The whole of the American Dream has been based on the chance to get ahead, for one's self or one's children. Would this country have ever reached the point it has if the individual had always been refused the rewards of his labors and dangers?

—*J. Truslow Adams.*

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

MORE CHAPLAINS NEEDED.

A recent memorandum from Dr. Frederick L. Fagley of New York shows the number of ministers in each of the state conferences of our Church, the number of active pastors, the number of chaplains now in service, and the number yet needed to meet the requirements of the armed forces of America.

The Southern Convention is listed as having two chaplains, H. E. Crutchfield and Le Grand Moody, and our proportional share of the 424 chaplains needed from our denomination by the end of this year is ten. Since the figures were collected another of our men W. A. Grissom, has enlisted. In order for the Southern Convention to do its share in furnishing chaplains for the Army and Navy seven men should enlist before December 31, 1943.

Two unanswered questions: Who will enlist? How can we carry on our work without them?

CHILDREN'S DAY.

Materials for a Children's Day program for the second Sunday in June have gone to the pastors and Sunday School superintendents. It is the custom of the Board of Christian Education to prepare a program that can be used in the average church. This material, and other materials that may be available, are furnished free to the churches with the hope that every Sunday School will make much of Children's Day.

If the children of this generation can be properly trained, it may be that they will find the way to permanent peace based on the teachings of Jesus.

THE OFFERING FOR MISSIONS.

Good reports have been coming to the Mission office since Easter. Some churches really took the matter seriously, and made a contribution to the cause that was worthy of the people who give.

The amount cannot be too large. If money was available we could this week put people to work in large unchurched areas within our Convention, and within a few months there would be new churches being builded. In other parts of the world the needs are many times greater than they are here within our gates.

If your church and Sunday School have not made a liberal offering for this good cause, please take it upon yourself to see that it is done within the next few weeks. Every member of every church and Sunday School should get the joy of helping a broken world.

STUDENT SUMMER SERVICE

In recent years the Home Boards in New York have aided us with money for Student Summer Service. We have had several of our young people at work for two months holding Vacation Bible Schools and otherwise serving the churches.

This year we will get the financial aid, but it is thought wise to use the workers in the unchurched areas in Norfolk-Portsmouth - Newport News. This does not mean that Vacation Bible Schools should not be held. It means that this responsibility will rest more heavily on the pastors and local leaders. This office will gladly assist as much as possible with the setting up of schools and with literature. Write us your needs, and we will do our best.

MISS CREW AT NEWPORT NEWS.

On Wednesday of last week Miss Angie Crew left Elon College for Newport News, Virginia, where she will spend several weeks assisting our church in its service to the people who live in the new government housing projects. Our church is assigned an area six blocks square.

The people are to be visited, Bible Schools and church services will be held, and the children will have story hours, etc. A real ministry of religion is being undertaken.

It was wise of the denominations to divide the territory so there will be no overlapping, and so responsibility will be more definite. If other communities were so allocated that would do much towards getting the needed work accomplished. It will probably take a million years for us to explain to the Master why the denominations competed so much and left so many people unreached by the Gospel.

INSIDE THE FAMILY.

When the day is done farmers often sit around the house and talk a while. Sometimes the talk takes place at the table after meals, as with Jesus and His disciples the night before he was crucified. Whatever is important to one member of the family is of interest to all the others. President Roosevelt has made good use of this idea in his "fireside chats." We all like to be taken into confidence. It is in that spirit that this writer will tell from time to time some of the things that seem to be important in and to the family of the Southern Convention of Congregational Christian Churches.

For nearly five years the office of Promotional Secretary has been trying to serve the Convention with an allotment of $50 per month for office secretarial salary. So long as the money could be spent for student help and Mrs. Lester could work free, or even when she received the salary and worked full time, the work moved rather effectively in the office. Since she has been crippled (she is improving nicely but slowly), and since prices for this type of work have soared so greatly, the work in this office is having a terrific struggle, and is not very effective. Friends have helped much, Mrs. Lester is handling The Sun mailing list while in bed, and this writer is doing the best he can to keep things going. But he is definitely not an office secretary. It costs the Convention too much to keep him at a typewriter. He should be among the churches, and working where there are no churches.

When the Convention meets next spring, and plans are made for the work to go forward, this condition should be changed. And this is only one of many changes that should be made in order that our Convention can become more effective and take its full share in the denominational and interdenominational work. More of this later.

RAMSEUR.

The Ramseur Christian Church held its second quarterly Conference on Saturday evening, May 1, 1943.

There was a good spirit among the brethren and sisters, and everybody was happy.

The deacons gave a most interesting report concerning the spiritual side of the church life.

The treasurer's report was also very good. All the obligations had been met to date.

The church is in better condition spiritually and financially than it has been in the past ten years.

We have no book but the Bible, no law but love, no creed but Christ.

Geo. M. Tally, *Pastor.*

Common sense in an uncommon degree is what the world calls wisdom.

—*Coleridge.*

THE EDITOR'S MESSAGE

MISSIONS, CONTINUED.

We are now in the last month of the Mission Period designated by the Southern Convention. The Month of May is the Period of Emphasis for the work of the American Board in Congregational Christian Churches across the United States. In the calendar of promotion of the Missions Council, "May is World Service Month."

Varied missionary emphasis and information are given in this issue: the importance of prayer, the function of the layman, and the opportunities for further missionary development in Africa and Latin America. Many of our readers remember the Dilles, two of the all too few missionaries produced by the Christian Church. Those who have been studying this year about Protestant Missions in Latin America will find Dr. Scotford's first-hand impressions of Mexico both interesting and illuminating. Now we may not only say "After Munich," and "After Pearl Harbor," but also "After Monterrey." A noted editor recently wrote, "There are enough religiously indifferent people in South America to give Protestant missionaries an ample field for a century." New doors of opportunity are continually opening. This is no time to forget about missions. Rather we must continue and redouble our efforts.

MORE TEMPERANCE MATERIAL.

A letter from the Rev. Charles H. Davis of Norfolk expresses appreciation for the fine temperance material in the April 29 issue of The Sun and voices the hope that more will follow. We are pleased to discover interest in this kind of material and assure our readers that additional articles of this kind will appear in future issues. Conference committees on temperance and moral reform may offer valuable assistance in this important field of Christian education.

The Laboratory of Applied Physiology of Yale University, long engaged in research on the effects of alcohol, is extending its activities through the creation of a School of Alcohol Studies. This new division will supplement the physiological researches of the Laboratory with those on the legal, social, statistical and educational aspects of the alcohol problems. In order to render the findings of scientific research available for application to the actual problems of alcohol in the community, the School of Alcohol Studies is beginning an annual Summer Session designed for the needs of those engaged in activities in which thorough knowledge of the facts about alcohol problems will be of particular usefulness. An imposing list of lecturers has been announced. This school should have wide influence and greatly strengthen the temperance movement in America.

SIGNS AND RESOLUTIONS.

The Rev. E. M. Powell writes: "At our last Conference, the Resolutions Committee recommended that each Church in the Conference place at some suitable place in the front of the church a sign with the name of the church thereon, so the general public could know the name, denomination, and stated services of the church. When I made my first trip to my churches after Conference I presented this idea to the folk and they responded so well we have just such a sign that is most pleasing to the eye placed at each of the five churches which I serve."

Perhaps it is a bit surprising to learn that there are churches without a sign or bulletin board. One would think that such a condition had not existed since the advent of automobiles. Surely the members of every church would have sufficient vision and initiative to carefully identify their church and publicize its services. Surely no official of the church could possibly conclude that this basic information was a matter of universal knowledge. And yet, countless churches throughout the country are still without the most elementary markers. The Editor recently passed one of our oldest and most historic churches and was grieved by the absence of a marker. Numerous cases might be cited of signs which are inadequate, antiquated, or dilapidated. In many instances signs are needed not only at the church, but at nearby intersections. This is true of the city as well as the country. In these days of rural electrification, many of the old signs should be promptly supplanted by illuminated bulletin boards. Travel is by no means restricted to daylight and a dark church has no message to the multitude who pass at night. Rural people who can afford electrical appliances for their homes can certainly do likewise for the church.

Mr. Powell is convinced that we should "Carry out the things that are passed at Conference in so far as we can. Otherwise, why pass them?" Ministers and churches should not wait until the end of the Conference year to take this inventory. Those who need to refresh their memories on the actions of Conference may study carefully the forthcoming Annual. Some ministers devote a sermon to a study of the Annual. Others bring a digest to the attention of their Official Boards and responsible committees. This represents the essence of churchmanship for our day. Failure at this point breeds disrespect for the official agency of our church and results in a demoralized constituency. In order to maintain our integrity we must heed the last Conference before we begin another.

R. L. H.

Things in the world are relative, and size by itself is never the great thing. The great thing always is, not how much capital have you, not how much brains have you, not how much of an opportunity have you, but what are you doing and how far are you getting with what you have? If this is true, then, no matter how small your town or how limited your opportunity, it is within your power to do something which is at least relatively great.

—James H. Paul.

Mexico--Once Enemy, Now Friend

By JOHN R. SCOTFORD.

During the first World War our safety demanded that thousands of troops be stationed along our southern boundary; in the second World War Mexico and the United States stand shoulder to shoulder in a common cause.

On my first visit to Mexico in 1926 I was held at the border until approval of my entrance could be secured by wire from the capitol. My first twelve hours south of the boundary were spent on a train which carried a detachment of Mexican soldiers in the baggage car and another in a caboose immediately behind our Pullman. Not until we had gotten a safe distance from the United States did we proceed without an armed guard.

Eleven days after Pearl Harbor I entered Mexico with my wife and my car. In a little less than three weeks we covered over 3,500 miles, going as far west as Guadalajara and as far south as the Pacific Ocean. We travelled without guard or guide and by night as well as by day. Our only encounter with the law was when a motorcycle policeman insisted on escorting us into Mexico City and finding us a place to stay. On New Year's day we happened to drive by Mexico's naval base at Acapulco on the Pacific. The sentry insisted that we come in; a messenger from headquarters told us to park our car and look around! There was nothing to see, but the cordiality of the Mexican navy was certainly heartwarming.

What has transformed Mexico from a potential enemy into an active friend?

Much credit can be given to three able ambassadors who have represented the United States in Mexico City: Dwight Morrow, Reuben Clark (now one of the top men in the Mormon church) and Josephus Daniels. Yet good diplomacy has done little more than underline a fundamental change in the relationship between the two countries.

Formerly we went to Mexico as exploiters; now we go as appreciators!

In 1926 Americans were in Mexico for just one reason—to get. We owned many haciendas, operated most of the mines, shared the control of the oil wells with the British. The Mexicans felt that we were taking out of the country much of its natural wealth and that their recompense was the pitiable wage paid the laborers who did the physical work of getting these treasures out of the ground and loading them on the waiting ships. At that time our government was lending every aid to the Americans who were making a profit out of Mexico. In April of 1926 our ambassador told a group of American citizens, "In eighteen months 1,500 claims presented by American citizens against the government of Mexico have crossed my desk, and I believe every one of them to be legally and morally justified."

Today this picture has changed completely. Our government has ceased protecting the profits of those who sought to get rich in Mexico. Americans no longer figure as landowners or as operators of mines. The power of the oil companies has been broken. The "American colonies" in Mexico City and in the other centers of population have dwindled to a fraction of their former strength. Those Americans who remain are largely there to sell the Mexicans commodities which they very much want. Our role is no longer that of economic exploitation.

But good-will requires more than the absence of ill-will. The fundamental fact in the present relationship between the United States and Mexico is that a host of Americans have come to like Mexico. We now go south of the Rio Grande, not to get rich, or to reform the Mexicans, but to have a good time. In a perfectly natural way, without any uplift pretentions whatever, we have come to enjoy our southern neighbor.

Art was the first influence to draw the two countries together. In the late twenties and early thirties Mexican painters began coming north. Diego Riviera and Orozco executed murals in Detroit, New York, Hanover, New Hampshire, and elsewhere. The drawing was unorthodox, the colors bright, the subject matter startling. Some people were shocked, others delighted. The net result was the largest gust of fresh air which has disturbed American art since the days of the Gibson girl.

Our artists began going to Mexico. Living was cheap (a primary consideration with most of them) the climate good and the passing scene utterly fascinating. Then came the Pan American highway from Texas to Mexico City—a good road which has done the world a surprising amount of good. The school teachers of the prairie states discovered that Mexico City was more exhilirating than California and cheaper than New York as a destination for their annual summer trip. They came back and told their pupils about Sanborn's Restaurant and the floating gardens of Xochimilcho. The boys and girls spread the news among their parents. Soon Mr. Sanborn had to put up a sign suggesting that gentlemen wear coats while dining. The sons and daughters of the people who migrate to St. Petersburg, Florida, in the winter were driving to Mexico City in the summer.

In striking contrast to the American tourists who once went to Europe, these were not pilgrims in pursuit of "culture." They were not consciously broadening their minds. It never entered their heads that they were being "good neighbors." They were ordinary people out for a good time—and they had it. I have yet to meet an American who has been a decent distance below the border (Juarez and Tijuana don't count) who has not enjoyed Mexico. Another item not to be despised is that the returning tourists feel that they have gotten a lot for their money. To use the jargon of the sales manager, Mexico has had excellent consumer acceptance.

The Rio Grande isn't much of a stream but it separates two very different worlds. The motorist is conscious every moment of the day that he is in Mexico and nowhere else. The highways are infested with burros, cows, dogs, children and picturesquely clad Indians. The mountains stand up at astonishing angles. The roads wind and unwind in startling fashion. One can pause before old churches built by the Spaniards or climb up still older steps to the shrines which the Indians established centuries before the white men arrived to disturb the even tenor of their ways.

From the feminine point of view Mexico is a shopper's dream of heaven. One dollar brings close to five pesos, and pesos get one all sorts of bargains. My wife secured enough blue glass to fill three shelves for $1.35 American money. If you penetrate to the place where they are made, blankets come as low as $1.50 (U.S.). Pottery, leather work, inlaid lacquer bowls, finely wrought silver all tempt both the eye and the pocketbook. With a little effort one can have the fun of buying one's trophies in the shop where they were made.

From Mexico's point of view the

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Our Christian fellowship needs more churchanity. That may not be an elegant or well chosen expression to use for this state of mind—but it crudely expresses our better judgment. Many opinions have been handed down in answer to the question: "Why has our denomination not grown more rapidly during its history?" The first sentence in this paragraph expresses, in part, the writer's answer to that question. The breadth, the liberality and the generalities of our church, in recent years, have produced an unique situation. Having so many views common to other denominations, in matters of doctrine, our leaders have failed to develop clear and impressive distinctions between our church and our sister denominations. What is the difference between us and the other churches? If the differences are not outstanding and important why should we insist upon taking our place among them? Why not become one and surrender our denominational standing?

These are questions which have often been put forward concerning our church. They are important questions and should be answered. The serious fact is this: they suggest a great need of a better understanding, among our own people, of the fundamentals of our faith. Our people are as well informed as the members of other denominations about us. They are equally consecrated to the cause of the Christian religion. But are we as well versed in the specific doctrines which account for our denominational existence? It is evident that we are not as well informed as we should be. To test your knowledge in this matter we suggest: Write out a clear statement of the points of agreement and the points of difference between ours and other denominations with which you are familiar. You may be surprised by the brevity of your statement.

We need an increased devotion and loyalty to our denominational standards and faith. That should be expressed in a love of the local church and the denominational fellowship. Church pride is a very valuable asset in building a denomination. Without this progress is slow and difficult. The personal element enters into every institution. Jesus based every thing upon personal devotion and love. "Lovest thou Me?" is the eternal question. John said "We know we have passed from death unto life because we love the brethren." Loving the church is imperative in a denominational fellowship. Denominational union, in a measure, makes a break in former denominational loyalties. It should not interfere with Christian fellowship—but it does call for the establishment of new loyalties. That is our need in the Southern Convention. Many of our people, both ministers and laymen, are not up to the high water mark of denominational and church loyalty. That is our present weakness and our future danger. We are not flaming evangels of denominational growth. Liberality does not mean much unless it is based upon accurate knowledge and militant faith in Christianity. And the local church—through its denominational organizations—is the best method of developing growth in numbers and power.

We need more information, inspiration and enthusiasm for our denominational growth. The Sunday School and the church college face an opportunity in this particular field. Our young people should be taught to love our church and be loyal to its institutions. They should know our church history and our church doctrines when they graduate from high school and college. Our future as a church depends upon them.

I. W. Johnson.

MRS. ELLA V. GRAY.

The Christian Church lost one of its most loyal and devoted members in the death of Mrs. Ella V. Gray of Waverly, Virginia. I do not have incidents of particular personal achievements necessary for a full statement of Mrs. Gray's life and activities. This is not an obituary notice but it is an expression of sincere appreciation of the spirit and purpose of a loyal and consecrated soul.

Mrs. Gray loved her church. She was always ambitious for it. She wanted her church to take its place in the community and in the world and render the service that God intended for the church to render. She was a faithful and generous contributor to all needs and enterprises of her church. She rejoiced in the growth and development of the church and was distressed when it failed in its program.

She was particularly interested in Elon College. She was much concerned for the success of the campaign to clear the College of its debts. I am happy that she lived to see this achievement. Since the first year I came to Elon College as president she and her son, Garland, have contributed generously to the College. The last conversation I had with her she inquired if I had talked with Garland about a contribution to the "All or Nothing Campaign." I told her that I had and that generous provisions had been made. She expressed happiness because of this fact and the possibility of clearing the College of its debts. Then she said, "I know that the College will need money after the debt is paid and I want to help then." In due time she provided for the College in her last will and testament. As has already been announced through the columns of The Christian Sun she left a bequest of $5,000 to the Board of Trustees of Elon College. This bequest has been paid, the money invested according to the wishes of the executor of her will, Mr. Garland Gray. This bequest will be used to establish the Ella V. Gray Memorial Fund and will be designated as a part of the permanent funds of Elon College. In this provision Mrs. Gray perpetuates her memory forever and hereby she will contribute definitely and generously to the support of the College. Even though she has gone from us, her contributions to the College will continue as usual. Young men and young women, ambitious for an education, who come to Elon College from year to year, will be benefited by this bequest. It is a fine way for one to continue to live and live helpfully even though they have been called to their final reward.

On behalf of the Board of Trustees of Elon College I wish to express to the family and all friends Elon College's abiding gratitude for this generous bequest.

L. E. Smith.

CHRISTIAN ASHRAMS.

The Department of Evangelism is planning to conduct another series of Ashrams this summer, as follows:

July 7-17—San Francisco Theological Seminary, San Anselmo, Calif.

July 18-August 1—Green Lake, Wisconsin.

July 31-August 14—Lake Winnipesaukee, N. H.

August 14-28—Mars Hill, N. C.

FOR THE CHILDREN

Dear Friends:

I have had such a delightful time since I last wrote you. The Junior Missionary Society of Turner's Chapel Church asked me to meet with them at their regular meeting on Friday afternoon, April 30. They asked me to come and tell them a story.

The meeting was held at the home of Bobby Cline in Colon. He led the meeting, so he must be the president. He did a splendid job of presiding. He had charge of the devotional and used the Lord's Prayer as his subject. He explained it simply and beautifully, so that the smallest person there could understand what he said. At the conclusion of the devotional we stood and prayed together the Lord's Prayer.

During the business period, their sponsor Mrs. Ross, told them that she had received a letter of appreciation from the Japanese Evacuee Children's leader. They were especially pleased with the construction paper, scissors, paste and crayons. These young Juniors got a big thrill out of fixing up the box to send. They were just as thrilled over the warm reception which it received in California. They decided who would lead the devotional next time. Who would have charge of the remainder of the program next time and where it would meet.

After Bobby introduced me, I showed them the picture, "Feeding Her Birds," by Millet. It is in the May issue of *Children's Religion*. We talked about the picture and then I told them the story of the man who painted it. He was a small lad in France when Abe Lincoln was a small lad here in America. We had a good time talking about life as it used to be lived by the French farmers. It is not as it used to be, completely, anymore.

The offering was taken near the close of the meeting. Then in conclusion all of the children prayed sentence prayers. I wish that you might have heard their prayers. They must have been as pleasing to God as they were beautiful to us older ones who were hearing them at the meeting. Many of them had loved ones or friends in the war. They prayed for them. They used words from Bible prayers in their prayers. So many of them prayed for "our friends in other lands." I wish that adult prayers were always as sincere, simple and sweet as children's prayers.

During the social time which followed the meeting, Bobbie's mother served delicious refreshments which were all right for a child's diet. Then the Juniors went out-doors to enjoy a game of baseball while we older folks remained in the house to chat. There were fifteen children who answered the roll call at the meeting and about five others who could not be present. This group certainly has made strides since I attended their first meeting. I know that there will never be a lack of interested adults in the future, to back missionary work, so long as there are children like these who are getting their education early.

If there is another group within my territory who would like for me to visit them, I will strive to do it.

Some friends from the New Elam Church came by the Parsonage after having been at the church here for Mr. Todd's evening sermon. They invited us up there for Memorial Day Service the third Sunday in May. I asked them if they had a Missionary Group and they said no. I begged them to start working with the children so that their church would always be interested in Missions.

Good Night!

DOROTHY TODD.

PRECIOUS TRIALS.

Trials are likely to be the last things we would ever choose for ourselves. But God chooses for us, and so we have trials. We shall praise him through all eternity that his choice was better than ours would have been. We could never know his richest blessings unless we had trials—trials that are overwhelmingly too much for us, trials that are mysterious, painful, distressing. It is not strange that the Christian's life has many trials; it would be very strange if there were none. So Peter writes: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Peter 4:12, 13.

Ernest Wadsworth has said truly: "Trials make the promises sweet; trials deepen our life of prayer." The fiery trial is sent in order that our faith, which is much more precious than gold, "might be found unto praise and honour and glory at the appearing of Jesus Christ."—I Peter 1:7.

—*S. S. Times.*

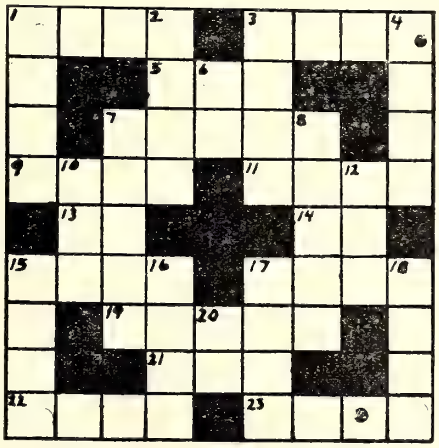
When the peoples of a nation are filled with God's spirit and seek His guidance they will have it; and, having it, they will select leaders who are like-minded and will direct them into God's paths.

—*Joseph I. Chapman.*

CROSSWORD PUZZLE.

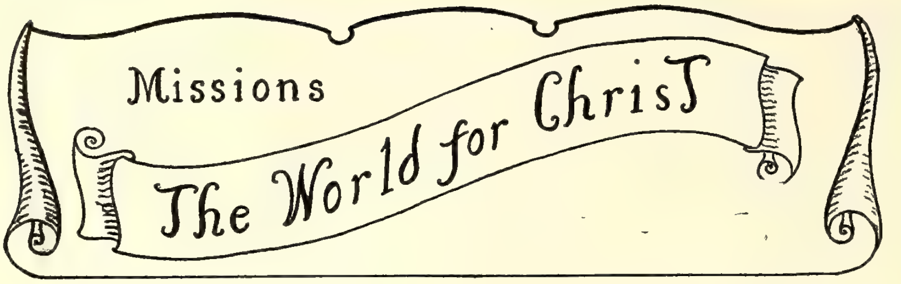
ACROSS.

1. A small body of water. (Isa. 42: 15)
3. Ancient name of Mt. Hermon. (Deut. 4: 48)
5. To be in debt.
7. A big body of water.
9. To labor. (John 5: 17)
11. How the mother bird gets her eggs to hatch.
13. North Dakota.
14. Iowa. (Abbr.)
15. The call of a little chick.
17. What the mother bird lays in her nest.
19. Birthplace of Samuel. (I Sam. 1: 19, 20)
21. A rodent of the mouse family.
22. What Jesus called Peter. (Matt. 16:18)
23. Identical, unchanging. (Psalm 102:27)



DOWN.

1 To turn sod with an agricultural implement.
2. To fasten a door with a key.
3. Bodies of water. (Psalm 72: 8)
4. Instruments for catching fish. (John 21: 6)
6. Personal pronoun, you and I.
7. Method of regular arrangement. (I Cor. 14: 40)
8. The call of a horse. (Jer. 8: 16)
10. O unit.
12. A children's game.
15. A fruit which gets ripe in autumn.
16. A playground for city children.
17. What a boy does on a picnic.
18. That which the blacksmith nails onto a horse's foot.
20. Mother.



THE DILLES IN AFRICA.

By Dorothy P. Cushing.

America is "Africa conscious" as it has not been since Stanley discovered Livingstone!

The eyes of the nation are focused on the battle lines drawn in the Black Continent.

But Africa is a very large place. Right now there are hundreds of Americans in that land, not wearing uniforms, but fighting a battle against ignorance, superstition and disease—a battle which has been raging for over 110 years.

Among these Americans are young Carl and Lois Dille, Ohio and Indiana folks who, since 1939, have been working in Portugese West Africa as Congregational Christian missionaries under the American Board.

Right now the Dilles are at Chilesso, West Africa, carrying a heavy burden of work in an understaffed Mission, with no doctor at Chilesso—although one is being eagerly sought by the American Board.

The Dilles must use two languages besides their mother tongue, namely, Portugese, the official language, and Umbundu, the native tongue. From October 1938 to July 1939 they studied Portugese in Lisbon.

Mr. Dille specialized in rural work among Christian churches before entering the mission field.

Carl Dille is the son of Mrs. W. L. Dille, West Liberty, Ohio. He was born there. Mrs. Dille is the daughter of Dr. and Mrs. Edward L. Lawson of Muncie, Indiana. Mrs. Dille was born in Cissna Park, Illinois.

There are two Dille youngsters—Nancy Patricia, aged 9, and Thomas Minton, aged 7.

One of the greatest sacrifices to a missionary father and mother is the parting from their children when the time comes that they must be sent home to America for education, or to some school at a distant point in the country where they are living. Two years back, at the tender age of 7, little Nancy was sent to a boarding school for missionary children in Dondi, some 100 odd jungle miles away from Chilesso.

Happily, she settled into the school routine without any apparent undue homesickness, but little brother Tommy for several weeks wandered about like a lost soul, crying: "I am not happy without Nancy."

While actual war has not hit Chilesso, it has affected the lives of the Dilles. For example, it has turned back the clock so that they now travel about their work just as did their pioneer missionary predecessors. In those early days automobiles were undreamed of. Today the Dilles cannot get more tires so they are conserving the ones they have by traveling a la tepoia, or native hammock.

When you travel this jungle way you need many native carriers. You have to take cots, bedding, books, all your working kit, and considerable food. A sample trip of 265 miles is described by the Dilles. Father Dille rode his bike. Mother Dille had one tepoia and Nancy and Tommy another.

Now there is a technique about getting into a tepoia—similar to that of boarding a sailor's hammock. "It is no mean art," declares Lois Dille, speaking out of experience. The hammock is swung on a heavy pole with a man at each end.

"The front carrier kneels and you try to sit squarely in the middle so that when he rises you won't go tumbling out the other side," writes Mrs. Dille. "Then your front carrier rises, and after a few perilous swings both men get into step (or rather out of step) which gives a mild jolting from end to end instead of wild swinging from side to side."

The men put the pole on their shoulders. Then after a while they heave it to their heads, then back down again to their shoulders. The front man is the leader. He sets the pace. The front man is literally the eyes of the second. Once, a fresh pair took over Lois' hammock, she heard the rear man say:

"Lead me well. I am a blind man."

When the road was straight and no pitfalls apparent, the carriers would break into yells and calls much like the cheer leaders of a rooting section at a football game. They would pretend they were on a hunt. They would shout, bark like dogs, and even baa-aa like the deer they hoped to catch. There is nothing dull about traveling a la tepoia when these men really "get going." As one of the carriers said: "It is the shouting that makes it tasty."

After spending the first night en route in a little village called Bethlehem, the first exciting episode of the trip came early the second day. A river had to be crossed. This in itself sounds uneventful enough, but this river had no bridge. It did have considerable current. Sunning themselves, with expectant expressions, were man-eating crocodiles. Everyone and everything had to go across in native dugout canoes. None of the carriers could swim. They were as near white as they possibly could be by the time the crossing had been made.

Next came lion country. A narrow path ran through woods which a New Englander would call "scrub," but which is typical African bush country. Leopards were seen, but no lions—only their tracks.

When finally the Dilles reached their destination, the entire village, young and old, turned out to give them a hearty welcome.

"We thought you had forgotten us, but you came," were the cries of welcome.

And in that moment Lois and Carl forgot the headaches of getting ready and of taking such a long trip—forgot the discomforts, and the crocodiles, and the lions.

Carl pushed on for another visit to an even more distant village. The Ovimbundu leaders would not let him go alone. They insisted that another man accompany him.

"Why, Nala," they explained to him, "if you go alone through lion country and a lion gets you, no one will ever know. But if there are two of you, one would be sure to get away and bring back the word."

That trip in itself was a sample of what missionaries, even in these modern days, have to contend with when working among primitive peoples in undeveloped lands. The two men traveled 170 miles on their bicycles, about 100 miles of which was in soft sand roads, much like a beach. Their carriers with their blankets became frightened of lions and stayed over night in a village so that Mr. Dille and his Ovimbundu colleague were without bed coverings for the night. It was July, but that is winter in West Africa, and while very hot in the day time, there are often frosts at night.

Awful sissies, these missionaries!

MISSIONARY OFFERINGS.
WEEK ENDING MAY 6, 1943.

Sunday Schools.

Concord, Elon College, N. C.	$	2.00
Mt. Olivet, Geer, Va.		4.07
Auburn, Raleigh, N. C.		11.53
Bethlehem, Elon College, N. C.		5.00
Morrisville, N. C., Easter		18.54
Morrisville, N. C., Regular		2.34
Hanks' Chapel, Pittsboro, N. C.		8.33
Union, Franklin, Va.		8.30
Timber Ridge, Gore, Va.		3.76
Pleasant Grove, News Ferry Va.,		12.04
Pleasant Grove, News Ferry Va. Easter		8.00
Newport, Shenandoah, Va.		8.39
Fuller's Chapel, Henderson, N. C.		24.00
Holy Neck, Holland, Va.		80.00
Mayland, Broadway, Va.		1.50
Shallow Well, Sanford, N. C.		6.00
Ingram, Va.		5.48
Newport News, Va.		28.00
Total	$	237.28

Individuals and Churches.

Mt. Zion, Crittenden, Va.	$	5.00
Holland, Va.		100.00
Isle of Wight, Va.		20.00
Joppa, Edinburgh, Va.		2.00
Winchester, Va.		20.00
Antioch, Harrisonburg, Va.		32.98
Wake Chapel, Fuquay Springs, N. C.		33.35
Wakefield, Va.		25.00
Lynchburg, Va.		10.00
Liberty, Nathalie, Va.		5.70
First, Burlington, N. C.		64.60
Niagara, N. C.		2.50
Mayland, Broadway, Va.		6.70
Mt. Carmel, Walters, Va.		36.45
Dendron, Va.		10.50
Newport News, Easter		388.98
Mission Apportionment, 1943.		200.00
Special Holy Week Offering		53.95
Total	$	1,017.71

Specials.

First, Burlington, N. C.	$	36.70
Total for week	$	1,291.69
Previously acknowledged		14,492.17
Total since Sept. 1, 1942	$	15,783.86

War Victims and Services.

Leaksville, Luray, Va.	$	16.63
Joppa, Edinburg, Va.		2.00
Dry Run, Seven Fountains, Va.		14.20
First, Burlington, N. C.		49.87
Newport News, Va.		40.50
Total	$	123.20

The offerings this week are splendid! We are proud of the Sunday Schools and Churches and are happy with you in doing such good work. Several of the churches have sent in their apportionment in full for missions and one church has paid more than four times their Apportionment to the Orphanage this year; paid three times the Superannuation apportionment, paid double the college apportionment, and more than three times their apportionment to Missions. As the minister writes me: "It has not been something that just happened—we made it happen!" We congratulate this minister and each member of the church for the splendid work and assure them of our deep gratitude and appreciation for their fine work and good results. Other churches can do as much, or make an increase in their offerings. We have to all do our part now if this great work is to be carried on and the gospel of Jesus Christ spread to every corner of the world.

MATTIE COX PARKER,
Secretary.

SUPPLEMENTAL REPORT.

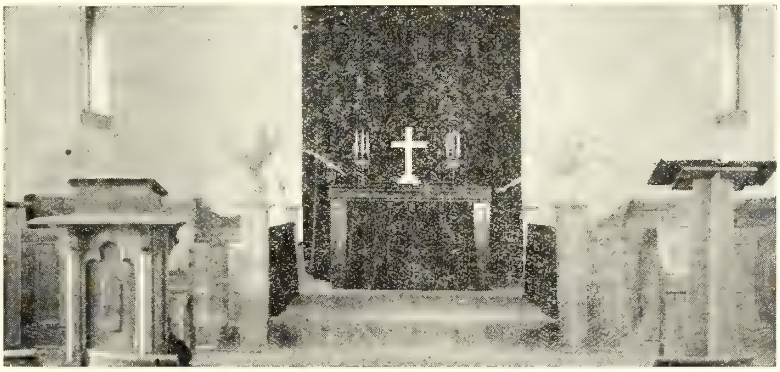
The following is a supplementary Quarterly Report of the Woman's Home and Foreign Mission Board, Eastern Virginia Conference, Quarter ending March 31, 1943:

Women's Societies.

Elm Avenue (Apportionment)	$	10.00
Damascus (World Day of Prayer)		3.00
First, Portsmouth, Life Membership)		10.00
	$	23.00

Note: Total amount sent in for the quarter $1,263.97. Supplemental report sent in due to the fact that this will be the last quarterly report of the Southern Convention Woman's Board Treasurer before the biennial meeting in June.

Pulpit or Chancel?



The first official publication of The Arts Guild of The Congregational Christian Churches has made its appearance. A very good job was done on it, due mostly to the efforts of Harold Jones, the editor. In reading the publication I was reminded of the question asked by *Time*, the news weekly, when reporting on the salon of photographic reproductions of church architecture: "What would Cotton Mather say?" Since reading that question I have often thought of the debt we owe to our fathers, and wondered to what extent we are justified in departing from tradition. Surely all of this stir about liturgics, chancels and vestments is foreign to the thought of the Pilgrim fathers.

If the modern trend in Church arts is contrary to our heritage it seems to me that we should go very slow before giving it our sanction. On the other hand, if our actions can be viewed as concordant with the early principles of our church, there is no reason why we should not continue at the rapid pace begun. One of the criticisms offered by the traditionalists is that our denomination has emphasized preaching above everything else, and the replacement of the pulpit with the communion table is a denial of our heritage. It is true that our church has been a preaching church, but it has not been authoritative preaching which of the main principles of our church is suggested by a central pulpit. One has been that we have no authoritative head other than Christ. The communion table with the cross on it is a fit symbol for this our first and greatest principle.

Congregational Christian Churches have been noted for the freedom allowed individual members in interpreting the scriptures for their own lives. The central pulpit is not in keeping with this principle but rather suggests that the minister is the interpreter for the members. The pulpit on one side indicates the humility with which our ministers should speak to their people. The lectern on the other side suggests the reverence our church has had for the scriptures. The lectern seems to say, "I stand for the Word of God which remains the same and cannot be changed." On the other side, the pulpit says, "I stand for the Preached Word, which varies with time and conditions. I am not infallible and you are not obligated to receive me, if I am expressed contrary to your conscience."

If Mather was the sensible and practical man that I think he was, I'm sure he'd say that this trend toward an altar-centered sanctuary is much more in keeping with the teachings of our denomination than is the central pulpit.

AUBREY TODD.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

YOUNG PEOPLE AT WORK.

Intelligent Christian Action.

A program of Christian social action involves at least the following steps: becoming aware of social situations, injustices, needs; becoming greatly concerned that the wrongs shall be righted; studying the causes, effects and proposed solutions; deciding what Christians ought to do and what they can do; embarking on a well-planned course of Christian action. Every group should include some social action project in its year's program. The Council for Social Action (289 Fourth Ave., New York City), issues a free folder outlining some of the things that members of the Pilgrim Fellowship can undertake. Be sure to write for it.

Reconstruction and War Services.

a. Just what can you do for your own boys who are in training or in active service? Has your church a plan? If so, is there some definite part of this plan which the young people should assume? If not, will the young people initiate a program and invite the entire church to share in it?

b. If there are military camps near your community, what is the distinctive service that the church can provide?

c. Are you doing your full share in supporting the Congregational Christian Committee for War Victims and Services? This agency is helping to relieve suffering in America, China, England, and other parts of the world; it is making it possible for us to take the church to the boys in the service. Certainly this is a responsibility of all Congregational Christians. Find out what the committee is doing and plan to support it. Write the committee at 289 Fourth Avenue, New York City, for literature about it.

d. We ought to be greatly concerned about the plight of the Japanese who have been torn from their homes and placed in Assembly Centers. Secure from the Council for Social Action (289 Fourth Avenue, New York City) the pamphlet, "A Touchstone of Democracy," 10 cents, and from the American Board (14 Beacon Street, Boston, Mass.), the October, 1942, issue of the Envelope Series, 10 cents. At least three things need to be done: first, to study the literature and to think straight upon this complex problem; second, to make some financial contribution which will express our Christian friendship; third, to collect equipment and materials which may be sent to these evacuation centers.

Write to Tom Keehn, (Council for Social Action, 289 Fourth Ave., New York City) for information as to what is needed. He will see to it that materials which you collect reach the proper destination. Among things that can be used are: games, toys, books, school materials, Bibles, devotional literature, sewing supplies, athletic equipment, craft material, clothing in good condition, music and Sunday School supplies. (Those planning to send the last two items should consult Mr. Keehn as to the specific kind of material desired.)

WHEREAS . . .

No spot on our globe is more than 60 hours distant from your local airport. . . . The world has also changed its shape with barriers leveled off and oceans reduced to small bodies of water. . . .

The "rowboat" geography and the "rowboat" world-view are both obsolete and must be discarded. . . . As never before in the world's history we are members one of another, an interdependent community. . . .

The implications of all this are staggering and revolutionary for our church and global mission program. . . .

WE ARE RESOLVED . . .

1. To put new and vital meaning into our century-old conviction that in Christ there is no east or west, no north or south. . . .

2. To inject reality and consistency into our confession of faith in God as the Father and Creator of all men. . . .

3. To discover how our national churches and all our churches can better fulfill our responsibilities to God and mankind. . . .

4. To see to it that our churches establish benevolence budgets adequate for the work of our missionaries. . . .

5. To do our full share in maintaining all our representatives who are on assignment in Christian service abroad. . . .

6. To assure those responsible for our program that they can count on our loyalty to Christ expressed in more generous support. . . .

7. To recruit new missionaries to meet the ever increasing challenge and new opportunities the world abroad presents. . . .

8. To take an increasing part in community, home and church reconstruction through our Mission of Fellowship in Europe.

e. Some of our boys are in Civilian Public Service camps, and are there rendering non-military service with government approval. Their religious convictions do not permit them to go to war. We should seek to understand the points of view of these young men. We may become acquainted with the type of work they do. We may want to send financial contributions through the Committee for War Victims and Services to enable conscientious objectors to remain in such camps. Write to Tom Keehn at the address given above.

f. The local group should be aware of the vote taken by the National Council of the Pilgrim Fellowship at Deering with reference to Christians and the war. The following statement may be discussed so that its deep implications may be understood:

"The Third National Council of the Pilgrim Fellowship wishes to record in this hour of tumult, strife and bloodshed its belief in the essential unity of the Christian fellowship which transcends battlelines and differences of opinion as to the Christian attitude toward war. It is our conviction that this fellowship must not be broken.

"We believe that the Pilgrim Fellowship along with other Christian young people is being called by God to discover ways in which this unbroken brotherhood can be maintained and expressed.

"We are penitently conscious that even in our own country this fellowship is threatened by barriers of race, class, and creed. We have yet to build the democracy which our forefathers planned. We must do all within our power to establish equality of opportunity for all and to build a Christian world order.

"In pursuing these ideals, we reaffirm our purpose to practice a Christian patriotism which recognizes the authority of God in conscience as supreme and dedicate ourselves to the responsibilities and obligations that freedom of conscience entails. We pledge again our unbroken fellowship even when the voice of God seems to come to us in different ways."

—*Pilgrim Highroad.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PETER AND JOHN PREACH TO SAMARITANS.

Lesson VII—May 16, 1943.

Golden Text: *"Lift up your eyes, and look on the fields, that they are white already unto harvest."*—John 4:35.

Lesson: Acts 8:4-25.

Devotional Reading: Psalm 96:1-9.

Overruling Evil for Good.

"At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles . . . therefore they that were scattered abroad went everywhere preaching the word." Thus far the gospel had been preached only at Jerusalem and in the immediate vicinity. A terrible persecution threatened to break up the church, at least the enemies of Christianity thought they could stamp out the fire by persecution. Instead they started a hundred fires throughout the wider region. Everywhere that these hounded, haunted men went they "preached the word," they started another fire. Thus does God often overrule evil for good; thus in hours of shadow Christians have often seen the path of duty more clearly. "God can make all things to work together for good to those who love Him, to the called according to His purpose."

Laymen as Evangelists.

"Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ unto them." These men, including Philip, were not ordained ministers, they were not apostles, they were laymen, lay-evangelists. They had had an experience of Christ and they felt and obeyed the impulse to share that experience of Christ with others. One of the most glaring weaknesses of the modern church and of most churches, is the failure of the lay members to be evangelists. If the men and women and young people of the average church were enlisted and organized and trained in personal evangelism, the greatest revival in the history of the church would begin. Evangelism is as much the business of the pew as it is of the pulpit.

The Gospel With Power.

Many of the lay evangelists were as faithful as Philip, but none became as famous. Indeed he is the only man in the Bible who is called an evangelist. (Acts 21:8). He preached the gospel with power and persuasion. The central theme of his preaching was "the kingdom of God, and the name of Jesus Christ." Acts 8:12. By him as by the other members of the early church Christ's name was magnified. By him as by the other members of the early church, Christ's kingdom was proclaimed. And God honored his preaching. Miracles took place. Evil spirits came out of the people, many that were sick were healed, and there was great joy in that city. Many men and women were converted, and were baptized. Even a man named Simon, a sorcerer who had the people under the spell of his power, and who was using them and bleeding them for his own selfish purposes, "believed and was baptized." The laymen do not know what potential power they have, they do not know how largely God can use them if they would give themselves wholly to Him.

Power Unpurchasable.

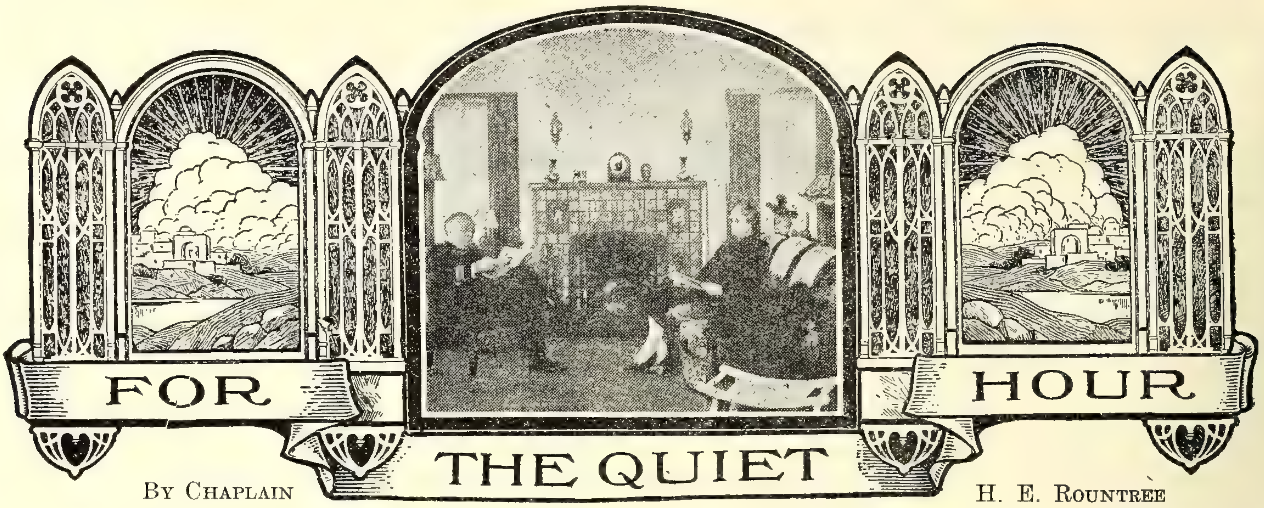
"Give me this power also, that on whomsoever I lay hands, he may receive the Holy Spirit." These are the words of Simon the sorcerer, the man who believed. Like many another man, his conversion was not thoroughgoing or deep. He still had an eye for the main chance, he still thought that there might be something in religion for him. He had exercised his spell over the people of Samaria for a long time and he had made scads of money by his subtle practices. But what he had made would be only small change compared with what he could make if only the apostles would sell him the secret of conferring the Holy Spirit on whomsoever he laid his hands. Simon thought this thing called spiritual power could be bought with money. But there are some things that cannot be bought with money, and the Holy Spirit, and the ability to do things in the Holy Spirit is one of them. God gives the Holy Spirit to those who yield themselves to Him and who obey Him. Spiritual gifts are divinely bestowed, they are not humanly purchasable. Simon's offer was so despicable that even today the word "simony" has a sinister and shameful meaning, "traffic in that which is sacred," a synonym for corruption in sacred things.

Widening Horizons.

"And Philip went down to the city of Samaria and preached Christ unto them. Now when the apostles which were in Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; and when they had testified and preached the word of the Lord, they returned to Jerusalem, and preached the gospel in many villages of the Samaritans." Jesus said His disciples were to be witnesses for Him in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the world. The circle is widening, racial and religious lines and barriers are gradually being broken down in the spirit and name of Christ. It took a lot of grace for Philip to go to Samaria to preach, for the Jews had no dealings with the Samaritans. Some Jews would have denied that the Samaritans had a soul at all. But when the spirit of Christ possesses the soul of a man, he transcends the barriers of race and religion, of class and creed and color and culture. He sees all men as in need of a Saviour, and he sees Christ as the Saviour of all men. The Church was beginning to see the light, their horizons were beginning to widen, their love was gradually taking in all men.

Conversion With Signs and Without Signs.

The folks who believed the word of God as Philip preached it were truly converted. But there were no signs of the Holy Spirit, that is visible signs, until Peter and John came down and prayed for them and laid their hands on them. Then they received the Holy Spirit. Peter and John recognized the fact that Samaritans had actually become Christians. It was an evidence of the growing unity of all believers. This incident is not intended to teach that spiritual gifts or graces come from the laying on of the apostles' hands, nor does it support the theory that there is always an interval between conversion and the fullness of the Spirit or the baptism of the Spirit, or that converts must seek the "second blessing." It was intended to teach that as miraculous gifts might be withheld for a time from true converts, so conversion might be quite as real even though attended by no signs or miracles. The Spirit comes in many ways, but He manifests Himself in the fruit of the Spirit.



FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

The Bravest Thing Ever Done.

"We will not serve thy Gods nor worship the golden image which thou hast set up."—Dan. 3:18.

Defiance of the king in the face of the threat of death in the fiery furnace by the three Hebrews, furnishes the world the greatest example of bravery ever known. This is the world's bravest deed because it represents courage to stand for one's convictions, and a willingness to die for one's faith. They were true to their faith and true to their God. They could have done differently so easily and been popular, too.

How many Christians would do that today? It is easier to be courageous and die on the battle field for country than it is to die for the faith.

If the test came, however, no doubt there would be those who would be true to Christ, as there had been in every generation, and who would confess His name no matter what the cost.

Prayer—Our Father, we would be true. We need the courage of our convictions and of our faith today. Lord grant it to us. *Amen.*

TUESDAY.

The Eternal Spirit.

"The Form of the Fourth."—Dan. 3:25.

One of the most inspiring things about the Hebrew lads in the fiery furnace is what Nebuchadnezzer saw —four men, and none of them hurt, the fourth being "like the form of God."

In this incident are two outstanding symbols of the Bible; one is the indestructability of right. There is something in the human spirit that prisons cannot hold, that lions cannot rend, that flames cannot consume, nor waters drown. The other is in the fourth person, the companionship of God to those who are faithful to Him.

Wherever men are faithful and true to Christ, there is in their midst, to comfort and cheer them, the form of the Son of God.

Prayer—Dear Father, today we begin a new week, a new life, make all things new to us and help us to be faithful. *Amen.*

WEDNESDAY.

Watching for the Mail.

"Beloved, let us love one another." —I Jno. 4:7.

Every morning we watch for the coming of the postman. Often we are handed many letters from loved ones and friends. In this morning's mail there is a letter from our son in New Jersey, protesting his affections; one from a sister-in-law giving us the news of themselves and theirs; and one from some friends in Montana, telling us of their oil prospects. We love one another.

The heart's real interest is with home folks. Wherever we are our thoughts are with loved ones from whom we are separated. We wait patiently for their letters.

There is a friend from whom we are never separated—Jesus. He is our life and our supreme joy. Should we not think on Him, and wait on Him?

Prayer—O Lord, we are Thine and Thou art ours. We wait on Thee and Thy blessings today. *Amen.*

THURSDAY.

Those Kisses.

"And forthwith he came to Jesus . . . and kissed Him."—Matt. 26:49.

The original Greek implies that Judas kissed Christ ardently.

There are various kinds of kisses: the peck on the cheek or the forehead, the slight touch of the lips, or the ardent kiss of affection. One of the blackest of deeds is the kiss to betray, to deceive and to victimize.

Satanic deception, villiany, treason, could go no deeper than Judas' simulated affection. All of us are ready to recognize this, but we are not so quick to apply it to our own insincere professions. The wink of an eye or the enforced may be as villianous.

Prayer—O Lord, help us to use holy words but we would use them with the true Spirit of Jesus and not Judas. *Amen.*

FRIDAY.

Ruined By the Fallen.

"Members one of another."—Rom. 12:5.

On a trip to Palomar one of the outstanding aspects of the forest up the mountain side is the great number of fallen trees. The worst of it is that in falling they have injured the living trees and they in turn decay and die. In some future storm they too fall.

We shall not forget soon the ravages wrought by a lumber company who cut the timber on our home place. The devastation to the young trees coming on was more costly than the price received for the timber. And so goes the ravages of fallen trees.

this is also the saddest aspect of man's moral collapse—the injury he does to others. Whole families may be crushed by the downfall of one son. This fact is a sufficient reason to live nobly; were there no other reason.

Prayer—O Lord, Thou hast planted us among one another and made us dependent upon one another. For the sake of all the others help us to live strong. This we ask for Jesus' sake. *Amen.*

(Continued on page 13.)

MEXICO—ONCE ENEMY—NOW FRIEND.

(Continued from page 5.)

Pan American highway has proven to be a stream of gold flowing through a particularly dry and weary land. According to the figures of the Mexican government, American tourists have spent as much as fifty million dollars in Mexico in a year. This has enabled the people of Mexico to buy for themselves a few of the many comforts of life which they sadly need. From our point of view, most of the dollars which we have scattered south of the Rio Grande have hurried back north to purchase the products of our factories. Anything which boosts Mexico's purchasing power helps American industry.

Santa Claus is a popular character. The Mexicans are obviously glad to see the American tourist. Every small boy aspires to "spik eenglayze." If the common people do not like us, they are marvelous actors. There is every indication of sincere good will on both sides. The American tourists and the Mexicans whom they have met appear to have hit it off with each other remarkably well. One suspects that they have as much fun with us as we have had with them.

Perhaps the psychological effect upon the American tourist may be the greatest result of the Pan American highway. As we have already suggested, the bulk of these people have been ordinary mid-westerners, run of the mill Americans. Their education has been average rather than exceptional. For the overwhelming majority it has been the first experience of foreign travel. They have started out with the usual fear of the foreign—an instinctive notion that non-American cooks are suspicious characters, that people whose language one cannot understand are plotting against one, that other races of people are both dirty and dangerous. In addition to this common folk-attitude, several other factors have tended to depreciate Mexico in the common estimation. It is a very different land from ours. Her people are of another race, they speak another language and they follow a religious faith of which we have always been suspicious. They have been designated as "greasers" in the common speech. In the movies and much wild west fiction they have been pictured as handy with their knives. Their dark faces and darker hair have signified dark thoughts to us. The ordinary American approaches the Rio Grande with a poor opinion of the people on the further bank—and the border towns confirm his fears. Yet thousands of Americans have recovered from this attitude rather quickly as they have driven their cars towards Monterey. The fear of the foreign has been quickly transformed into a delight in a different way of life. Putting it another way, an instinctive intolerance has been transformed into a happy tolerance. Some of this may be ascribed to the charm of Mexico, but most of it can be attributed to the natural resiliency of human nature. When we are in a good mood we like our surroundings.

The Pan American highway now expires in a pile of rock somewhere between Puebla and Oaxaca but ultimately it will traverse all of the banana republics. A large proportion of those who have driven to Mexico will come again and continue to Guatemala and points south as soon as circumstances permit. And they will have as good a time with the Central Americans as they have had with the Mexicans.

In 1926 our relations with Mexico were the worst we had with any country; today they are among the best. The moral is so obvious one hardly dare state it: exploitation brings ill-will, appreciation good will. As a postscript let us add that the common folk of America have enough imagination to get on gloriously as human beings among a people who are utterly different from themselves. If we had had the opportunity of appreciating the Japanese in the way that we are now appreciating the Mexicans, would we be at war with them?

QUIET HOUR.

(Continued from page 12.)

SATURDAY.

WORSHIP NOT OF THE CHURCH.

"When I consider . . . the work of Thy fingers."—Ps. 8:3.

A Sunday in Glacier Park, Montana, no church services convenient. It was the first Sunday in our seven month's trip about the United States that we did not attend church. After our own morning devotions we drove the arteries penetrating those magnificent hills and vistas. The very voice of God seemed to speak to us from their magnificence and His presence settled upon us like a balm upon our spirits.

Of course we do not believe that the woods can be substituted for the church. But we do believe that one's heart can commune with God in them.

Prayer—Our Father, who art in heaven, wherever we are and whatever our circumstances, we would worship thee. *Amen.*

SUNDAY.

PSALM 116:16-19.

"O Lord, truly I am Thy servant. . . . I will offer to Thee the sacrifice of thanksgiving, and I will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house. Praise ye the Lord." *Amen.*

A PRAYER.

Our Father, who taught us to pray that thy kingdom come and thy will be done on earth among men as it is done in heaven, we beseech thee to help us and all men to repent our sinful ways and to accept the teachings of thy Christ. Help us to find through him the way, the truth, and the life. Help us to find through him not only our own personal salvation, but the way of salvation for all mankind—for the healing of the nations as well as for the redemption of our individual souls, so that peace, justice, and brotherhood may come to men everywhere. Help us to remember in this dreadful hour of slaughter that the follower of Christ is always a peace-seeker and a peace-maker. Help us always to bear in mind that the spirit of Christ is the only durable basis for peace among men; that we must cast hatred out of our hearts, learn to forgive our enemies, and seek, if possible, a peace of reconciliation.

We pray for thy help in all these matters, not only because they seem beyond our human powers, but also because we recognize that we who call ourselves Christians are responsible for the present condition of our world for we have limited and distorted the teachings of thy Christ and followed him afar off, both as individuals and as groups. But now we know that we cannot take a jot or a tittle from his teachings without weakening them in all of life. Help us, therefore, who are members of thy church to be, by thy grace, both individually and collectively, "Jesus Christ alive in the world today," so that all men may turn toward him and through him find thy salvation. Only thus, we know, can thy kingdom come and thy will be done among men.

—*Charles A. Ellwood.*

The Orphanage

Chas. D. Johnston, *Supt.*

The dry cool weather has made planting very unfavorable this spring. Last spring we planted our crop of corn in April and the weather was fine and nearly every grain of corn came up. This year we planted a part of our crop in April, but unfortunately the weather kept cool and dry and the corn came up so poorly that we had to recondition the ground and replant. We hope to have better luck this time.

When a farmer has to meet problems of this sort, it makes it expensive. Seed corn is the highest in price that we have ever known it to be and hard to get.

If we could have had favorable seasons we would now be getting all the tender greens and mustard we need for our tables. Our garden peas are in full bloom and we hope will soon be large enough to eat.

Our public school closed on April 11 and we now have more help on the farm. There are lots of things little boys can do to help on the farm and in the dairy. The big job is to keep them at it. They get a little hot or a little tired and find lots of excuses to get away. Still we can take them and put them on work they can do and we can get lots of work out of them. They make it a play job.

We have one of the prettiest and brightest little girls in the Baby Home building that we have had in a long time. She is about four years of age and can converse with grown ups right along. She talks very interestingly about the death of her mother and says, "Mother is in heaven and I am going up there to live with her some day." She had a little pet bird and the bird died. She says she sure hopes the bird went to heaven too. She talks a lot about heaven because she believes mother is there and that one day she will go to see her.

School closed and vacations will be all the go now. The matrons get fifteen days if they have worked a year. The children get from ten to twelve days. The writer never gets time to take one. Every day has its work and when we take a day off we have to do two days work when we return.

Chas. D. Johnston.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name ....

Street or Route ....

City .... State ....

Church ....

REPORT FOR MAY 13, 1943.

Amount brought forward		$6,920.31
Sunday School Offerings.		
Eastern N. C. Conference:		
Pleasant Union	$15.00	
New Hope	1.62	
Mebane	10.00	
Beulah	3.65	
		30.27
N. C. and Va. Conference:		
Ingram	$ 5.86	
Lebanon	.90	
Pleasant Grove	12.04	
Bethlehem	13.08	
Durham	19.20	
		51.08
Western N. C. Conference:		
Mt. Pleasant	$ 3.20	
Flint Hill (M.)	.45	
Needham's Grove	2.52	
Pleasant Hill	8.26	
Pleasant Union	3.09	
		17.52
Eastern Va. Conference:		
Rosemont	$96.97	
Union, Southampton	8.30	
		105.27
Valley Va. Cent. Conference:		
Linville	$13.28	
Concord	1.25	
Timber Ridge	4.47	
Mt. Olivet (G.), 2 mos.	4.89	
		23.89
Georgia Conference:		
Vanceville, Church	$ 1.00	
Mr. Jim Culpepper	1.00	
A Friend	1.00	
		3.00
Miss Seymour	$15.00	
Mr. Goodwin	12.00	
Sale of Potatoes	11.50	
A Friend	5.00	
Mr. Stout	20.00	
A Friend	6.00	
Mr. Cooke	18.00	
		87.50
Total for week		$ 318.53
Grand total		$7,238.94

CHRISTIAN SUN DEFICIT.

We made no report last week, by reason of the fact that we had so little to report. This week, however, has been one of our best and lends encouragement that the deficit will be paid.

Particularly gratifying is the response from the churches. Though they are not many, it is indicative that the pastors are turning to the matter of letting their people share in the liquidation of this last deficit in our Southern Convention family of institutions. The report follows:

Windsor Church	$ 5.00
Happy Home Church	25.00
Sunday School, First, Portsmouth	10.00
John G. Truitt, a friend, Suffolk	5.00
Miss Susie Holland, Suffolk	1.00
O. D. Lawrence, Seagrove	2.00
Elon College	100.00
Board of Christian Education	50.00
Total since last report	$ 198.00
Previously reported	588.55
Total to date	$ 786.55
Balance of deficit	213.45

Jesse H. Dollar, *Treasurer.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published fre. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

HAYES.

Mrs. Oliver Perkinson Hayes, wife of Malvern H. Hayes, of Wise, North Carolina, passed to her reward on April 6, 1943. Her funeral was conducted by Rev. R. E. Brickhouse of the Baptist Church in Warrenton, Rev. W. T. Phipps, Methodist pastor of Norlina, and Rev. W. J. Patton of Elon College. Beautiful flowers and many people present testified to her character.

Besides her husband, she is survived by a son, Nathaniel P. Hayes of Greensboro, N. C.; a grandson, Nathaniel P., Jr.; two sisters, Mrs. S. A. Tudor of Norlina, and Mrs. Walter G. Thacker of Wise; and three brothers, R. T. Perkinson of Norfolk, Va.; N. W. Perkinson of Baltimore, Md.; and L. W. Perkinson of Wise, North Carolina.

WOODARD.

Whereas it was the will of our heavenly Father to call from our midst Miss Annie Woodard on July 3, 1942, a friend and life long member of Liberty Spring Christian Church.

Whereas ill health was the cause of her inactiveness in her chhurch work we mourn the loss of one who meant so much to her church, to her community and to the home in which she lived with her invalid sister.

Therefore, Be It Resolved:

1. That we bow in humble submission to Him who called her to her reward.

2. That we hold in remembrance her faithfulness to all.

3. That we extend our sympathy to her loved ones.

4. That a copy of these resolutions be sent to the family, a copy placed on our church records, and a copy sent to The Christian Sun for publication.

Miss HONTAS RAWLES,
Mrs. L. F. BRADSHAW,
Mrs. WESLEY HARRELL,
Committee.

HILL.

The Missionary Society of Happy Home Church has been saddened by the loss of our beloved friend and member, Mrs. Julia Hooper Hill, on April 3, 1943.

To know Mrs. Hill was a joy and inspiration. Though failing health had prevented her from attending every meeting, we felt that she was ever with us in spirit and prayer. Anything she could do for the Kingdom was a joyful privilege. She will be greatly missed by all, but we know our loss is her eternal gain.

Therefore, Be It Resolved:

First, That in her death we have lost a willing and faithful member. Her life and devotion will be a sacred memory to us as we bow to God's will.

Second, That we strive to attain the Christian graces she possessed and be inspired to carry on the work so dear to her.

Third, That we extend to her beloved husband and bereaved family our heartfelt sympathy, and pray God to bless and comfort them.

Fourth, That a copy of these resolutions be sent to the family, one to The Christian Sun for publication, and one placed on the record of our society.

Mrs. G. D. ELLINGTON,
Mrs. H. E. ROBERTSON,
Miss Ruth STEPHENS,
Committee.

GRAY.

Whereas, in the course of human events the Great Leveler has removed from our midst our well beloved friend and faithful co-owrker, Mrs. Ella Darden Gray, and being desirous of perpetuating her memory we have caused these resolutions to be drawn and signed by our properly authorized committee.

Therefore, Be It Resolved:

First, Miss Ella was a Christian woman. Lovable in character, devoted to her family, loyal to her friends, high in her ideals of right, never stooping to conquer, pious in her manner of living.

Second, Unshakable in her faith and trust in God. Faithful to her Church and Sunday School, being present on all occasions when it was possible to do so and urging others to do the same, pious in her home life and manifesting a sincere interest in all humanity.

Third, While mourning our loss, we rejoice in her victory, for she hath exchanged the cross for a crown, and now awaiteth the arrival of loved ones and friends in the presence of her God.

Fourth, That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun for publication, and a copy spread on the records of the Waverly Christian Church.

Very sincerely,
Mrs. A. B. HARTZ,
Mrs. F. E. KNOELLER,
B. E. WHITE,
Committee.

THE CHURCH'S FUTURE IN THE PHILIPPINES.

The Evangelical Protestant Church in the Philippine Islands is built on firm foundations. It has educated, consecrated national leadership. No matter what destruction war may bring in buildings or economics Frank J. Woodward of Mindanao, is unwavering in his conviction that the Church of Christ will emerge stronger than ever. He says: ''It is a Believing church, a Praying church, a Giving church—in other words a Living church! After the war it must advance and America must share in making this advance possible.'' Because of the United States' fair dealings with these islands the Filipino people ''have faith in the integrity of Americans,'' Mr. Woodward adds, therefore, ''After this war America will be welcomed in the Philippines as never before.''

VARIETY IS THE SPICE OF LIFE

Gas is scarce in Aleppo, Syria, too! So when President Alfred Carleton of Aleppo College needs to travel he hops in and drives a three ton American Red Cross truck load, thus saving a man's time and getting where he wants to go himself! Then, on the other hand, he slips smoothly into social and diplomatic emergencies as when Major General Sir Edward Spears, British Ambassador visited Aleppo. Dr. Carleton, who speaks Arabic and French, sat at a formal dinner for Sir Edward with a French officer on one side, the Syrian Governor of North Syria on the other, and served as an interpreter between the Governor (who spoke neither English nor French) and Lady Spears!

UNION GOES ON.

The Annual Assembly of our United Church (Congregational Christian, United Brethren) was held in Humacao, Puerto Rico, in January. In spite of travel and lodging difficulties, attendance was almost normal. The churches reported an increase of 476 new members. Sunday School enrollment had fallen off, but Christian Endeavor had increased 300, showing an encouraging response from the young people. Offerings increased fourteen per cent.

LAYMEN AND MISSIONS

By A. D. STAUFFACHER.

There are two ways to approach an understanding of missions. One is to think of missions as something carried on by more or less queer people, something more or less closely related to the central aim and task of the church, and constantly begging for more, never less, money from the churches. This is a false and mistaken notion. It never was and is not now the meaning of missions.

The other and true approach is to understand missions as a vital part of the gospel of Jesus, as a deep need of the human spirit, and as an inherent part of the purpose and plan of God for saving the world from the evils that fill the life of man with fear, enslavement and tragedy.

Missions are as deeply imbedded in the gospel as are the Golden Rule and the Beatitudes; they are as essential to the spiritual growth of an individual or a church as are worship, prayer, forgiveness and love; they are a continuance of that ministry of reconciling the world to the wisdom and goodness of God, which he himself carried on, in and through the life of Jesus.

In missions Christian people do together the things they can do together better than they can do them separately. Here they not only talk about the world in the light of God's purposes, they do something about this human world situation of ours. This is what they do: They send forth well trained men and women across barriers of class, color, nation and race; into areas of underprivilege, of tension and thwarted aspirations in social relationships; among people hungering for freedom and fulfillment. There the missionaries as representatives of the Church of Christ, and the Gospel of God in Christ, heal the body, enlighten the mind, set free the spirit and enrich the life of multitudes of people throughout the wide world.

Missions Not a Luxury.

These ministers awaken kindness and gratitude, they develop mutual understanding and trust, they create good will, and so lay the foundation for building a social order, a world community, wherein peace can become both just and durable. Such missions are no longer a luxury for the church, nor for our democracy. They are as needful for us as for others. We must permeate the life of the world with the spirit of Christ and develop a world Christian citizenry that will forgive past wrongs, share common resources, and serve in the faith of the gospel, or the life of the world will choke our freedoms and destroy our fellowships.

Now because missions are such a practical sharing of Christ's spirit, they are a major answer to the man who finds his religious life dull and unreal, and who wants to do something vital and red-blooded for the welfare of the world. Let him inform himself upon what missions are doing today toward building a better world for men and peoples. Let him become a regular and sacrificial supporter of this cause as an act of worship to God. Let him learn how to pray effectively for the life of the world in this tragic time. Then he will find his religious life taking on reality and enthusiasm as he too becomes a builder of men and of a community of Christians eager and able to sustain a world order wherein peace becomes the fruit of righteousness, where human personality is respected, and freedom finds a permanent home.

Missions afford any man an opportunity to join with other men in doing things together in the name and spirit of Christ, things that fulfill for others the will and purpose of God, that enrich human lives, and that make for peace and good will among men on earth.

—The Pulpit.

Southern Convention of Cong [illegible]

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, MAY 20, 1943. NUMBER 20.

PROGRESS IN UNION

By DOUGLAS HORTON.

When at the Berkley Council it was decided to invite members of other denominational groups to serve as "ecumenical delegates" at the meeting of our own General Council, it became necessary for us to get in touch with a great many different denominations. It was as a result of those contacts that we became aware that the church closest to us in faith and practice is the Evangelical and Reformed Church.

Though the members of that church come for the most part from German and Swiss backgrounds, and we from Anglo-Saxon, there are fundamental similarities between us. We are both children of the Protestant Reformation. We both believe in order, though we are unwilling to think of any particular church order as having come down through the ages by divine mandate. We are both democratic in our attitudes, with a definite conviction that the government of the churches must be by consent of the governed. We both love freedom—not the license which is an accompaniment of self-centeredness but the true Christian freedom which makes for fellowship. We both believe in dignity of worship, in evangelism by education, in a trained ministry.

When the negotiations looking toward union began, it was laid down as a first premise that there would be no compromise of principles. Neither group would be asked to budge one whit from the basic beliefs on which its structure had taken shape. If unanimity could not be discovered in all matters of importance, the conversations would not go on.

In the joint committee the unanimity which had been hoped for has been discovered; and by unanimous vote the "Basis of Union" has been approved by the committee. It has been printed and will be distributed at the meetings of Conferences and Associations this spring. At present it is still in tentative form. It is hoped that the various groups to which it is presented will be able to suggest improvements which may be later woven into it by the joint committee, meeting in June.

Since it is only on a foundation of mutual acquaintance and confidence that true union can be achieved, it is planned that next fall ministers and other leaders in the two denominations will be made available to address interested groups and conduct discussions on the proposed Basis of Union. Get-together meetings have already occurred in many parts of the country, but in areas like New England where the Evangelical and Reformed Church is hardly known and in other sections where Congregationalism is similarly little known, there will be special need for interpretation.

If the General Council which is to meet in Grand Rapids in June of 1944 feels prepared for it, it will vote on the proposed union pro or con. If the vote is affirmative, all the churches of our communion will be asked to study the question and vote their approval or disapproval of the act of the General Council. If the ratification is as unanimous as the general interest in the plan today prophesies it will be, the union will be formally effected within the following biennium. Only after that will the details of the constitution of the new "United Church in America" be worked out. This is a major event in the history of the Christian Church and cannot be entered into hurriedly.

NEWS AND VIEWS

The Richmond Church received a beautiful hand-embroidered Dossel for their sanctuary on Mother's Day. This was a gift from Mrs. Henry W. MacNeil of Waterbury, Conn.

We extend sympathy to Mr. C. D. West of Newport News, president of the Christian Missionary Association of Eastern Virginia, who fell last week and suffered a broken leg.

The Rev. Robert Lee House is associated this week with the Rev. Herbert G. Council, Jr., in revival services at the First Christian Church, Portsmouth. These services will continue through Sunday.

Commencement at Elon College is May 22, 23 and 24. Saturday will be Alumni Day, but it will also be the day for celebrating the cancelling of "the debt," and everyone who had a part in the campaign is invited and urged to be present. Come to Elon on Saturday and stay through the entire Commencement.

William Kincaid Newman has received a commission as Lieutenant, Jg., in the Naval Reserve, and went on active duty in the Naval Air Force April 27. Mr. Newman has been associated with the Board of Home Missions at 287 Fourth Avenue, New York City, for five and a half years and has been secretary of the Church Building Department for two and a half years. He has been Chairman of the Church Building Committee of the Home Missions Council and a member of the Committee on Religious Work in the Canal Zone, and a trustee of the South Congregational Church of Brooklyn, N. Y. Mr. Newman looks forward to returning to the Board when the war is over.

ATTENDS SUNDAY SCHOOL FORTY-THREE YEARS.

Mr. D. J. Kelley of Richmond handed us the following, which appeared in a Durham, N. C., paper on last Sunday morning:

"For 43 consecutive years Jimmie Lee Cash has attended Sunday school and for 22 years he has been treasurer of the Congregational Christian Church, and for 19 years he has attended prayer meeting at the local Y.M.C.A. without missing but one Sunday. He says that was due to a barber failing to keep his promise to shave him. Cash is a local furniture dealer and expects to complete his 43-year record this morning at Sunday School."

We might add that Mr. Cash has been a subscriber to The Christian Sun as long as the present managing editor can remember.

GARDEN PARTY.

President and Mrs. Smith gave a Garden Party in interest of the Army Air Corps trainees stationed at Elon College, the faculty, the student body, and friends Friday evening of last week at 6:30. The trainees were received, introduced to members of the student body, served refreshments, and spent a very enjoyable social hour on the campus. Friday afternoon marked the end of quarantine for the trainees. They seemed to be very happy to have the privilege of meeting faculty, students, and friends at Elon and of socializing with them. They are permitted to socialize with students each evening from 7:00 to 7:30 and on weekends.

The majority of the trainees stationed at Elon are from greater New York. Others are from the Chicago area, ninety per cent of whom have attended college, and ten per cent of them are college graduates. They are a fine group of youngsters, interested and determined to achieve in their studies. They are all preparing themselves for officers in the Army Air Corps. Their advancement in school will determine their position in the Air Corps. Already their parents are beginning to visit them. We are happy to welcome them to Elon and to furnish information regarding our institution. The majority of the homes of our country are represented in our armed forces and all are glad when an opportunity comes to do a deed of kindness to an enlisted man since, as a rule, members of our family or relatives are somewhere in the service and we would appreciate thoughtfulness in their interest.

IMPRESSIONS OF GEN. TRAINER.

My long silence should not indicate that I have had no impressions since my last communication. My impressions have been many and my reactions have been varied. I stood on the side line at times and watched faculty, students, and hired help work on the campus and in buildings, tidying up things for the comfort and convenience of the trainees of the Army Air Corps expected at Elon College momentarily. I have never seen so many things done and done well at the same time.

Well, the trainees finally arrived and when they arrived all Elon turned out to meet them. You would have thought it was a commando raid arriving secretly in France or some other occupied country and being greeted by certain citizens as their liberator from Nazi bondage. These trainees were certainly given a rousing welcome. One sent a card to his parents expressing amazement and satisfaction on being at a co-ed school and stated that a thousand co-eds came out to meet them. Well, they are here and have been for more than two weeks. A fine group they are. Approximately seventy per cent of them are from New York City and surroundings and thirty per cent from Chicago. Ninety per cent of them are college men and ten per cent are graduates. Seventy-four are protestants and the remainder are about equally divided into Jewish and Catholic camps. They had been in camp twenty-one days before arriving at Elon College. They are training as officers in the Army Air Corps. They realize that their future depends upon their achievements in school. Without an exception they seem to be earnest, diligent, and determined. It looks as if Elon will have an excellent school. They are not far enough removed from regular college life to be easily satisfied when they get around the dining table. They want good food and plenty of it. The Government says feed them all they will eat and they eat plenty. They should for they have hardships and danger a plenty ahead of them. Elon College is determined to do its best that they may be trained and ready to meet the emergencies of mechanized warfare. The trainees are still in quarantine and will be until the first of the week of May 2. When quarantine is lifted the Protestants will be permitted to attend the regular service at the Church. Special service for the Jewish and Catholic men will be provided. In addition socializing will be permitted at stated times under definite restrictions. But here my impressions are that complications, questionings, and troubles begin. The ingenuity, skill, and patience of the college authorities will be put under terrific strain. They will need to be as wise as serpents and as harmless as doves. But here's hoping for the best and a successful experiment for everyone.

A Summons to a Larger Evangelism

From the Federal Council of the Churches of Christ in America.

The Christian Church has a message—the only adequate message—for these days of crisis. In a time of war and social upheaval, as in time of prosperity, the Gospel is still "good news."

The good news is not of men's devising; it issues from a mighty divine act in which the living God has openly declared His will for the whole human race. Upon men's dark and sinful world there has dawned the light of God's seeking and saving love. The glorious Gospel is the good news of God's intervention in history in man's behalf and for man's redemption, individually and socially, both here and in the world beyond.

The Eternal Gospel.

The Gospel offers, to all those who accept it in faith, a life of meaning, the forgiveness of sin's guilt and victory over its power, spiritual security in God's eternal love, creative power and meet all of life's conditions, peace that passes understanding, joy of salvation and love for the brethren.

This Gospel has come to man as the gift of God in His Son, Jesus Christ. Through His incarnation, His life, His crucifixion and His resurrection, God dwelt among men and provided reconciliation between Himself and all men. By His Holy Spirit, through whom He dwells in men's hearts, God guides them into the deeper truth of Christ, assures them of His constant faithfulness, comforts them in their tragedies, empowers them in their trials and pledges them life everlasting.

God has also given to men the Church, the Body of Christ and the blessed company of all faithful people, the communion of the saints. The Church is at once the revelation of God's gracious purpose in creation and redemption and the continuous organ of God's grace in Christ by the Holy Spirit, Who is its pervading life.

The Present Summons.

Christians should look upon the present crisis in history as a mighty challenge and an unprecedented opportunity for the proclamation of the Gospel and the winning of men to its acceptance. A threefold summons to a larger evangelism comes to the Church.

First: There is the summons that comes from Christ Himself — "Go make disciples!" This is His perennial imperative to all His followers. The work of making disciples must be carried on in times of war as in times of peace. In the light of the dark situation of today the whole Church must take this imperative of its Lord more seriously. As the 1937 Oxford Conference said "The Church has duties laid upon it by God which at all costs it must perform, among which the chief is to proclaim the word of God and to make disciples."

Second: There is the summons that comes from the need of the Church itself. Well may it ask the question of the Philippian jailer, "What must I do to be saved?" If the Church would save itself it must be busy in the saving of others. The very existence of the Church and the hope for its future is to be found in its productive power, which is evangelism. Large numbers of congregations of all denominations throughout America go through an entire year without a single accession upon profession of faith. One-half of America is not a member of any church—Jewish, Catholic or Protestant.

Millions of young people are now in the armed forces of the nation. Many within this vast army have gone out from the Sunday Schools, the Young People's Societies and other organizations of the Church. A continuing ministry of spiritual nurture needs to be maintained for this group. Many of the youth in the Army and Navy who have not been reared in the Church are hungry for the Gospel and are ready to respond to its appeal. Through preaching missions in military and naval camps, undertaken at the invitation of the chaplains, the Church has one of its greatest evangelistic opportunities.

Millions of our population are being uprooted by the wartime industrial program and transplanted to new communities. The promptness with which the churches come into touch with these new arrivals will determine to a large extent whether or not they will be interested in the Church. If those who are already church members are to be conserved to the Church they must be followed up speedily.

Third: There is the summons that comes from the present state of the nation and of the world. There is a menacing relaxation of moral standards and a vast confusion as to the true ends of our existence. A new spirit in our social order is imperative. Many of the patterns of our economic, interracial and political relationships fall shamefully below standards which Christians can approve. We must proclaim more convincingly the lordship of Christ over the total life of men.

If there is to be a better society, men and women in far greater numbers must "repent and believe in the Gospel." Otherwise there will be no adequate resources either to create or to maintain the new world order that we seek. We shall have no better society without better men. We shall solve none of our basic social problems merely by ingenious schemes of external reorganization that do not get down to the root difficulties in the human heart. Man himself is the chief problem: he needs to become "a new creature" in Jesus Christ.

The Larger Evangelism.

A larger evangelism is definitely needed. Many of the techniques and programs used during the past are inadequate for the present.

First: The larger evangelism should include a stronger emphasis upon childhood and youth. Evangelism should begin in the home. The family is the community in which God most easily finds entrance into human life. The personal approach of parents to children is still the most potent way in which children are reached for Jesus Christ.

Youth is a time for decision. About seventy-five percent of Protestant church members in America joined the church before they were twenty-one. But over fifteen millions of our school-age children are today receiving no religious training.

The Sunday School is still the church's major educational and evangelistic agency. Its teachers can exercise a powerful influence for the winning of children and youth to the Christian faith and the Christian life. Much teaching is now done with little or no evangelistic zeal or purpose. For a youth to pass from the Sunday School without being challenged to commit his life to Christ is a tragedy.

The pastor's responsibility for children and youth is crucial. Through guidance and supervision he can do much to maintain an evangelistic atmosphere in all departments of the Sunday School. Through catechetical or pastor's classes he can help to prepare young people for church membership. But his responsibility does not end here; he should help them to understand the further disciplines of the Christian life, including the training in worship and the

(Continued on page 10.)

THE EDITOR'S MESSAGE

THE PROPOSED UNION.

Church history will be drastically affected if the Congregational Christian Churches and the Evangelical and Reformed Church become the United Church of America. The privilege of separating, so greatly abused in Protestantism, is now getting successfully into reverse. Church union is not a new venture for either communion, since the Congregational Churches and the Christian Churches united in 1931, and the Evangelical and Reformed Churches united in 1934. These two virile bodies have valuable experience in negotiating and consumating church union. The actual union of these four previously separate bodies would place church union far beyond the realm of exhortation and speculation and reveal the latest cohesive power of Protestantism. That denomination which demonstrates unusual genius for church union will set a most pertinent example for Protestantism.

What, we may ask, are the advantages of the proposed union? As expressed by Dr. John R. Scotford, "It will put the Denomination out into the main stream of Protestantism." The union of the Congregational and Christian Churches was not so much a merger geographically, as it was a grand supplement. The two churches coincided doctrinally, but not geographically. The merger simply added stepping stones in the great stream of Protestantism. The proposed union will further supplement our scattered constituency.. In Pennsylvania our one hundred and seventeen churches would be supplemented by eight hundred and ninety Evangelical and Reformed churches. Nationally, our 5,803 churches would be supplemented by 2,850 additional ones. Our small membership of 1,049,746 would be swelled to 1,712,699.

From now on through 1944 a careful study of the proposed Basis of Union will go on in Districts, Conferences, Synods and local churches. Criticisms and suggestions will be sent to a committee made up equally of representatives of both groups. These will be woven into another "Basis of Union" for further consideration. Several drafts will undoubtedly be written before a final one, acceptable to all parties, is evolved.

THE MESSAGE AND MECHANICS OF EVANGELISM.

Valuable source material on evangelism is included in this issue. A careful reading of the Federal Council's Message will give one a theological grasp and a comprehensive survey of the larger evangelism. The scholarly article by Dr. Tripp reveals many unsuspected elements in an adequate program of evangelism. We realize immediately that such a host of problems cannot be solved by a series of preaching services alone. Evangelism is here pictured in terms of adequate churchmanship. Hitherto unsuspected areas may begin to yield their evangelistic harvest. This admirable diagnosis by Dr. Tripp might have been written under the descriptive subject, "Sociology and Evangelism." Perhaps we are just beginning to learn how closely and inseparably related they are. Much fruitful ministerial and lay discussion should follow the study of these articles. They indicate the essential strategy of Home Missions in a changing America.

Some time ago Prof. Clyde Miller of Columbia University made a plea for "Evangelism—Plus Brains." That doesn't sound at all complimentary, but it is pointed and suggestive. The problems of our day call for a relentless diagnosis of our evangelistic apathy. E. Stanley Jones has clearly and forcefully presented the synthesis that must definitely emerge in the activities of Christian education and evangelism. We need to keep constantly in mind a quotation which comes to us from China, "When education is evangelistic is it successful; when evangelism is educational it is permanent."

Evangelism is essential. Worship is not enough. Good preaching, singing and fellowship are not enough. Our founding fathers built these churches of ours by the sheer power of evangelistic fervor. If we have lost that, we have given up our birthright and are living on borrowed capital. That church which through its ministry and organized activities is winning no converts to Christ is only "partially Christian."

The General Assembly of the Presbyterian Church issued this statement which we may ponder with profit: "The appaling scarcity of accessions to the membership of our Church on profession of faith in Christ is cause for humiliation, repentance, prayer, and new endeavor on the part of every member of our communion. God is unceasingly at work, and the conditions which confront His church in the world today are an imperative challenge to His people to lay aside their overcautious timidity and cooperate with Him in sowing the seed and watering, and rejoicing in the certainty that He will give the increase."

These "Fifty Great Days" from Easter to Pentecost offer rich evangelistic opportunities. Here is an ample span of days for a comprehensive program. Any local observance will have the historic reenforcement of Easter and Pentecost. Set within the most significant season of the church year, an evangelistic crusade should kindle the hearts of countless believers and add to our churches such as should be saved. Verily, "Easter should not be an end, but rather a gateway to Pentecost."

THE POWER OF RECUPERATION.

The human body has unusual powers of recuperation. Resident within the body are unsuspected energies for meeting and overcoming emergencies. This is equally true of the body of Christ, the Church. Dr. N. G. Newman spoke one year at Conference concerning the recuperative power of the Church. These are days when Christian people should walk consciously "in the power of His resurrection." In this way the recuperative power of our churches will be gloriously manifested.

The story is told of a young minister who went to a new church only to be told by the members that the church was practically dead. "Well then," said the new minister, "let us have a funeral service and properly dispose of the corpse." A time was announced for this unusual occasion. At the appointed hour a record attendance filled every pew. Former absentees and confirmed delinquents were all present to enjoy the funeral. After a short address, in which the minister extolled the virtues of the late congregation and bemoaned its untimely death, the casket was opened and the congregation invited to view the corpse. The congregation was almost thrown into a stampede as people rushed to see what was in the casket. As each person peered into the casket he saw his own image reflected in a mirror. In passing the death sentence on their church, these folks had really preached their own funeral. The church was dead because they were spiritually dead.

As they went sheepishly back to their seats the minister repeated these words: "I am the resurrection and the life, and whosoever liveth and believeth in me shall never die." One lesson was enough. Having passed through the experience of crucifixion and resurrection, the church is now demonstrating the glorious powers of divine recuperation. R. L. H.

Migration, Acculturation and Evangelism

By Thomas Alfred Tripp.

Migration has always been a factor in American life. The nation was founded by groups of "migrants" from the Old World who landed upon the Atlantic shores or settled in the Old Southwest. Migration was the means which first populated the frontier by an east-west movement. A rural-urban migration took people from the high birth rate farming areas to the low birth rate cities. A later population movement from the South to the North reached its first zenith during World War I. A most mobile period was experienced by large numbers of the population during the depression and drought years of the 1930's.

Defense Communities and the Church.

Americans are on the march again. Shifting populations are being created by the present war. The dispersal of war industries, because of the possibilities of bombing, has created many "eddies" of population concentration. War industries, military camps and naval stations are resulting in numerous new or growing communities. Thousands of older neighborhoods are being changed by in-coming hordes of workers or outgoing migration. Particularly in defense industry areas, the changes in population offer tremendous opportunities and difficulties for the churches. Both rural and urban churches are affected.

Several million rural people have arisen from their homes to relocate near defense work in the cities—for farmers and villagers are making the tanks and planes. Urban workers have shifted from city to city for the same purpose and thousands more commute to labor each day in a center other than their place of residence. They make munitions or perform civilian tasks in communities adjacent to military camps and naval stations.

The city churches have a duty to these new people who come to them but the task is difficult. These people, under the strains of migration, often have less desire but greater need for the church than settled populations. They are hesitant concerning mixing with the permanent residents and church members frequently do not want them. Both the "old-settlers" and the "new-comers" must be led to want each other and to come together for worship and neighborhood activities. These barriers must be overcome if the churches are to deal with this problem.

Pre-War Migration.

For years every state in the Union has had migrant laborers working in agriculture, migrants crossing its territory or citizens leaving to work in the crops elsewhere. Some states have had two of these conditions; others, all three of them. Many churches have long had migrant problems practically on their very doorsteps. Most churches that have had migrants in their midst either ignored them or, if they saw them, did little about them.

There are two main classes of agricultural migrants: "habitual" migrants (those who follow the crops through many years) and "depression or removal" migrants (those expelled from their original homes by unfavorable forces beyond their control). Both classes of migrants, especially the latter, are created and affected by certain changing factors which comprise the agricultural revolution in America. Loss of ownership of the land by the farmer, destruction of the family-sized farm, machine farming, large-scale agricultural production, cash-crop farming and soil depletion are some of the causes of rural migration. Unemployment and labor-displacing machinery were the chief causes of urban migration during that period.

The agricultural migrant problem, such as existed during the past two decades, must be considered in its three phases. First, there is the area from which the migrants originate. Most of them should never have moved and would not have done so had conditions been favorable in their old neighborhood. How to create the conditions for adequate living at the point of origin is one issue in the agricultural migrant problem. It is mainly a problem of a proper economic program for America which will make it possible for people to live where they are at present.

Secondly, there are the migrants on the move. Several hundred thousand people are continuously on wheels in normal times, so-called. Often without adequate funds, and even hope, hounded by police and lonely, they are stranded between a home to which they cannot return and new economy that they have not yet reached. Camps for their temporary existence and guidance to new locations are necessary components of a program for moving people.

Thirdly, the task becomes one of rehabilitation of the migrant in his new location. The nation must have a more vigorous program of resettlement. Communities where migrants are concentrated must reach out to lonely souls. Areas over-burdened with an excess of new arrivals require national assistance. Church people may help in the solution of migrant problems if they will assist in creating a bond of sympathy between the settled and the shifting elements in the population.

War-time Migration.

Since the beginning of the war production there have been new movements of population in the United States. More than half the states have suffered losses in civilian population while a few states have increased rapidly. Losses were heaviest in the Great Plains. New York, Pennsylvania and each New England state, except Connecticut and Rhode Island, have decreased in population since 1940.

The District of Columbia, Virginia, Maryland, Michigan, Nevada and the Pacific Coast states have had the greatest gains in the war period. In other states having large war indus-

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

This is Thursday evening. We have just returned from the annual memorial service held at Mt. Carmel Church, Walters, Va. Rev. T. Fred Wright, the pastor, delivered a very timely sermon. Rev. Richard L. Jackson, pastor of the Waverly field, was also present. Many absentee friends and members of the church usually visit the old church on this annual memorial day. For all it is a home-coming day. It is a pleasure to greet old acquaintances and meet new faces.

Many years have passed since we were regular attendants of this old church. So many, in fact, that only a few associates of those good days remain to recount the experiences of youth in Sunday School and church services. What changes come in any community during 45 or 50 years. A generation passes away in this span of years. The children of the long ago are well past middle life—if they are living today. This line of meditation passed through our minds while attending the service today. The old church building where we worshipped in our childhood was torn down several years ago and a modern building with Sunday School classrooms has taken its place.

In my childhood days the old building was small but usually wellfilled on preaching Sundays. Rev. Mills B. Barrett, a great pulpit orator, was the minister. He was not a college trained man but was a captivating preacher. He surpassed all other ministers we have ever heard in reading a hymn. The church had few hymn books and no organ. My father was one of two laymen who alternated in "raising" the tune. The old tuning fork used by my father in those years is in my possession. It was the only safe way to get the right pitch.

The first organ, bought when I was a small boy, brought a rapid transformation in the music. Singing classes enlisted many young people in learning how to sing. It was not unusual for groups of young people to meet in the home of a friend and spend the evening singing the church hymns. It was a good way to spend an evening and this developed latent musical talent. And that is a reminder that one of the members of the church was soliciting friends to contribute a new hymn book to the church. Every person who attends church should find a hymn book available for his or her personal use. And people should take part in singing the great church hymns.

There are people who tell us that the church has lost some of its prestige and force in this day. Some others tell us that the good old days were better than the present. We have no desire to dispense with the organ or the piano and go back to the old tune fork and a few worn out hymn books. We do not want to go back to the old plan of having Sunday Schools organize in April and close in October for the winter. When the Sunday School leaders, after much argument and persuasion, decided to have Sunday School sessions all the year, they were called "evergreen" Sunday Schools.

History is always interesting and instructive. Church history is worth much study and meditation. A memorial day service can add something worth while to our spiritual knowledge. Some of the finer things in life are too quickly forgotten largely because it requires some effort to retain them.

I. W. Johnson.

ELON COMMENCEMENT 1943.

Commencement exercises at Elon College are scheduled for May 22, 23, 24. This is a week earlier with the exception of last year. The accelerated schedule requested by the Government calls for summer school to begin June 1.

Saturday will be Celebration Day. The program of celebration has been arranged and will include expressions of interest from representatives of the Church, the Board of Trustees, the Campaign Organization, Alumni, Friends, and the College. During this service notes, bonds, etc., will be burned. This will be a joyous occasion. Notwithstanding the extreme difficulty in travel, it is hoped that full delegations representing all organizations and interests will be present, particularly the Church. The Church has founded the College, has supported it through the years and played a major part in the cancellation of the debt. It should participate largely in the celebration. It is hoped that every local church will see that it is represented on Saturday. Most congregations have someone who could drive a car and bring others. With the proper planning and organization this goal could be realized.

Saturday is usually designated as Alumni Day and has been so observed for the past years. Saturday of this Commencement will not be different. The Alumni will have charge of the program, but is urging participation of the Church and friends.

Elon College appreciates greatly the interest and support of these various groups and is anxious to welcome representatives accordingly. The business session of the Alumni will follow the program of celebration. In addition to regular items to be transacted definite steps will be taken to permanently establish the Alumni Endowmen Fund and plans will be laid to prosecute the same with determination in interest of the College. Every loyal son and daughter of the College will be anxious to do his or her share during the crisis precipitated by the war. It will be much better for the College to prevent another failure than to organize ourselves to rescue it after it has failed. The ones of us who do not have to go to war but who do profit by increased incomes as a result of the war should be willing to assume the obligations for the College that would be met by students had they not been compelled to join the fighting forces. This is an opportunity for every Elonite to demonstrate his interest and loyalty. True to the records of the past, I am sure that they will prove themselves loyal and generous.

Please don't forget the dates for Commencement and be reminded again that we are expecting you. Free lunch will be served Saturday on the campus to all visitors.

L. E. Smith.

VOSS RECEIVES APPOINTMENT.

According to the *Pittsburgh Post-Gazette* of May 1, 1943, the Reverend Carl Hermann Voss, D.D., will resign as associate pastor of the Smithfield Street Congregational Church on May 16 to become extension secretary of the Church Peace Union with headquarters in New York.

The appointment of Dr. Voss was announced yesterday in New York in a statement by the organization which said his chief responsibility would be in connection with "Win the War—Win the Peace" institutes being held throughout the country. He also will act as secretary of the Christian Council on Palestine, dividing his time with that organization.

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FOR THE CHILDREN

Dear Friends:

When I read the Adult Missionary Book, On This Foundation, by Dr. Roycroft, I realized how grateful we should be for all of the lovely books and magazines which we have to read. In the Latin American countries there are just so many boys and girls who have very few book and magazine friends to whom they can go. When they do get something interesting they pass it on until it is no longer readable. Dr. Roycroft has some very gripping stories of "the power of the written word" in his book.

Did you ever ask any old member how your church was built? Do so some day and you shall get an interesting story. Here is the story of how one church was built.

HOW THE CHURCH WAS BUILT.

Jock was a young man in an African village and Jock was troubled. He had been away to town to work and had learned many new things. He had heard of Jesus and that the white people who had told about Jesus had what they called "schools" where they taught African boys and girls to read and write. He had heard about churches. At first he did not think that such wonderful things were possible.

Jock wanted to be able to write a little and to read a few easy passages in the New Testament. When he went back home he told his remarkable news to his family and friends and showed them how he had learned to read and write. They all wanted to be able to do the same thing. Then Jock told them of the strange white people who were called missionaries. They opened schools and churches to teach the boys and girls.

; "Why can't we have a church and a school?" the people of Jock's village asked. Many plans were made. At last Jock and four of his friends went on a two-days' journey to the home of a missionary to ask if they might not have a church and a school.

They were told that they could have a church and a pastor-teacher would be sent if they would build a church-house. It would be used for a school also until a separate one for it could be built. They must build a teacher's house and erect a kitchen, and clear a place for the teacher's garden. Jock and his friends agreed to do all this and started home.

On their return, Jock called his group together and told them what the missionary had promised. Then he said, "All who want a church must help get the materials for the buildings."

Everyone in the village was willing and eager. The small boys and girls cut bundles of long grass for thatching the roofs. The boys and young men cut the poles for the walls and rafters. Again and again the older girls and women brought baskets and tins full of ant-heap soil for plastering the walls and making the floors. Then the work of putting up the building began. Trenches were dug about a foot deep in which the poles about eight feet long were set to make the walls.

When the walls were done the workers began to put up the rafters for a very steep roof, so that when the rains came the water might not run through the grass thatch. Before the grass could be put on, there had to be lots of long thin poles tied to the rafters cross-wise. To them the grass could be tied. When the little poles were in place the grass was tied in little bundles as large as a little boy or girl could hold in two hands. These many little bundles were fastened on in somewhat the same way that shingles are nailed on a roof. While the grass was being put on the girls and women brought water and wet the piles of earth and tramped it into mud to smear and plaster the pole walls. This made a wall somewhat like stucco when it was dry.

Openings, about two feet by three feet, were left for the windows. There was no glass for the windows but the people did not mind. The roof projected far enough to make a small veranda all around the building. This kept the rain from entering the building or washing off the outside plaster.

There had to be benches, too, for even though the family sat on mats on the floor at home, that was not the way to do at church. Of course, if there were not enough benches the little ones might sit on the floor. The boys made all the benches that they thought might be needed. They cut tree trunks about six or eight inches in diameter for the benches for the leaders, and smaller ones for the lesser people.

Then the great day came when the work had been completed. The missionary came with the young man who was to be the pastor-teacher and leader of the people. Old and young gathered at the church.

Church opened with all the benches full of boys and girls and some extra children sitting on the floor. Some of the old folks were there on the big benches in the front to see what was being done. The people had come from all over the country. The teacher led in the singing of the song, "Yes, Jesus Loves Me," that was written in their own language. Jock was happy indeed.

Good night to you,

DOROTHY TODD.

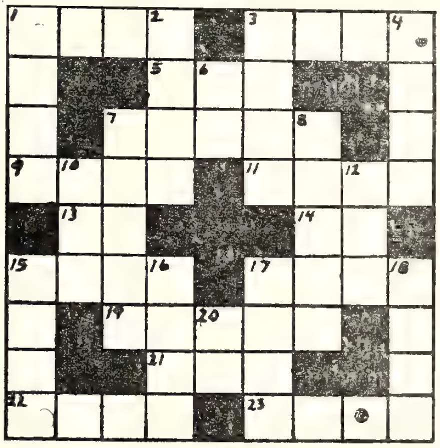
CROSSWORD PUZZLE.

ACROSS.

1. Errors that Jesus forgives.
3. To fasten to a cross.
5. Unit.
7. Tree on which Jesus was hung.
9. Simple, a trifle.
11. Makes lace.
13. Poor Unit. (Abbr.)
14. Victory Eye. (Abbr.)
15. To spill blood.
17. To carry a cross.
19. Cared for dearly.
21. By way of.
22. To appear from the tomb.
23. Belonging to me.

DOWN.

1. To shut a door sharply.
2. Grievous, painful.
3. First home of baby birds.
4. Coverings for jars.
6. Negative.
7. Merciless; disposed to give pain to others.
8. Jesus - - - - - us from our sins.
10. Ephesians. (Abbr.)
12. A beverage.
15. It shines on a bright night.
16. Symbol of the Holy Spirit.
17. Parallel rays of light from the sun.
18. Flower worn on Mother's Day.
20. Virgin Isle. (Abbr.)



ANSWERS TO LAST PUZZLE.

Across—1. Pool; 3. Sion; 5. Owe; 7. Ocean; 9. Work; 11. Sets; 13. N.D.; 14. Ia.; 15. Peep; 17. Eggs; 19. Ramah; 21. Rat; 22. Rock; 23. Same.

Down—1. Plow; 2. Lock; 3. Seas; 4. Nets; 6. We; 7. Order; 8. Neigh; 10. One; 12. Tag; 15. Pear; 16. Park; 17. Eats; 18. Shoe; 20. Ma.

Missions
The World for Christ

CAN WE RAISE THIRTY-THUSAND FOR MISSIONS.

We can, if we make up our minds to do so!

Roughly, I estimate as follows:

Woman's Board for Retired Missionaries	$ 2,500.00
Woman's Board for J. O. Atkinson Memorial Fund	2,500.00
Regular Missionary Offerings, estimated	22,500.00
War Victims and Services, estimated	2,500.00
Total, estimated	$30,000.00

The first two items have been sent to the American Board. By sacrificial giving we can increase our $20,000 goal at least ten per cent and we ought to receive at least $2,500 for War Victims and Services.

While we do not count War Victims and Services in our missionary goal according to the plan of our denomination, yet it is strictly a missionary offering.

We need $4,254.73 to reach our goal of $20,000 by August 31, 1943, and $6,754.73 to reach $22,500 by the same time.

Friends, send in special offerings before we write special letters.

J. E. WEST, *President.*

MISSIONARY OFFERINGS.
WEEK ENDING MAY 13, 1943.

Sunday Schools.	
Damascus, Sunbury, N. C.	$ 10.00
Mt. Olivet, Geer, Va., additional	1.00
Antioch, Harrisonburg, Va.	6.22
Antioch (R), Seagrove, N. C.	4.37
Bethel, Elkton, Va.	13.14
Winchester, Va.	6.57
Liberty Spring, Suffolk, Va.	5.00
Total	$ 46.30
Individuals and Churches.	
Turner's Chapel, Sanford, N. C.	$ 13.57
Asheville, N. C.	25.00
Chapel Hill, N. C.	3.92
Mt. Pleasant, Vass, N. C.	6.55
Union (South.), Franklin, Va.	3.20
Lynchburg, Va., A. S. Dunn	6.00
Union Grove, Asheboro, N. C.	10.00
Sanford, N. C.	42.00
Flint Hill (M), Biscoe, N. C.	2.40
Concord, Timberville, Va.	4.13
Flint Hill (R), Sophia, N. C.	2.00
Bethlehem, Suffolk, Va.	31.60
Henderson, N. C.	33.09
Mt. Lebanon, Shenandoah, Va.	10.00
New Lebanon, Summerfield, N. C.	25.15
Total	$ 217.61
Specials.	
Dr. L. E. Smith, Elon College	$ 12.50
Suffolk Christian Church, by J. E. West	25.00
Total	$ 37.50
Total for the week	$ 301.41
Previously acknowledged	15,783.86
Total since Sept. 1, 1942	$16,085.27
War Victims and Services.	
First, Reidsville, N. C.	$ 75.00
Christian Temple, Norfolk, Va.	61.90
Suffolk, Va.	78.25
Total	$ 215.15
Total to date	$ 2,097.94

MATTIE COX PARKER,
Secretary.

TO THE WOMEN OF THE SOUTHERN CONVENTION.

I wish for myself and for every woman of the Greensboro church to extend to you a most sincere welcome to our church and to our homes. We are not letting point rationing, army camp nor crowded conditions hamper one bit our enthusiasm over having the Convention meet with us this year. We invite you and we want you to come! There is only one string to this invitation and that is you must let us know if you are coming. I'm sure you can understand how present conditions make that necessary. So won't you please write me at 710 Fifth Ave., Greensboro, not later than June 10th, saying that we may expect you? Also state if you want to be met at bus or train. Delegates will be entertained over night and for breakfast in the homes or some provided place. The evening meal on Tuesday, 15th, and lunch on Wednesday, 16th, will be served at the church at a nominal charge.

We shall be looking for you.

MRS. O. H. PARIS,
President, Woman's Auxiliary,
First Church, Greensboro, N. C.

SUPERANNUATION.

Previously acknowledged	$1,701.29
Shallow Ford, Elon College, N. C.	11.00
First, Burlington, N. C.	21.88
Asheville, N. C.	5.00
Henderson, N. C.	12.00
Total to May 13, 1943	$1,751.17

MIGRATION, ACCULTURATION AND EVANGELISM.

(Continued from page 5.)

try developments, the urban areas have gained rapidly.

Rural areas have suffered the greatest losses. Between September 1941 and September 1942, about 1,600,000 farm operators and workers left agriculture for industry or the armed services. Small towns without significant war plants have been depleted also.

In considering the problems of the church in connection with overcrowded communities, it should also be remembered that many churches—especially rural churches—are suffering from a loss of population. Many rural communities do not have enough remaining people to carry on the normal social processes. Next to business enterprises, the churches most often feel the adverse effects of population depletion.

However, the overcrowded community and the problems of mixed populations rightly are the greatest concern of the church at present. Diversity characterizes the population of America at all times but each church has a tendency to accept only one type of people. Congregations of the older denominations are composed principally of those who are "better off" than the masses and of those who are settled residents in the community. The churches will do nothing about shifting populations unless they can learn to accept any who are "different." This acceptance involves the whole process of acculturation. It involves, not only migrants but all diverse groups.

Acculturation as a Means of Church Enlistment.

Shifting populations intensify the problems of diversity but diversity exists in every community, both settled and mobile. Mixed populations require new elements in church work. It is not enough to call people to worship. An "altar call" worked when people were of much the same status, as was generally the case on the frontier. Diverse elements in the population require a more inclusive acculturation process to make them one people in order that fellowship may be possible.

Acculturation is the process of amalgamation, mixing or interpenetration of the cultures of peoples of heterogeneous cultures. It is the process by which people of two or more cultures are brought together and their cultures made one, each contributing to the other and to the new culture which results. The part which each culture plays—that is, its dominance—is in proportion to its maturity and degree of organization, and to the relative numerical strength of the cultural groups involved. When a primitive and a civilized people are brought together or when there is an interpenetration of people with higher culture and those of backward status, the more civilized group will make the greater contribution to the new derived culture.

Barriers to Church Membership.

In order to study acculturation, the first step is to identify the factors affecting social participation. These are (1) class status, (2) mobility status, (3) isolation, (4) stigma, (5) disruptives, (6) defectives, (7) divergents and (8) race or nationality.

(1) *Class Status.* In most communities there are several class strata and each church has a tendency to restrict itself to one of them. The mature church tends to restrict itself to the upper-middle class. Class difference is not necessarily economic. The cultural pattern is the important factor, but economic status has much to do with the kind of culture people have. If people possess money, they can afford books, travel and education which are instruments of culture. If they do not have a reasonable income cultural lag may result. It is really the cultural level which determines the class status, though on the surface money seems to be the main factor.

Usually the older churches are made up of people who are "better off" than the new workers who concentrate in war industry areas. Until church people are willing to fellowship with *all* men—poor as well as rich, rural as well as urban, unrefined as well as cultured and laborers as well as business men—they cannot hope to serve the migrants.

(2) *Mobility Status.* Mobility status also affects culture. Length of time in the community is important in church relationships. If people move around a great deal, they do not become part of any community. When approached about joining the church; they say, "we are not sure we are going to stay here very long." or, "We will wait to see if we are going to stay here."

The incorporation of new-comers into the community presents a definite problem, even though the "newcomers" are of the same social class as the "old settlers." They must wait a while before they are accepted. The older the settlement, the more time it takes for new people to be incorporated. If the new-comer is of a divergent class acceptance is all the more difficult.

As suggested above, the problem of the new-comer versus the old-settler is involved. But why should Christians require the pedigree of each person with whom they share their church? "I was a stranger and you took me in," is one of the sayings which Jesus used to characterize his true followers. It is the Christian duty to take the initiative in approaching the new neighbor in the interests of the church and of the family involved.

(3) *Isolation.* Around every local church in America there is an average of about five localities with place names. These may be only a few blocks or a few miles away. The method of getting people from the outlying sections to attend the church at the center requires leadership (1) to recognize that the outlying neighborhood is a definite place, (2) to acknowledge its integrity and (3) to develop fellowship with its people.

The residents of isolated places may cherish memories of the past when their neighborhood had a school and a church or when school contests were held with other places. This feeling cannot be ignored. As long as there is even a dim vestige of community feeling there, it must be given sympathetic recognition in order that the people will not feel they are being dominated by the group at the center.

A pastor may find it necessary to go to the isolated area until he has captured the loyalty of the people. For a while it may be necessary to hold special meetings in outlying school houses and homes before he can get them to come to the central church. He must steer a middle course between the danger of re-establishing the small neighborhood as an independent place cut off from the center and the possibility of neglecting it entirely. His method of approach will depend upon the strength of neighborhood feeling in the isolated place. If there is a racial or cultural difference which sets it apart, the isolated neighborhood will be more tenacious and more difficult to lead into the activities of the larger community.

Isolation may be a barrier between the church and the migrants. This situation exists if the new workers are concentrated in an area of the community separate from the church and its constituency. In many cases, local housing cannot be expanded to care for the new people and they find it necessary to cluster at the outskirts of the community in trailers, shacks or other hastily devised shelter. The danger is that the church group will set the migrants off in their minds because of the inferior housing and undesirable location of the latter. However, the alert church will not shut people out of their fellowship because of their geographical position in the community.

Shifting populations present an opportunity for the churches to show their ability to rise above their cultural entanglements by overcoming the natural barriers to human fellowship. Let church boards study the migrant situation within and around their parishes, let every church family adopt a new-comer and let it be said, "Inasmuch as you did it unto one of these least (strangers) you did it unto me."

4. *Stigma.* Anything which individuals or groups do that is atypical to the "regular" social patterns will tend to produce stigma. In the case of church groups the word is used to refer to the attitude of the inner group toward persons whom they do not accept.

Stigma varies with groups and sections of the country. Prostitution, drunkenness and gambling are among the more obvious sources of stigma for the church. In some places stigma is created by having too many children. In certain situations drinking may be perfectly acceptable, while elsewhere drinking a glass of beer or a cocktail, smoking or playing cards will result in stigma.

A small church group which is a run-down-remnant - of - respectability may view as stigmatized all those outside it. Affiliation with a political minority may place stigma upon those on the "wrong side" and so may divergence in theological views. Other possible sources of stigma in some sections are Sunday fishing or movie attendance. The fact that a man is a poor farmer or "poor manager" may bring stigma.

Whatever its cause, stigma can keep people from being accepted into the group which makes up the dominant community. Through stigma the church tends to eliminate large numbers of people who need it.

(5) *Disruptive Elements.* With regard to social participation, there are two main classes of people; those who do not belong to any organization and people who belong to too many organizations.

In the first class there may be people who at one time participated but

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

YOUNG PEOPLE AT WORK.

1. *World Order.* If world order is to follow after this period of world disorder, it will be because the governments plan a just peace. They will not do that unless the people who elect them demand the kind of peace that will endure. The people, therefore, must be studying peace while we are engaged in war. Young people should make their desires felt, and these desires should be intelligent and just. As a means of beginning such a long time study, it is recommended that all church groups give an extended and thoughtful study to the booklet, "The Churches and a Just and Durable Peace," (15 cents) or other appropriate study guide. Good leadership should be sought before such a study is undertaken. Additional help may be had from the Council for Social Action.

2. *Minorities and Race.* During the coming two years, the *Pilgrim Highroad* and *Social Action* will print suggestions of how Christian young people can help "to secure equal rights and opportunities for all classes and races as equally the children of God." Know your own community and urge your young people to do what they can to be friendly and just to persons of all races and faiths. Help them become acquainted with the struggles of such groups as Negroes, Mexicans, Indians, Jews, Japanese and migrants. Cultivate individual and group friendships through personal contacts, the sharing of work and programs, exchange of speakers and correspondence. Stimulate appreciation of the contributions of these people by a study of their literature, art, music, folkways, etc. Make the fellowship of your local church "more democratic and representative by seeking to include in every phase of its program young people of all classes and groups in the community." Secure from the American Missionary Association (287 Fourth Ave., New York City) and the Council for Social Action literature which describes what our denomination is doing to improve race relations.

3. *Study Social Action.* There is no better source of help for Congregational Christian young People than this monthly magazine. It is issued by the Council for Social Action and costs one dollar per year. Some of the issues may be studied for a month or a quarter. Others provide invaluable resource material for the discussion of subjects included in the *Pilgrim Highroad* topic list.

The *Pilgrim Fellowship Social Action Packet* (25 cents from the Council for Social Action) includes a splendid collection of materials for study and action in various areas of this important work.

—*Pilgrim Highroad.*

A SUMMONS TO A LARGER EVANGELISM.

(Continued from page 3.)

cultivation of responsibility for the character of our social life.

Second: The larger evangelism should include a greater participation by laymen. Most of those who are attending the services of the church are already members of it. How the vast multitude of the unchurched can be reached is one of the hardest problems to solve. The practice of genuine friendliness, accompanied by simple Christian testimony, on the part of individual church members often opens doors. The kindly heart and the helping hand are needed today, in wartime, more than ever. People are hungry for friendship.

Most churches are not selecting and training their laymen for personal evangelism. This partly accounts for the meager evangelistic results in many congregations. Laymen can win others to Christ and the Church. They await leadership, training and assignments of responsibility. Every congregation should have a group of men and women who go out into the community under the direction of the minister to interview others, with a view to bringing them within the influence of the Church and securing Christian commitment.

Third: The larger evangelism should include much more evangelistic preaching. The preacher must begin with himself. He is the herald of a passion but he cannot be the herald of a passion he does not feel. The seeking note, which is characteristic of the Gospel, is often absent. The note of urgency is needed. Men need to be confronted with the claims of the Gospel and asked to make a decision. Preaching for a verdict is being gravely minimized in the contemporary pulpit.

Fourth: The larger evangelism should include the holding of preaching missions or evangelistic meetings. Special seasons of evangelism are still effective; they do much to revive nominal church members. They also strengthen the congregation numerically and spiritually. They produce a quickening of the moral life within the community.

The interdenominational missions that have been held during the past seven years in cities, on college campuses and in army camps have demonstrated a new technique in evangelism. A group of speakers, selected in such a way as to supplement one another, can take the Christian message to almost every group in the community. By this plan truth comes, not through one voice only but through a number of voices, each giving its own special emphasis but all uniting on the central verities of the Gospel.

Fifth: The larger evangelism should include greater attention to the assimilation of the new members into the fellowship of the Church. Many are lost annually due to the absence of an adequate follow-up plan for nurture and training. Such a plan should include teaching concerning the methods of growth in Christian living, the social responsibilities of Christians, the world program of the Church and the meaning of the ecumenical fellowship of the Church.

Sixth: The larger evangelism should include united efforts of the churches in evangelistic work. Our Lords prayer, "That they may all be one . . . that the world may believe that Thou didst send me," must be taken more seriously. Our lack of closer cooperation is certainly one of the factors responsible for an unevangelized America. No one congregacan evangelize any one of our metropolitan centers. No denomination by itself can evangelize America. But there is great hope that the task can and will be accomplished when the many communions catch step in a common program and move forward together to make America Christian.

In the recent words of the Arch-

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

BIBLE TEACHINGS ON WINE'S DECEITFULNESS.

Lesson VIII—May 23, 1943.

Golden Text: *"At the last it biteth like a serpent, and stingeth like an adder."*—Proverbs 23:32.

Lesson: Proverbs 20:1; 23, 29-35; Matthew 24:45-51.

Devotional Reading: Galatians 6: 7-10.

A Man Who Knows All the Answers Speaks His Mind About Drink.

Proverbs are the distilled wisdom of the ages. They are the result of observation and experience. They were coined by men of wisdom and of horse-sense. They put in compact form great truths. Because they sum up the experience and the observation of wise men and sages they have to be reckoned with. The sensible man listens when a wise man speaks. And in today's lesson a wise man is speaking about the effects of alcoholic drinks. What he says is as sound and modern as if he had spoken the words today instead of centuries ago.

Alcoholic Drink Ancient and Modern.

Liquor has not changed its essential nature through the centuries. Different periods and different people have had different kinds of alcoholic beverages, but liquor has had the same power and worked the same results at all times and with all peoples. It does not make any difference whether a man drinks A.B.C. liquor or bootleg liquor, the effects are the same. Either or both will make him drunk, will work the same consequences. It makes no difference whether the liquor is one year old or one thousand years old, it is a drug and a poison and not a food. It makes no difference whether a man drinks in the heart of Africa or in the heart of America, whether he is one of the "Four Hundred" or a bum, liquor is liquor.

The Great Deceiver.

"Wine is a mocker, strong drink is raging (or a brawler) and whosoever is deceived thereby is not wise." Alcohol promises much but really gives little. It is perhaps the world's greatest deceiver. It has ruined thousands of wise men who were not wise at all. And the tragic thing about it, at least one of the tragic things, is that the results of alcohol can all too readily be seen. One of the striking things about the drink habit is the fact that although the baleful and baneful effects of it are to be seen on every hand, folks think they are smarter than the other victims of the habit and go on drinking until in many cases it is too late.

A Sorry Brood.

"Who hath woe?" Well of course a lot of people have woe, but after all is there any more woe anywhere than in the home and the heart of the drunkard?

"Who hath sorrows?" And again it might be answered there are lots of people who have sorrow who never drink. But except for war, is there anything that brings more sorrow upon human life than the liquor habit and the liquor traffic? If by some magic stroke, every sorrow directly or indirectly the result of the liquor traffic could be taken out of human hearts and out of the world, think how much lighteer would be the burden of the world's sorrow.

"Who hath contentions?" Liquor often begets ugly moods. It makes folks quarrelsome and contentious and cantankerour. It breeds fights and even murder. It is a disturber of the peace.

"Who hath complaining?" "The morning after the night before" feeling is only a part of the story. The misery in the heart of the drinker and his complaint against even those who would help him is staggering. And those who drink often complain and blame their trouble on others.

"Who hath wounds without cause?" A drinking man or a drunken man often gets hurt or banged up, and simply because he is drunk. Think of the folks who are injured in automobile accidents because they were drunk or drinking while driving.

"Who hath redness of eyes?" This wise man certainly knew his stuff. He had been observing drinking men with a seeing eye. Redness of eyes? Have you ever noticed the eyes of the fellow who stops you on the street and asks for a nickel to get a cup of coffee? Or have you looked closely at that young man or that young woman who has been drinking too much, and especially too long? Who hath redness of eyes indeed? (Alas the folks who drink are not the only folks who have redness of eyes. Many a wife and mother or child of a drinking man has cried over him until eyes were red, not from drinking but because of drinking.)

The answer to all these questions, and many more that could be asked is the same, "they that tarry long at the wine; they that go to seek mixed wine." Other people have these things, but they are especially the marks of drinking.

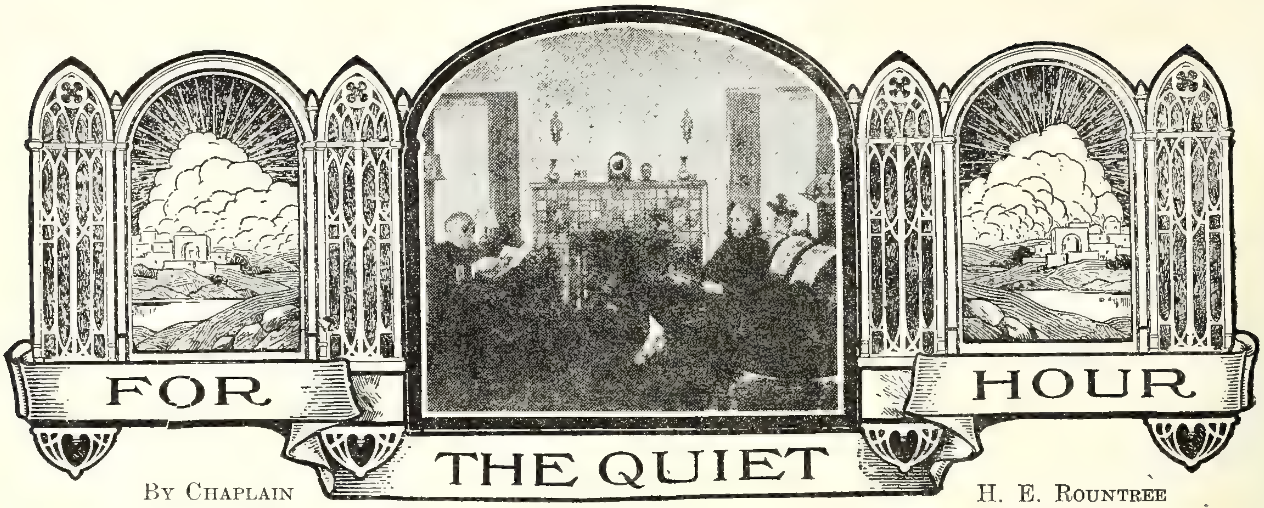
At the Last.

Wine looks attractive and appealing when it is red, when it sparkles and bubbles in the cup. It has a delicious taste—it goeth down smoothly. BUT AT LAST it biteth like a serpent and stingeth like an adder. It never shows the finished product to the beginner. There is many a poor wretch who sees too late the true nature of the thing that promised so much, and gave so little, or that cost so little in the beginning but cost so much at the end.

The wise man goes on with his description of what drink does to men. They are like men lying on a boat being tossed violently by the sea, like men at the top of a mast, pitching and tossing. Look at that drunk staggering down the street. The wise man says the eyes of the man who has taken too much "shall behold strange things." That goes for delirium tremens, but it also goes for the effects of alcohol in the earlier stages. He says a man's heart shall utter perverse things. Alcohol loosens the tongue. One of the most humiliating things to many people is the things that people tell them they have said while drinking or when drunk. The wise man puts in another detail when he says that when a drunken man sobers up he does not even know how he got hurt, or who it was that beat him up.

Seeking It Yet Again.

"When shall I awake? I will seek it again." This is the tragedy of it all. In his heart the average man loathes the thing, and hates himself for what he does. And so many times he "swears off." Sometimes he is in earnest, sometimes deep down in his heart he knows it is only until the next time. The pity of it all is that so many who want to stop and stay stopped, can't stop. That is they can't in their own strength. But what is impossible with men is possible with God. There are some men and women who by the sheer power of will can stop and stay stopped. But only the grace of the Lord Jesus Christ can set multitudes free from the bondage and the power of drink. He is able.



FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

A Haven of Liberty.

"The creature itself . . . shall be delivered from the bondage of corruption into the glorious liberty."—Rom. 8:21.

En route from Toronto to Detroit in July, 1941, it was our privilege to visit Jack Minor and his haven for wild fowls. Though out of season, there were hundreds of various wild fowl there: ducks, geese, partridge, grouse and all sorts of birds. We were told that all the wild geese that were there at that time were those that had been wounded and could not fly. He pointed out one goose that had walked three miles, after being wounded, in order to reach this haven of safety. In the winter thousands of these birds come to this refuge and spend the season. Minor has provided natural conditions on this 400 acre farm to attract the birds. It is a world show place.

In the degradation of these beautiful creatures is the plight of a multitude of humans. Thousands of people were born for high and noble climes but somehow they have been wounded.

There is also in Jack Minor and his haven for birds the symbol of Him who said, "come unto me and rest."

Prayer—Our Father, we thank Thee for that haven on earth Thou hast provided for all those who will come unto Thee. Give us the freedom of that protection. Give us wings of liberty, and help us to live life to the limit. *Amen.*

TUESDAY.

Grumpy.

"For I say . . . to every man . . . not to think of himself."—Rom. 12:3.

We know a person who has the habit of imaginary ills. He is grumpy, wears a sour forlorn countenance, ignores the rights of others, and is always grumbling and complaining, imposing his private woes upon every one who comes his way. He does not carry his share of the common load of life and he makes everybody miserable around him.

The royal Christian way of living is to forget self and personal moods and be companionable and live joyously with others.

Prayer—Our Father, in the name of Jesus, Thy Son, who suffered much but was companionable and helpful to all, we pray for grace to rise above ourselves and to live joyously and helpfully with others. *Amen.*

WEDNESDAY.

The Crannies in the Rocks.

"If a fox go up, he shall even break down their stone wall."—Neh. 3:3.

One of the observations which impressed us greatly during our visit in the mountains of the great North West and Canada was, here and there, trees and vegetation growing out of cracks in the great rocks. In some cases the pressure was so great that the rock finally gave way and split open.

There is a good lesson here. The seed of evil finding lodgment in human life and allowed to remain there, will grow until it rends the character. Sin must be denied in life or it will damn the soul. Watch the crannies of life. Keep them clean.

Prayer—O Lord God, be Thou the guardian of our lives. Give us the will, the spirit and the strength to watch the little things and redeem them for Thee. *Amen.*

THURSDAY.

Attractions of the Lake.

". . . do by nature the things contained in the law."—Rom. 2:14.

At Hileah Park, Miami, Fla., is a lake. Over in the center of the lake there is an island, and on this island there are hundreds of the pink flamingos. It took a great while, it is said, to acclimate these birds to this particular condition. But finally they came to feel at home and there they live now according to nature's laws for them, a beautiful sight to behold. It is an outstanding attraction of southern Florida and hundreds of people go there every day from the pavilion across the lake, to watch these beautiful birds.

Would that man, the highest of God's creatures, could learn to live life, in its limitations, as nearly in the fullness of God's laws for him as these birds do. We are a part of such divine endowment. We should try always to live up to it.

Prayer—O Lord, endow our gifts more strongly with personal qualities to obey Thy laws. *Amen.*

FRIDAY.

At the Summer Camp. . .

"Exercise thyself unto godliness. . . . Let no man despise thy youth; . . . Neglect not the gift that is in thee . . . meditate upon these things." —I Tim. 4:7-16.

Among the delightful events of our life has been the privilege of attending a few summer encampments. Last summer (1941) we were privileged to attend the Junior Encampment at Dayton, Ohio, directed by Miss Lucy Eldredge.

The importance of these encampments need not be discussed here, except to say that such outings with a competent physical program and religious instruction and training is of primary importance. After all, no other program is quite so important as that which concerns our youth. Jesus was unique among world teachers in emphasizing this.

Prayer—Dear Father, forbid that we shall ever forget or grow callous to the importance of training up children for Thy kingdom. *Amen.*

(Continued on page 15.)

MIGRATION, ACCULTURATION AND EVANGELISM.

(Continued from page 9.)

who became involved in a factional dispute, lost the battle and retired from the scene, carrying a vivid memory and a great bitterness. Or, they may be persons who must either be leaders and always have their own way or else they will not "belong." In some cases, individuals may be non-joiners because they are too kind and good-spirited to involve themselves in the bickering and disputes which are carried on in the particular church or community. Others do not feel the need of social expression.

Some people will not participate or, if they do, they constitute themselves perpetual trouble-makers. The disruptive factor is in their personalities. Sometimes the only way to deal with such people is to let them take offense and leave, though the fewer people dropped out of the social processes the more successful will be the church. The church cannot afford to stop its whole program just for the sake of appeasing one or a few disruptives. The church must try to discover why individuals are raising objections to its program—whether it is because they are naturally overly conservative and afraid of any change or because they are mentally sick and want to attract attention. When the reason is discovered, it should decide on a strategy to handle disruptive persons.

Even if the non-joiner does participate in the church, he does not always make a good member since he does not always have a sense of humor and may take himself too seriously. While he may come to worship and prayer meeting every week, he often does not know how to laugh and frequently is not a good leader.

On the other hand, extreme "joiners" are also often out of adjustment to the normal balance of participation, since they may belong to so many organizations that they are not of much use in any one. But the joiner is not so hard to deal with as the non-joiner who has lost the pattern of "congregating." For this reason, incidentally, it is better to have a community that is over-organized than one that is under-organized.

Where a community is over-organized, the church is often neglected in favor of the lodge, the school, the grange, the parent-teacher association and the like or vice versa. Often the school demands so much time from the young people that the church can hardly get any time at all. A solution of the organization problem may be found if the pastor or pastors of a community can get together with the school principal and leaders of other organizations to work out a community calendar designating certain nights for the church, for the school and for other organizations. This calendar may then be posted in a public place and one person assigned to take charge of it to keep it up to date. In this way conflicts may be cleared up and events scheduled in order that the various agencies may not be in conflict.

(6) *Defectives.* In every church there is one "fool"—that is one noticeable fool. Nobody pays any attention to him. He does no good; he does little harm; he is just there. But such people are under stigma.

The class of defectives also includes such persons as the "cripples" or orthopedically handicapped, epilectics, the deaf and mute, the blind and shut-ins. What can the church do for such atypical people? They should be given opportunities to participate in ways available to them. Individual approaches are needed. they should not be cast aside under stigma.

(7) *Divergents.* A divergent may be a person who is more righteous than the members of the church or a person who has accepted a different morality or theology than that of the dominant element in the community.

One type of divergent is illustrated by a certain woman in a New England parish. She had not joined the church, though she and her husband often attended. They were excellent leaders in the community. They were of a high enough social class to remove any stigma attached to the fact of non-church membership status. They were "joiners" in a number of non-church organizations and very helpful people in the community but not church joiners. The woman took as many community jobs as she could carry. One day she brought up the matter of church membership in a conversation with her pastor and gave the reason why they had not joined the church. She said there were so many things that needed to be done in the community but she felt that the people in the church were not interested in doing them. She was right. The group making up that particular church were not interested in community welfare and social matters. In time, when the church's social program had been enriched and the people were awakened to community needs, this woman and her husband did join. But, at the time of her conversation, her own social ideals were beyond those of the people in the church and she felt she would be wasting her time to join with them. The way to enlist divergents of this type is to try to bring the church up to their level of community idealism.

(8) *Race and Nationality.* Racial characteristics—especially pigmentation, language and nationality cultural factors—are usually barriers to acceptance by the white church. If class differences and other factors, such as those listed above, occur in combination with racial differences the problems of acculturation are intensified. The doctrine of brotherhood probably breaks down at the point of racial and nationality diversity more than at any other point, excepting class status, as far as the churches are concerned.

Conclusion.

Solutions for church work with shifting people require acceptance of mixed elements of the population whether mobile or not. The acculturation of various elements in the community requires that each be identified and given special treatment. To get up and announce a service and expect all to come is impossible of accomplishment in these times. The average type of church program takes no account of the diverse types of persons in the population. Often it appeals to the smallest group in the community.

There must be more diversity in parish programs. Sometimes the church must carry on more than one type of program and provide any given program in more than one way in order to appeal to people of different kinds. The church can get some people merely by opening the church doors and others by giving personal invitations but there will be still others who must be dealt with in special and individual ways. Evangelism is a process which requires not only preaching, pastoral work and religious education but social engineering as well.

RURAL PASTORS: Begin your plans now for the observance of Rural Life Sunday on May 30th. Appropriate material will appear in THE SUN next week. It is customary in some communities to have an exchange between rural and city ministers.

No one can do his best work when unhappy in his heart, or when thinking unhappy thoughts.

—*Geo. Matthew Adams.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our much needed rain came and gave us a good season. Our farmer and the farm boys are putting in good time breaking land for corn and beans. They are also conditioning tomato land. We want to plant a big crop of tomatoes, not only for table use but to can. On account of the failure in the peach crop caused by the late freeze in March, we will have no peaches to can this year. To meet the loss will necessitate that we can beans and tomatoes to make up for the loss of the peaches.

Victory gardens are all the go with the children. They have many little gardens. They work them and give them right much attention and are proud of them. They very often come to the writer and invite him to go and look at what they have growing. If they have a dozen tomato plants and a dozen radishes and a few other plants they think they have a wonderful garden. We will have to hand it to them for they brought in the first radishes of the season.

Since the rain our tender greens and mustard have grown rapidly and we are now able to furnish all our tables with tender salads which the children relish.

In the early part of April we bought one hundred chicks. Miss Newman, one of our helpers, has looked after them very tenderly and has lost only six. They will soon be large enough to have some fryers. We want to keep all the pullets for early layers this fall Last September we bought one hundred and fifty and had excellent luck with them and only lost five or six. We kept forty-two for layers and since they began to lay in the spring they have given us from thirty to thirty-six eggs each day. We think this a good record. We find, however, that at the price of feed we will not get rich off the chickens. It gives us the joy of producing something at home. Something that all the children are proud of and enjoy.

Since the closing the the school year, the children who have applied to the Orphanage for a home will begin coming in next week to fill the vacancies made by children leaving. We did not want them to change schools so near the end of the term and requested that they be kept until they finished their grades before coming.

The Christian Orphanage has twenty-six boys in the Army and Navy. There may be others we don't know about. We are trying to do our part in helping to win the war.

CHAS. D. JOHNSTON.

REPORT FOR MAY 20, 1943.

Amount brought forward		$7,238.84
Sunday School Offerings.		
Eastern N. C. Conference:		
Plymouth	$ 5.10	
Turner's Chapel	3.76	
		8.86
N. C. and Va. Conference:		
Asheville	$25.00	
Burlington	40.91	
Graham, Prov. Mem.	15.00	
Happy Home	4.61	
		85.52
Western N. C. Conference:		
Ether	$ 2.45	
Pleasant Ridge	3.87	
		6.32
Eastern Va. Conference:		
Newport News	$ 6.80	
Liberty Spring	7.00	
Berea, Nan., 2 mos.	10.00	
Eure, Easter	19.50	
Valley Va. Cent. Conference:		
Mayland	$ 1.50	
Antioch	5.09	
		6.59
Special Offerings.		
Calvin S. Clayton	$25.00	
Dennis S. Doster, pledge	25.00	
Bateman Interest	1.75	
Trinity Church Interest	2.98	
		54.73
Total for week		$ 205.32
Grand total		$7,444.16

NEESE AT BETHLEHEM.

The Bethlehem Christian Church of Altamahaw, N. C., is very fortunate in having as its pastor Rev. J. L. Neese. We who have not known Mr. Neese long had heard what a great and noble man of God he is. Now, we, too, can say with all the others, he is a great preacher and truly a Christian man.

The church grows in members from Sunday to Sunday. People who hear of his great works come to hear him. As in the days of old, when people went far and wide to hear the Word of God, so are they doing at Bethlehem.

Mr. Neese has preached many wonderful sermons. A few Sundays ago, when finishing the inspiring message he brought, he said he felt led to give an altar call. Upon doing so a man came forward, giving his heart to God; his wife who had never been saved, came also.

Everyone at Bethlehem truly likes Mr. Neese. We give you an invitation to visit us any time you can.

A MEMBER.

The Board of Pulications Urges

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EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

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City.................................... State....................................

Church..

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Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

FOLK.

The death angel visited our community the twelfth day of March, 1943, and took from our midst Mrs. Cleopatra Rawls Folk, the faithful wife of Mr. J. W. Folk, of Nansemond County, Va.

The fourteenth day of March Bethlehem Church was filled to overflow with a sympathetic congregation where flowers, music, scripture, and prayers mingled in spiritual harmony with the spirit of her life and the devotion of her loved ones, who sorrow not as those without hope, for after a life well spent in service for others, she rests from her labors and is receiving a reward.

We therefore, hereby express our sympathy and loss in words:

1. That as wife, mother, friend, and Christian church worker, and in all the relations she filled, we suffer a great loss in her departure.

2. That as a member of our church and societies she was willing and faithful to perform any task that claimed her services.

3. That we extend our sincere heart felt sympathy to the sorely bereaved family. We realize in such a case it is useless to attempt consolation. A higher power can alone heal your grief and strengthen you to bear your bereavement. We as followers will be able to look forward with the confidence to a reunion with those we love, in another and better world.

Be it further resolved that a copy of this resolution be sent to the family of the deceased and our Ladies Aid Society and a copy be sent to The Christian Sun for publication.

Mrs. R. E. BRITTLE,
Mrs. W. C. JOYNER,
Mrs. PAUL YATES,
Mrs. A. C. HINGERTY,
Mrs. C. F. SAVAGE,
Committee.

GRIGGS.

On February 12, 1943, our Heavenly Father in His infinite love and wisdom, called from our midst our beloved brother and fellow member, Mr. Dudley J. Griggs.

Therefore, Be It Resolved:

1. That the Bethlehem Christian Church of which he was a member wishes to record our sorrow in the passing of a valued friend and co-worker.

2. That we extend to his family and loved ones our deepest sympathy and earnest prayers that God may soothe and comfort their sad hearts, and when life's work is done they may form an unbroken circle around His Throne.

3. That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy recorded in the minutes of the church.

Mrs. PAUL YATES,
Mrs. A. C. HINGERTY, Jr.,
Mrs. C. F. SAVAGE,
Committee.

A SUMMONS TO A LARGER EVANGELISM.

(Continued from page 10.)

bishop of Canterbury — "In days when Christianity itself in its fundamental principles is unchallenged, it may seem natural to lay most emphasis on the points which distinguish one communion from another. But in days like these, when the basic principles of Christianity are widely challenged and in many quarters expressly repudiated, the primary need is for clear and united testimony to Christianity itself . . . Our differences remain; we shall not pretend that they are already resolved into unity. But we take our stand on the common faith of Christendom, faith in God, Creator, Reedemer and Sanctifier; and so standing together we invite men to share that faith and call on all to conform their lives to the principles derived from it."

Unfailing Resources.

Who is sufficient for these things? We cannot hope to engage in this larger evangelism relying upon sheer human strength, however ingenious and skillful. We go forth in response to our Lord's Great Commission, and in the full confidence that God alone can and will give the increase if we acquit ourselves as His faithful ambassadors. The eternal purpose of God in Christ can not fail. In Him is our boldness, our power and our hope. Firm in our faith in His unfailing promise and in His available resources, we undertake this high task in prayer and expectancy, humbly trusting in the power of His Word and Spirit.

QUIET HOUR.

(Continued from page 12.)

SATURDAY.

UNHERALDED HEROISM.

"Endure hardness, as a good soldier."—II Tim. 2:3.

An officer from the war zone said to me, "There should be a soldier and sailor medal. Those boys on the front and on ships are going through hell and are setting world records of heroism, that will never be known."

There is also a heroism on the home front: thousands of persons whose whole life is simply grief. They are never heralded. The heroism of mothers who send their sons to the front and toil at home in tears, can never be known.

Pray as you feel.

SUNDAY.

PSALM 119:30, 32, 33, 40.

"I have chosen the way of truth: Thy judgments have I laid before me . . . I will run the way of Thy commandments . . . and I shall keep it unto the end . . . Quicken me in Thy righteousness."

RECEIVES APPOINTMENT.

(Continued from page 6.)

The Church Peace Union, an organization of Christian ministers, has as one of its aims the arousing of public opinion to press for the creation of a Palestine refuge for millions of homeless Jews in Axis-controlled countries.

Dr. Voss has been associated with the Smithfield Street Church since 1940 with his father, Dr. Carl August Voss, the present pastor, who has been with the church for 38 years.

A graduate of Pitt in 1931, Dr. Voss studied at the International People's College, Elsinore, Denmark, and the University of Geneva, Switzerland. He was graduated from the Union Theological Seminary in 1935. He was awarded the degree of doctor of philosophy by Pitt last year.

Dr. Voss has been active in the Urban League, the Federation of Social Agencies and the new Citizens' Committee to Aid the Allies. He is married to Dorothy Grote Voss, assistant price counsel at the Pittsburgh office of the OPA.

Basis of Union of the Congregational Christian Churches and the Evangelical and Reformed Church

I. NAME.

The name of the church formed by this union shall be the "United Church in America."

II. FAITH.

The faith which unites us and to which we bear witness is that faith in God which the ancient Church expressed in the ecumenical creeds, to which our own spiritual fathers gave utterance in the evangelical confessions of the Reformation, and which we are duty bound to express in the words of our time as God himself gives us light. We seek to preserve in all our expressions of that faith unity of mind and spirit with those who have gone before us as well as with those who labor with us, the while we honor both in present and past every testimony which proceeds from the convictions of devoted conscience.

III. PRACTICE.

The United Church deriving its life from the living presence of God as He is revealed to it in Jesus Christ by the Holy Spirit, is to manifest its unity not in uniformity of practice but in unanimity of Christian purpose.

The United Church shall combine the polities of the two denominations in such a way as to preserve all essential rights and responsibilities held by the churches and ministers under the separate organizations.

The freedom of worship and of education at present enjoyed by the negotiating churches shall be preserved in the United Church.

IV. THE NATIONAL BODY.

The United Church shall establish, as its national body for the prosecution of its work, a representative assembly to be known as "The General Synod of the United Church in America."

V. FUNCTIONS OF THE GENERAL SYNOD.

The General Synod shall have authority to initiate action for the preparation of a constitution for the United Church and devise a procedure for its adoption. The constitution shall be based upon the principles set forth in this Basis of Union.

1. The General Synod, through boards, commissions, and other agencies, shall carry on the general work of the church which is now conducted by the General Council of the Congregational Christian Churches and the General Synod of the Evangelical and Reformed Church.

2. The specific work of the General Synod shall be foreign missions, home missions, education, publication, ministerial relief, evangelism, social action, benevolent activity, and other forms of service pertaining to the church as a whole.

3. All this work shall be correlated under the General Synod as rapidly as the laws of the State, the charters, the constitutions, and the property rights of the boards of the respective churches will permit. . . .

4. At each regular meeting of the General Synod each board and commission is to submit for review a report of its operations during the time elapsed since the last regular meeting of the General Synod.

5. The General Synod shall have power to receive overtures and petitions; to give counsel in regard to cases referred to it; and to maintain correspondence with other denominations.

6. The General Synod shall promote the reorganization of Conferences and Synods into groups which shall be constituted on a territorial basis and enjoy a status similar to that of the former Conferences and Synods. Recognition shall also be given to groups gathered on a basis of previous loyalties.

7. The General Synod shall meet in regular session biennially, or more frequently, as the General Synod may determine, and in extraordinary session at such time and place as it may determine.

VI. OFFICERS.

1. The General Synod shall elect officers and assign them their duties.

2. The General Synod shall appoint or elect agencies for its administrative and promotional work.

VII. THE FIRST MEETING OF THE GENERAL SYNOD.

The General Synod shall be constituted provisionally of 1,000 members, 500 of whom shall be representatives of the Congregational Christian Churches and 500 of the Evangelical and Reformed Church, each of the two denominations to determine the method of election of its representatives and to authorize them to constitute the first General Synod.

VIII. CONFERENCES AND SYNODS.

Until by action of the General Synod according to Article V, Section 6, it is otherwise determined, the Conferences and Synods shall continue; and each shall conduct its business in its own way. . . .

IX. RIGHTS OF PROPERTY.

1. The property rights of Congregations, Associations, Conferences, and Synods shall be scrupulously observed.

2. The theological seminaries, colleges, academies, denominational boards, and benevolent institutions shall be controlled under the terms of their charters. Those institutions, however, which were under the supervision of the national bodies of the uniting communions shall, at least until the constitution is adopted, pass under the supervision of the General Synod. . . .

X. AUTHORIZING OF MINISTERS.

Candidates for the ministry, after the union, and until a standard method is set forth by the General Synod, shall have the same status and be inducted into the ministry by the Associations, Conferences, Councils, and Synods in the same way as before the union. The ministers of the churches in the union shall be enrolled as ministers of the United Church.

XI. MEMBERS.

All persons who are members of either communion at the time of the union shall be members of the United Church. Men women, and children shall be admitted into the fellowship of the United Church through baptism and profession of faith according to the custom and usage of each congregation prior to the union. When they shall have been admitted, they shall be enrolled as members of the United Church.

XII. SACRAMENTS.

The recognized sacraments of the Church are Baptism and the Lord's Supper.

XIII. APPROVAL OF THE BASIS OF UNION.

1. The Basis of Union shall be submitted to the national bodies of the Congregational Christian Churches and of the Evangelical and Reformed Church. Each shall proceed according to its own constitution in the approval or disapproval of the Basis of Union. When the Basis has been approved by the regular action of the two bodies, their officers shall respectively report the action to the two denominational commissions on union, who shall then request the officers to call a special meeting of each national body at the same time and place. In joint session of the two the final report of the action of the churches on the Basis of Union shall be made. The two national bodies of the churches that have approved the Basis of Union shall declare, by joint resolution, that the union of the churches is duly effected at that time. Then the delegates, duly elected by the denominations entering into the union to constitute the original General Synod, shall be led in a constituting prayer, effect an organization by the election of officers, and proceed to the transaction of business. . . .

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, MAY 28, 1943. NUMBER 21.

Prayer for Rural Life Sunday

AARON H. RAPKING.

Our Heavenly Father, we are grateful for the marvelous universe which Thou didst create. We are glad for the starry heavens, for the hills and valleys, for the streams tumbling down the mountainside and the mighty purifying rivers, for the oceans and the continents, for the beauty of the myriad flowers and the songs of the birds, for the tall trees in the great forests and for the tiny plants that grow in the shady places along the highways and byways, for the glorious pictures Thou dost paint in the heavens at sunrise and sunset.

We are glad that in planning this world and the processes of life, Thou didst plan to have us be co-laborers with Thee in meeting our physical, intellectual, social and spiritual needs.

We are very grateful for Thy special revelation unto us through Thy Son, our Saviour. We are glad for the record we have of His life, and for the way He demonstrated life's possibilities as He went about in the countryside doing good.

We pray that as we join with others this day in thinking about rural life throughout the world, Thou wilt bless us in this service, and all who bring inspiration, guidance and help to those who live in the countryside, and help them achieve more of the abundant life. Help them all so to live and toil that as they go about their daily tasks in the field, in the home, on the mountains and in the valleys, they may have the blessed consciousness and assurance that they are, indeed, co-laborers with Thee. Amen.

NEWS AND VIEWS

The Rev. and Mrs. J. F. Apple visited friends in Portsmouth last week.

Friends will be glad to know that Mrs. Joe A. French is rapidly recovering from a recent illness.

Dr. Frank Lewis of the Shelton Church spoke last Sunday to the Union of Railroad Conductors.

Leonard J. Christian, returned missionary from China, participated in a missionary institute recently held at our Reidsville Church.

The Rev. J. F. Morgan is planning a special service in honor of the boys in service next Sunday. One of the Navy Chaplains will be the speaker.

Miss Angie Crew is busy at work on the Community Sunday School project in Copeland Park, Newport News. Miss Crew reports progress in this work.

The Rev. and Mrs. R. A. Whitten visited in Reidsville, Elon College and Portsmouth during the past week. Mr. Whitten spoke at a Convention in Reidsville.

Rev. William A. Grissom is in training as a Chaplain at the Naval Training School, William and Mary College, Williamsburg, Va. Mrs. Grissom is with him.

The Rev. H. G. Council, Jr., received nine members in the First Christian Church, Portsmouth, during the revival which was held last week. He was assisted by the Rev. R. L. House.

Dr. H. S. Hardcastle is conducting revival services for Dr. J. H. Lightbourne in Burlington this week. Chaplain Buckley and Chaplain McCloud were the speakers at the Christian Temple last Sunday during the absence of Dr. Hardcastle.

Rev. C. Carl Dollar, native of Alabama and graduate of Elon College, is now Chaplain C. C. Dollar, 1st Lt., located at the Army Air Force Bombardier School in Midland, Texas. He likes his work very much, finds it varied and interesting, and is glad to still be located in the Gulf Coast section.

REV. C. ARTHUR LINCOLN, D.D.

Rev. C. Arthur Lincoln was born in Chelsea, Michigan, in 1875, and died in Tryon, North Carolina, March 30, 1943. He was educated in Ann Arbor high school, Amherst College (class of 1902), and Hartford Theological Seminary. In 1934 Piedmont College conferred on him the degree of Doctor of Divinity.

He served pastorates at Manchester-by-the-Sea, Mass.; St. Louis, Mo.; Moline, Ill.; Buffalo, N. Y.; Newark, N. J.; Datona Beach, Fla.; and Tryon, North Carolina.

REV. C. ARTHUR LINCOLN, D.D.

Surviving him are his wife, formerly Ethel E. Greene of Hartford, Conn.; four daughters, Mrs. C. E. Bitner of Westerly, R. I.; Miss Barbara Lincoln of Winston-Salem; Mrs. B. Franklin Boan of Newport News, Va; and Mrs. Thomas E. Bates, a senior at Woman's College, Greensboro; and a sister, Mrs. Anna L. Hodge of Hartford, Conn.; and three grandchildren. A son, Richard Barton Lincoln, died in 1926.

Funeral services were conducted in the Erskin Memorial Congregational Church in Tryon on April 1 by Rev. Charles G. Sewell and Dr. Geo. F. Taylor.

After listing the work Dr. Lincoln had done in his eight years in Tryon, the local paper said: "From many sources comments were made that not only his church, but the community and county have lost an able friend and leader."

From the talk by Dr. Sewell come these significant sentences: "He was a good man. If anybody ever discovered in him anything mean, underhanded, insincere or deceitful, I have yet to hear of it. . . . There was not a shred of piosity about him. His religion was a matter of his daily life. . . . He loved merriment; he liked games, he liked people; he was a good companion. . . . His judgment of affairs, his estimate of situations, his reverence for facts, his good common sense, never failed him. . . . Above all, he was a man of faith. He believed in God and in Jesus Christ whom he hath sent. There was no doubt about it. God's goodness, God's power, God's love were the burden of his prayers. . . . Nobody really knew him who had not heard him preach and pray. He did not wear his heart on his coatsleve for the passer-by to examine, but when he talked with God, or when, as an ambassador of God he talked to us, we saw his heart."

CHRISTIAN SUN DEFICIT.

With all Boards and Institutions of the Convention having previously reported their payments to the deficit, one begins to wonder where we are to find the balance we need to liquidate. If, by some means of Grace, the churches that have not yet given to the deficit will do as well as those that are reporting, there would be no question whatever as to what will happen—we would go over the top and have a substantial amount to serve as a sinking fund.

First Church, Portsmouth......	$ 25.00
Jr. Dept., Suffolk Sunday School	7.00
Total for the week	$ 32.00
Previously reported..........	$768.55
Total to date	$818.55
Deficit balance	$181.45

JESSE H. DOLLAR, *Treasurer.*

Among those receiving degrees at Defiance College, Defiance, Ohio, at the Commencement Exercises on last Sunday was Rev. F. C. Lester of Elon College. The degree of Doctor of Divinity was conferred upon Mr. Lester, the Promotional Secretary of the Southern Convention.

The following met at Camp Crabtree on May 17 to make plans for the Summer Conference to be held there next week: Rev. and Mrs. A. P. Robinson, Jr., Rev. and Mrs. A. Grieg Ritchie, Rev. and Mrs. Kenneth Register, Rev. Randall C. Mason, Rev. S. E. Madren, and Rev. F. C. Lester.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

CONFERENCE NEXT WEEK.

We have been able to secure Camp No. 1, Crabtree Creek Recreational Area for June 2-10 and are planning a summer conference there for Junior High and Older Young People. This is primarily for North Carolinians, although young people from Virginia will be welcome. We hope some pastors and Sunday School superintendents will come along and spend the week at Crabtree, too.

Where and When.

Crabtree Creek Recreational Area is located between Raleigh and Durham on Highway 70-A. Once inside the area, follow signs to Camp No. 1 (note that this is a different camp from the one we had last year). Busses pass the entrance. Let us know when to meet you there.

Come Wednesday afternoon, June 2, and plan to stay until Thursday morning, June 10. We are complying with our government's request by beginning and ending in the middle of the week, thus causing no extra travel over the week-ends.

What Will Happen.

Classes for the Junior High young people and for the older young people will study in three fields promoted by our National Pilgrim Fellowship—Personal Religious Living, Missionary Action, Social Action. Group worship in morning devotions, chapel, vespers will bring us closer to God. Group fellowship will be enjoyed in singing, games, handwork. It is hoped that definite plans will be made for you to use in your young people's group at home during the coming year.

Cost.

This year we will be at camp seven full days (instead of five as in recent years) and the cost will be $7.00 plus one-half pound of sugar. Five dollars can be paid in food, if desired. The Ration Board tells us that provisions have been made for securing food for church camps.

What to Bring.

You will need a Bible, notebook and pencils; knife, fork, and spoon; towels and toilet articles. Bring whatever bedclothes you will need for sleeping in cabins on cots (this year straw mattresses will be furnished). Your clothing should consist of simple sport clothes suitable for a camp. A sweater or coat may be needed on a cool or rainy day. Bring your bathing suit, for there is a lake nearby. If convenient, bring any musical instrument you can play, and any games others may enjoy.

Registration.

We will appreciate a card or note telling us that you are going to be at camp. This will help us in buying our food and making other necessary preparations. Write Rev. F. C. Lester, Elon College, N. C., concerning this or further information.

SUMMER PLANS FOR DEFENSE AREA.

Plans are going forward for doing constructive work during June, July and August in defense areas in Eastern Virginia.

Miss Angie Crew is already hard at work in Newport News under the direction of Rev. Jesse H. Dollar and in cooperation with members of his church. She reports good results from her visiting in the area for which our church is responsible. People seem interested in starting a Sunday School and in contributing their talents to it.

The Rev. Herbert G. Councill has conducted surveys in two of the new housing areas in Portsmouth to determine the religious inclinations of the people, and provide a basis for future work. Our other ministers in the Norfolk-Portsmouth area have expressed a desire to help with this and other types of work among the unchurched groups.

We are happy to say that, provided definite plans can be worked out for constructive Christian work, the following groups will support it by financial contributions: Southern Convention Mission Board, $500; Student Summer Service Fund of Board of Home Missions, $500; Committee for War Victims and Services, $700. Such fine "backing" will surely be the basis for effective service.

Next week we will give the names of those who are to be in charge of this project and the ministers and lay workers who will share with them. If you would like to do Christian work this summer, living with a congenial group and receiving expenses and a small salary, please write to the Promotional Secretary *immediately*. You would not have to give the whole summer to this work, but could help us conduct Vacation Bible Schools, organize Sunday Schohols, etc., for a month during your vacation period.

CHILDREN'S DAY.

The interdenominational observance of Children's Day is on the second Sunday in June. Most of our churches will observe it on June 13, although others will find it more convenient to have their program on some other Sunday.

Miss Angie Crew prepared a program for Children's Day, one copy of which was sent to every pastor and two copies to each Sunday School superintendent. We have other types of material at the Board of Christian Education Office, Elon College, N. C., if this does not seem suitable for your group.

The Southern Convention provides that an offering for the Board of Christian Education is to be taken on Children's Day. We would appreciate knowing the number of envelopes you will need for such an offering. This is to be sent to Rev. F. C. Lester.

VACATION BIBLE SCHOOL.

Do you want to have a Vacation Bible School in your church this summer? The Board of Christian Education, Elon College, N. C., will be glad to help you with such a project.

Student Summer Service workers are not available for this work this year, but there are other possibilities. Last summer several young ministers took turns in helping each other with their respective Bible Schools. If no one in your church has had experience along this line, perhaps we can suggest someone in a neighboring church who would direct your school. Often several churches in a community can combine their talent and have one school.

We will be glad to furnish books for the teachers to use for any age group, recreation handbooks, and worship programs. We have some materials, like scissors, crayons, and other handwork supplies, which may also be borrowed.

Write us your problems and let us help you.

The Mt. Olivet (Rockingham) Church gave a special Mother's Day program in honor of Mothers on May 9 at eight o'clock. The program consisted of special music, duets, solo and choir, quartette; recitations, readings, a dialog; and a play entitled, "My Mother's Birthday Cake." Our pastor, Rev. D. M. Spence, gave us a closing address.—Mrs. J. E. Frazier.

THE EDITOR'S MESSAGE

PULPIT AND PLOW.

The approach of Rural Life Sunday reminds us of the happy relationship which may exist between religion and agriculture. Methodist ministers and county agricultural agents in northwest Georgia cooperate in presenting illustrated programs on land and human growth. They also have what is known as an annual Pastors-Extension Workers' Conference where the laws of nature are studied and ways of more abundant living are explored. Pastors and county agents live together for a week and endeavor to become acquainted with and coordinate all the agencies working for rural betterment. County Agent J. P. Nicholson explained, "We have believed that our public schools and rural churches, with some technical assistance could render valuable service in an agricultural, educational program. This belief has been justified on the basis of the results already obtained." Stereoptican slides are used and frequent reference to Scripture is made to teach that the land is a heritage and that man has a responsibility to protect and build it for future generations. Representatives of the pulpit and plow should cooperate more closely in all communities.

The Northern Baptist Convention, through its Home Mission Society, presents an annual Certificate of Award in recognition of meritorious service in rural fields. This official recognition and commendation gives added impetus and stability to the rural ministry. This neglected phase of our church life should be invested with appropriate dignity. Every possible incentive to better and more permanent rural churchmanship should be generously provided.

The Nebraska variation on the well-known "Lord's Acre Plan" is the "God's Herd Plan." Sympathetic rangers donate cattle. As calves are born to the animals already donated, the project becomes a stewardship venture of unlimited proportions. A minister from this church and cow country writes: "The ancient Israelites used to give of the increase of their flocks and herds to the Lord with appropriate ceremonies. Nebraska folk are taking to the idea too."

On the mission field today one may see the unique sight of an American missionary with a pig under one arm and a Plymouth Rock hen under the other. His creed is, "Better business, better farming, better living." He has discovered the profound truth that soil and soul are inextricably dependent upon one another.

Rural people are sometimes suspicious of new and improved methods of community building. Some resent suggestions for improvements on the farm or in the church. This is a pity. Those who are willing to learn will find rich possibilities from secular and religious sources. Articles in this issue suggest the unlimited resources for the development of the rural church. The program of our rural churches should be studied realistically. No false optimism should be entertained. The future rather than their history is of primary importance now. Help should be freely sought and accepted from various available sources. We need additional examples of comprehensive building in rural areas.

REV. W. MILLARD STEVENS APPOINTED.

According to an announcement by Dr. Ernest M. Halliday, the Rev. W. Millard Stevens has been appointed by the Home Boards as Co-Pastor at Large for the Southeast. Mr. Stevens will be associated with the Rev. David Shepherd and Superintendent W. T. Scott. He will begin his work on June 1.

"Southerners for the South," seems to be the slogan of the Home Boards. Dr. Scott and his two associates are Southerners. The two associates were Alabama-born. Mr. Stevens was educated at Elon College, was pastor of Union Ridge in rural North Carolina, majored in rural sociology at Yale Divinity School where he is receiving his degree this month. Millard Stevens can talk the farmer's language. He knows rural people, and he is familiar with the problems of the rural church in the South. He will not be received as an intruder. No wiser choice could have been made by the Home Boards. The churches of the Southeast should enter a new era of development under this competent, indigenous leadership.

R. L. H.

THIS "REVEREND" BUSINESS AGAIN.

The Rev. Aubrey N. Brown, writing in the current issue of "The Presbyterian of the South," calls attention to how frequently the word "Reverend" is incorrectly used in addressing ministers. "It would be easier to eliminate the word altogether," says Mr. Brown, "than to teach people the proper use." "Any way," he asks, "why should a minister be called 'The Reverend?' It has more pretension about it than the Master seemed to like."

The ministers in Lansing, Michigan, have agreed not to use any form of "The Reverend" in speaking of each other, in introductions, etc. "Time" magazine commenting, said: "Nothing so infuriates a minister named Jones as being called 'Reverend Jones.' Reverend is an adjective, not a title. If a parson is not a doctor, he is, like other men, a minister." Referring to the same issue "The Christian Century" called the error "an odious practice which, beginning with the illiterate and unchurched, has spread in recent years until one is no longer safe from it even in the columns of metropolitan dailies or on the platforms of urban churches."

And so the battle goes on and many a minister is still dubbed "Reverend."

A. P. R.

All worthwhile men have good thoughts, good ideas and good intentions—but precious few of them ever translate those into action.

—John Hancock Field.

Life and the Land

By James Allen Knight.

"*The Farm*—best home of the family—main source of national wealth—foundation of civilized society—the natural providence."

These words, emblazoned on the front of the Union Station in Washington, D. C., proclaim to America a fact that is unfortunately little known and less heeded. America is too sleepy to realize that the ignoring of this fact is our nation's most serious peril.

Rural people have been the most neglected group in this nation, and they constitute twenty per cent of our population. They have been neglected by both Government and Church; however, the Government is now rendering an excellent program of service to rural people, and the Church, as usual, is saluting the city. Of all people most desperately in need of the fine leadership of the Church and the true ministry of Christianity, rural people stand first. Is the Church filling this need? No! Most of the ministers who hold the pulpits of the rural Church are of two types: young ministers fresh out of the seminary who pause among rural people long enough to sprout wings with which to fly to the urban altar; and old, worn-out ministers who have one foot in heaven and the other foot in the grave. As far as rural people are concerned, the Church has failed them and is continuing to fail them, but a different story is being written by an agency often unnoticed by the Church. That agency is the United States Department of Agriculture and its related agencies. To classify the County Farm Agent in the same category with the Church School Superintendent or the unselfish local 4-H Club leader with the Church School teacher of equal devotion has not been customary. Yet the Christian influence is often the same, and success in either calling demands the same spirit. Sattistical tables now in use cannot begin to tabulate the length and breadth of this Christian influence.

In order to get a clear picture of how the Department of Agriculture is promoting the Kingdom of God in rural areas, let us examine one phase of its activity, 4-H Club work.

Boys' and girls' 4-H Club wark is of a threefold program of the United States Department of Agriculture and the Extension Service co-operating with rural people. This broad program includes work in agriculture with men, in home economics with women, and in both agriculture and home economics with boys and girls. It is a nationwide program, and its purpose is to teach rural boys and girls from ten to twenty-one years of age the latest and best agricultural and home economics practices and a way of life which leads to the highest and best.

The symbols of 4-H Club work have become known and recognized in all the states of the Union, and they exemplify the spirit and idealism of this work. The 4-H emblem is a four-leaf clover with the letter "H" on each leaf. The four H's stand for Head, Heart, Hands, and Health. Their interpretation is given clearly in the Creed of this organization. Every Club member knows and is able to repeat at any time the following pledge: "I pledge my head to clearer thinking, my heart to greater loyalty, my hands to larger service, and my health to better living, for my club, my community, and my country."

Four-H Club work is a specialized educational enterprise. As such, it shares in the objectives common to educational institutions and movements in its concern with the development of individual abilities and capacities for learning, intellectual and moral character, qualities of effective citizenship, and the like. Its distinctive educational objectives are: To develop desirable ideals, standards, and skills for farming, homemaking, family life, citizenship, leadership, community life, and personal living; to provide an opportunity to "learn by doing" through conducting certain farm, home, and community projects, and demonstrating to others that they have learned; to develop an intelligent understanding and appreciation of nature, and also the conservation of natural and human resources; to develop a scientific attitude toward the problems of the farm, home, and community; to train in co-operative action as a means of increasing personal accomplishments and of solving community, national, and international problems; to develop desirable habits related to health, intelligent use of leisure time, and rich, decent living; and to increase incomes, standards of living, and the satisfaction of rural life.

The remarkable truth about 4-H Club members is the fact that their interests and projects are not bounded by the family hearthstone and farmlands. For the skeptics who read this article, we list a few unselfish projects carried out recently by local Clubs which demonstrate a concern for the needs and welfare of others: hot lunches served to the school children; various types of services rendered to sick people and invalids in the community; many services rendered to local churches, for a number of Clubs report one of the following projects—a new roof for the church, kitchen equipment for the church, hymn books for the church, a new floor for the church, money given for the running expenses of the church, church grounds and cemetery beautified and kept up, expenses connected with conducting a Bible School paid, lamps and collection plates presented to the community church; a Sunday School organized and conducted in a area where there was no Sunday School; refugee families supported until they could become established in the community; money and services given to Red Cross, public health associations, and many other worthy institutions; the community library supported, the schools, public buildings and grounds, and the entire community cleaned up and beautified.

In the light of all this information, do we wonder why young people feel more indebted to the 4-H Club than to their church? No, for the 4-H Club is rendering to certain ones the greater service. Young people have testified that they had their first great worship experience during Vesper Hour at a 4-H Club Camp. Others have testified that they could not have attended college if they had not been able to secure room and food at a reasonable price in a 4-H Club Co-operative House.

The United States Department of Agriculture is carrying on for rural people an excellent program which is solving many rural problems and giving to thousands an abundant way of life. Landless farmers are being reestablished on the land; co-operatives are being organized; a program of conservation of natural resources is developing; loans can be secured, at a small rate of interest, on which to make a crop; crop insurance is made available to all farmers; a marketing service is maintained and protected; crop control is enforced; technical advisers are on hand to assist farmers; the farmer's wife is trained in home economics by demonstration agents. These represent only a small part of the present agricultural program. Many rural

(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

Major W. E. MacClenny, Suffolk's well known historian, delivered the annual memorial address at Oakland Church, Sunday, May 16. He is one of the best informed historians in Eastern Virginia. During his lifetime he has made a specialty of searching old records. He has collected enough material for several books. The address was interesting and instructive. The large congregation was deeply impressed.

Many friends of Dr. N. G. Newman will be delighted to learn that he has recently returned to his home near Chuckatuck, Va., and is much improved in health. He is up to date in many ways, and is now among that increasing number of people who have arthritis. Fortunately he does not suffer much pain but his hands and knees are giving him some trouble. He has gained in weight during the last four months and is looking well. We hope he may entirely recover from his latest sickness. It was a pleasure to see him at church and have him take part in the worship service.

Rev. J. F. Morgan is also improving in his general health. His physician has put him on a restricted diet and warned him to be moderate in physical exercise. This is difficult for a man who has been very active and vigorous for many years. Ministers live under a great nervous strain when they give themselves whole-heartedly to their work. It is wise to learn how to rest awhile and conserve one's strength for that dangerous period called middle life. It is not easy to determine where middle life begins and the term has always puzzled us. It must have originated in the mind of some person who thought life was one-half gone at forty. Who knows when life is one-half lived?

The Ministers Association of the Eastern Virginia Conference met in Suffolk last Monday, with thirteen present. The final meeting for the spring will be held on June 21, in Suffolk, and the ministers will bring their wives for a basket-picnic lunch in the church. These monthly meetings during the fall, winter and spring months have greatly enriched the fellowship of the ministers. Plans are being formulated to begin some much needed mission work in the defense areas around Hampton Roads. We should have some thriving new churches in this section during the next few years. The task is a challenge to our faith and generosity.

Due to war exigencies there will be no Young People's Conference for Eastern Virginia this summer. It has been impossible to find a suitable location, as the program for Elon College during the summer months is too crowded to have time for such a Conference as has been held in former years. This is a regrettable situation and the young people will miss this helpful program and fellowship. Let us hope that next year will bring better conditions with a return to normal church work.

We hope a large number of delegates will be able to attend the next session of the Southern Convention of Women's Missionary Societies to be held in First Church, Greensboro, N. C., June 15th and 16th. The latest announcement of further restrictions of the use of gasoline for automobile driving may affect the attendance, but it is imperative that the work of Missions be provided for in our churches. Missionary work will be a great factor in winning the peace after the war. The church has a greater task than the government in cultivating a spirit of goodwill and peace among the nations. Ultimately, we must learn that civilization depends upon Christianity for its very life. "And I, if I be lifted up, will draw all men unto Me." These words of Jesus reveal the magnetic force of the Lord Christ.

I. W. Johnson.

TO A COUNTRY CHURCH.

By R. P. Marshall.

No great cathedral this,
No towering spire
Uplifts itself against the blue.
But just the modest little steeple there,
Where birds nest cozily;
And all day
Is heard the drowsy hum of honeybees
That somehow found a way into the walls.

O little country church,
To you we give
Our homage. Many a towering spire
Is but the dim and fitful echo of your prayer
And thousands worship in cathedrals vast
Who sought and found their God within your walls.

Mr. and Mrs. Harry Harcum of Portsmouth announce the birth of a daughter, Nancy Jo.

THE LOST SORROW.

I once heard a man speak of lost sorrow. At first blush I did not know what he meant. But his thought quickly emerged and I saw it all. A lost sorrow was a sorrow out of which a man failed to get the blessing which God meant to come out of it for him. Out of every sorrow God means there should come submission; a drawing nearer to His own great heart of love; a new vision of the shallowness of worldly streams and the depths of divine ones; a closer devotion to Jesus Christ than ever before known; a loosening of the grasp on time, and its tightening upon eternity. Now for the man who failed to get these blessings out of sorrow: the man who allowed affliction to embitter his life, deaden his faith, chill his devotion to God, engross his heart in the selfish nursing of his own grief while the world about him was dying for lack of the help he might give—to the man who thus so utterly failed to receive the blessed ministry God had for him in sorrow, that affliction was a lost sorrow. For in very truth a lost sorrow is a most solemn testimony against you. It is a silent witness that God's most heart-searching means of drawing you close to Himself has failed because you grow bitter and are refusing to receive from it what God is so tenderly seeking to bring forth from it for your life. Oh, so many of us are bemoaning tonight our lost investments; our lost treasure ships which never made port; our lost hopes that found no glad fruition in realization! But do we mourn too for the lost sorrows which have swept through our lives leaving no enrichment of soul because we have hardened our hearts under them?

Do not grow bitter against God, my friend, because of your sorrow. Do not set your forehead as brass against His loving dealing with you. Do not push away the most mysterious tool in the Divine Graver's hand, yet the one by which He chisels out the finest tracery of the Christ-image in your shrinking soul. For it is a solemn fact which some of us know all too well that sorrow leaves us either closer to God or farther away. It is a double-edged tool. It either scars or beautifies. By our resistance we may make it a headwind baffling and driving our tiny craft back from its destined haven of rest. But by our submission God will make it to be a favoring one to waft us onward into the safety and tranquil rest of His perfect will.

—*James H. McConkey.*

FOR THE CHILDREN

Dear Boys and Girls:

We had lunch early today and I took Oliver to his room for a nap. I wanted him to go to sleep. If he doesn't sleep after lunch he gets very cross in the late afternoon. Too, I wanted to write this letter to you. If he is awake and I am typing he wants to try to help me. Then he might get the wrong letters in our words. But today he did not want to go to sleep.

Oliver's daddy was in the dining room, sorting his orders of service on the dining-room table. I was here in the study starting to use the typewriter. Little feet dropped down from the bed and pattered across the bedroom floor. The door knob was turned very quietly. Oliver did not want his "mommie" to hear that door opening. But I was listening and I heard. Through the door he went and more foot-falls told me he was going into the living room. Then I could not hear his feet on the living room rug but I knew that he had found his daddy in the dining room for I heard a little voice say: "What you doin' daddy?"

I took him back to bed. Then he came out two more times. The third time I went in and let him say his "prayers." He has gotten a notion to say his "prayers" before his nap too. So I listened to his prayers. When I started to leave he said, "Say a story Mommie about Three Bears." I told him the story about the Three Bears. Still he wasn't sleepy, and when I started to leave the room he started to follow me. I picked up my switch and told him to stay in bed. He started crying and asked me to "Say another story Mommie!" I got his wash cloth and washed the tears from his face and told him this story:

BABY BUSHY TAIL.

Once upon a time there was a little Baby Bushy Tail Squirrel who lived high in an oak tree with his daddy and mommie. One day his daddy and mommie wanted to go get nuts to store them away so that Baby Bushy Tail would have food to eat the next winter. The wind was blowing hard, w-o-o-o-o, w-o-o-o-o, it went through the trees.

Mommie and daddy squirrel knew that many hickory nuts were being blown to the ground in Mr. Hurst's hickory nut grove. Baby Bushy Tail saw the bright red and yellow leaves blowing from the trees. The leaves fell upon the ground and some of them danced around before they fell asleep. Baby Bushy Tail wanted to scamper through the leaves with his father and mother. His daddy and mommie wanted him to stay in his nice, soft bed in the tree and take a nap. They were afraid that farmer Hurst's dog, "Limber Jim," might catch little Bushy Tail if he went along. He was so young that he did not know how to climb and jump from limb to limb when the wind was blowing so hard.

A tall pine tree stood near the oak tree where Little Bushy Tail lived. She told the daddy and mommie squirrel to go gather nuts. "I will sing little Bushy Tail to sleep for you. Now hush crying Little Bushy Tail! Listen! I am going to sing you a little lullaby!"

Little Bushy Tail stopped crying and perked up his little ears to listen. The pine tree's song was so soft that he had to listen very closely to hear it: "S-w-i-s-h, s-w-i-s-h," sang the pine tree. "Little Squirrel listen to me! Your daddy and mommie have gone to find food. Little Bushy Tail must be good. So close your bright eyes and sleep, sleep, sleep. This pine tree a watch will keep, so sleep, sleep, sleep!"

The wind helped the pine tree to sing and sing. But Baby Bushy Tail did not hear all her songs for he had closed his bright eyes and had gone fast to sleep!

Yes, about that time Oliver closed his brown eyes and went fast to sleep like the little Bushy Tail Squirrel. But two precious hours had gone by, and no Children's Page written.

TOOLS FOR TOILERS.

How soon do you start having your child say her prayers? I did not know just how soon I should begin with Oliver. But I made a rather interesting research into early prayers of children when I was studying in the Seminary in Chicago. I spent many an afternoon in the library of Chicago Divinity School, reading findings in the field of children's prayers.

Before the child can talk the mother should kneel beside the bed, and pray, some authors say. Then the child's earliest memories are filled with trust and confidence because of this very early acquaintance with the attitude of prayer.

Just as soon as Oliver could repeat one word at a time after me, I started letting him say this little prayer: "Now, I lay me down to sleep. I pray, Thee, Lord, my soul to keep. Bless Daddy, Bless Mommie. Help Oliver be good. Amen."

A friend has been keeping him in the sanctuary for the Eleven O'Clock service while I sing in the choir. One night after his prayer, Oliver surprised me by chanting "A-a-a-men." It sounded very similar to one of the "Amen's" in a response which the choir had been singing at church.

(Continued on page 15.)

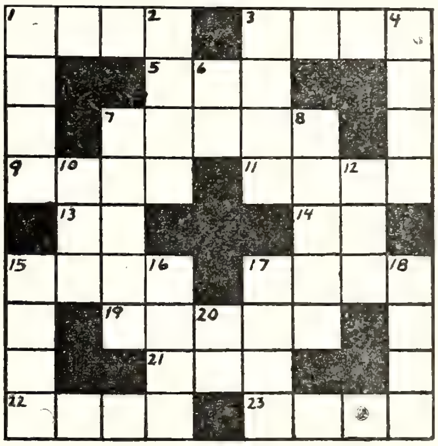
CROSSWORD PUZZLE.

ACROSS.

1. Division of Aryan family living in Russia.
3. Insect which eats cloth.
5. Large Australian ostrich-like bird.
7. Act of coming into life.
9. Game which is popular in summer.
11. Domesticated.
13. Lone Eagle. (Abbr.)
14. Two letter word meaning father.
15. Lowest male voice.
17. Ran rapidly.
19. Next birthday after 59.
21. Long Island Air. (Abbr.)
22. The act of going out.
23. That which you give as a token of remembrance.

DOWN.

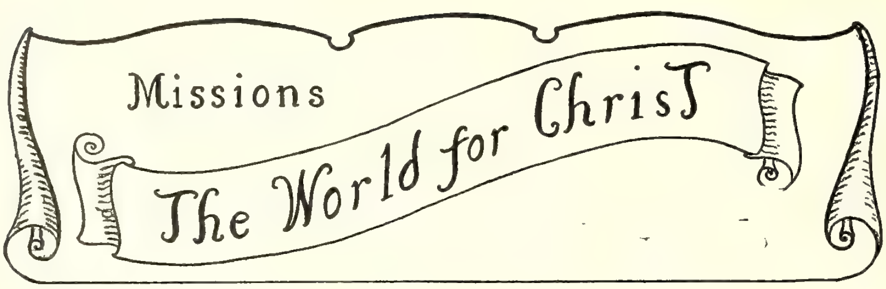
1. To strike a toe against a rock.
2. A covering for the face.
3. Jeff's brother.
4. Place where you live.
6. Mister. (Abbr.)
7. To invoke a blessing upon.
8. Enjoying pleasure, or good.
10. Alabama. (Abbr.)
12. A girl's name.
15. Your dog likes to gnaw one.
16. Very fine dirt or mud.
17. A party just for men.
18. To mash a fender of a car.
20. Eleven in Roman numerals.



ANSWERS TO LAST PUZZLE.

Across—1. Sins; 3. Nail; 5. One; 7. Cross; 9. Mere; 11. Tats; 13. P. U.; 14. V. E.; 15. Shed; 17. Bear; 19. Loved; 21. Via; 22. Rise; 23. Mine.

Down—1. Slam; 2. Sore; 3. Nest; 4. Lids; 6. No; 7. Cruel; 8. Saved; 10. Eph.; 12. Tea; 15. Star; 16. Dove; 17. Beam; 18. Rose; 20. V. I.



VENTURES IN CHRISTIAN LIVING.

By Hugh Vernon White.

An attempt to define or describe the work of the world mission of the churches in limited or exclusive terms is bound to be misleading.

To set education over against evangelism or to put human service in opposition to the life with God is to give a wholly false idea of the Christian enterprise throughout the world.

It is, therefore, a happy choice that one of the subjects for study in 1943-44 should be "Ventures in Christian Learning and Living." A book on this theme is being prepared by Dr. and Mrs. William H. Wiser of the Presbyterian North India Mission. Those who have read "Beyond Mud Walls," by the same authors will be prepared for a readable, interesting and informing book. And that is just what it is as those of us who have read the manuscript can testify.

Many of the illustrations of the Wiser book are taken from the work of our American Board missions and will be recognized by those who know it well. But there is, naturally, much more to be said about these and other things that our own missionaries are doing than could well appear in a book which is general and interdenominational in scope.

As a supplement and elaboration of the theme, therefore, a series of articles will appear from month to month in the *Missionary Herald* giving more detailed accounts of what is going on in our missions. The series will begin next month and will continue through March, 1944.

Some of these types of service are well known; others not so well, because they have not been going on so long or because new conditions have suddenly thrust them into prominence.

For example, the literacy movement in which Frank Laubach is a recognized leader becomes of crucial importance in a time when the world is girding itself for an attempt to realize at least some of the ideals of democracy on a global scale. It has not been a matter of chance that Protestant missionaries have always attacked the problem of illiteracy first and have made the translation and publishing of the Bible the basis for their whole program. The beginning has been right but the scope of the task of enabling people to read the Bible in their own language is vast even after the translations have been made. That is the stage in which we now are.

There is also the creation of a Christian literature in many languages and the translation of the best from many sources so that new Christian groups may have the means for their own progress and development.

Education is one of the older and more familiar forms of service but the types of schools that are being developed in many countries and the ways in which they both prepare boys and girls to live better lives within their environment and create in them the desire and power to improve the environment is a stirring story that needs to be told—and will be told in this series.

Two issues will deal with rural reconstruction and economic rehabilitation. Here is one of the newer trends but one of marked significance. A dozen years ago Dr. Kenyon L. Butterfield made his tour of missions fields and gave great impetus to work in rural areas. We learned, then, most of us for the first time, that a billion people live on the land and that in some countries as many as 85 to 90 per cent of the population are farmers.

Since that time there has been rapid development in the unified rural program of the Christian churches. Other agencies are at work in this field and in the future, governments are sure to add their great resources.

Fortunately the pattern and the spirit have in many places been provided by the Christian mission and it may become one of the determining factors in the creation of a new rural economy. Some of the most interesting and hopeful things have originated and are being promoted in our missions in India and other countries to enable people to raise their standard of living. These are contributions to what Kagawa has called "brotherhood economics."

There are also some outstanding instances in which leaders are being trained for community social action, especially in India and Africa. As programs of health, recreation and community welfare are developed in each country those trained in such schools will have much to contribute to the progress of their countries.

There are other forms of Christian activity that are not so easy to describe or characterize but which are of vital importance—ways in which the spirit of Christ is being brought into the cooperation of Christian groups and into the experience and fellowship of individuals.

And there is the life of the church itself as it lives and grows in the things of the spirit as well as in numbers and power. These things will be the theme of our story for the coming months; they will furnish interesting reading and rich materials for programs of missionary education.

—*Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING MAY 20, 1943.

Sunday Schools.		
Oakland, Suffolk Va.	$	20.00
Suffolk, Va.		25.00
New Lebanon, Elberon, Va.		5.00
Shelton Mem., Portsmouth, Va.		6.56
Shallow Ford, Elon College, N. C.		17.76
Durham, N. C.		12.80
Oak Grove, Sunbury, N. C.		2.95
Linville, Va.		8.14
Flint Hill (M), Biscoe, N. C.		.74
Mt. Carmel, Walters, Va.		2.10
Union (S), Spring Grove, Va.		9.50
Total	$	110.55
Individuals and Churches.		
Mt. Auburn, Manson, N. C.	$	25.80
Concord, Elon College, N. C.		7.00
Christian Temple, Norfolk, Va.		450.00
Union (S), Spring Grove, Va.		9.50
Union (Va.), Virgilina, Va.		19.00
Rosemont, Norfolk, Va.		51.32
Bennett, N. C.		4.19
Suffolk, Va.		237.50
Total	$	804.31
Total for the week	$	914.86
Previously announced		16,085.27
Total since Sept. 1, 1942	$	17,000.13
War Victims and Services.		
Oakland S. S., Suffolk, Va.	$	31.40
Durham, N. C.		135.53
Total	$	166.93

The offerings for the past few weeks have been splendid! Your cooperation, generosity and liberal donations will make it possible for the Mission Board to finish up the appropriations made last year—and start us off with a clean slate for the new year. If you haven't sent your

Easter offering won't you please do so before June 30th? Remember that now is the time to make a contribution to missions and thus enable us to enlarge the work of the Mission Board at home and abroad. We are thankful for each of the offerings and know that you are proud and happy to be able to send them.

We will appreciate special offerings from individuals, churches, Sunday Schools and others. Make your special gift now!

MATTIE COX PARKER,
Secretary.

PROGRAM.

The program of the Women's Missionary Convention of the Southern Convention of Congregational Christian Churches to be held in Greensboro, N. C., June 14-15-16, 1943 follows:

Theme: "*For the living of these days.*"

- Monday Evening, June 14, 8:00 P.M.
  - Board Meeting at O'Henry Hotel.
- Tuesday, June 15, 2:00 P.M.
  - Call to Order.
  - Devotional Service, Mrs. C. H. Rowland.
  - Report of Dept. Superintendents:
    1. Cradle Roll, Mrs. D. J. Bowden, Elon College, N. C.
    2. Children's Work, Mrs. R. L. House, Richmond, Va.
    3. Young People's Work, Mrs. Russell Powell, Newport News.
  - Discussion.
  - Special Music.
  - Address, "For the Living of These Days," Rev. F. C. Lester, Elon College.
  - Reports of Department Supts.:
    1. Life Memberships and Memorials, Mrs. John G. Truitt, Suffolk, Va.
    2. Friendly Service, Mrs. Claude Eley, Suffolk, Va.
    3. Committee on Revising Report Blank, Mrs. W. E. Wisseman, Greensboro, N. C.
    4. Recommendations, Mrs. Claude Eley, Suffolk, Va.; Mrs. W. R. Sellars, Burlington, N. C.
    5. Business.
- Tuesday Evening, June 15, 8:00 P.M.
  - Opening Service.
  - Devotional Period, Dr. L. E. Smith, Elon College, N. C.
  - Address, Mrs. Guy Thelin, of Pawtucket, R. I., and China.
  - Closing Service.
- Wednesday, June 16, 9:30 A. M.
  - Call to Order.
  - Devotional Service, Mrs. W. R. Sellars, Burlington, N. C.
  - Report of Department Supts.:
    1. Treasurer, Mrs. W. V. Leathers, Suffolk, Va.
    2. Convention Editor, Mrs. Russell T. Bradford, Driver, Va.
    3. Literature, Mrs. F. C. Lester, Elon College, N. C.
  - Special Music.
  - Reports of Presidents of Conference:
    1. North Carolina, Mrs. Jerry Strader, Burlington, N. C.
    2. Valley Central, Mrs. R. A. Whitten, Winchester, Va.
    3. Eastern Virginia, Mrs. J. F. Morgan, Norfolk, Va.
    4. Recommendations Committee.
    5. Nominating Committee.
    6. Courtesy Committee.
    7. Business. .
  - Closing Service, Mrs. C. H. Rowland, Greensboro, N. C., Supt. of Spiritual Life Department.

MRS. J. MONROE HARRIS,
President.

MRS. O. H. PARIS,
Secretary.

WOMEN OF LYNCHBURG.

The Woman's Missionary Society of the Lynchburg Church held their April meeting at the church to review the mission study book, "On This Foundation," by W. Stanly Rycroft.

The meeting opened at 10:30 with the devotional led by Mrs. S. N. Gay. The report of the District Meeting at Virgilina last week was made.

After the regular business of the society was transacted, Mrs. R. F. Duncan of the Centenary Methodist Church taught the first half of the study book.

At one o'clock a delicious plate lunch was served by the ladies of the society, including hot rolls, coffee and homemade pie. Lovely cut flowers for the table were donated by a neighbor florist.

At the afternoon session Mrs. Duncan finished the book in a splendid helpful way.

Twenty-four ladies were present including members and ladies of the community.

Mrs. W. T. Dunn is president of the society.

MRS. J. W. TOLLEY, *Secretary.*

PARKS CROSS ROADS CELEBRATE.

The annual birthday celebration of the Parks Cross Roads Society was held at the home of the President, Mrs. W. M. Dorsett at which time a most interesting and helpful program was given.

The devotional service was led by the president assisted by Mrs. R. E. Cousins, who had arranged a very fitting candle lighting service in connection with the cutting of the birthday cake. There were three large candles, two white ones and a red one: the white candles representing Christ as the Light of the World, just His birth, then the ascension of our Lord; the red candle representing His crucifixion. Each member lighted her small individual candle from the candle representing the crucified Christ, thus symbolizing that individual lights though oftentimes small can help light the world for Christianity and thus help to guide souls to Christ. The service was closed by a chain of prayers led by Mrs. Wayne Chrisco.

During the social hour our hostess served the birthday cake with hot cocoa, popped corn, roasted peanuts and favors of candy.

It was a delightful occasion and enjoyed by all present. The members of our society are showing more interest both in attendance and in gifts. Each member has taken on her prayer list someone who has not accepted Christ. —REPORTER.

WHERE YOUR DOLLARS HAVE GONE.

Nov. 1, 1942 - April 1, 1943.

American Committee for Christian Refugees, for help for Refugees in America	$ 3,125.40
American Friends Service Committee, for foor for Children in France	327.61
Church Committee for China Relief, for Civilian relief in China	30,505.42
Congregational Union of England land and Wales, for relief through English Congregational Churches	6,011.39
Unitarian Service Committee, for Medical Services in France...	8,000.00
Central Bureau for Relief of European Churches and World Council of Churches, for aid to Refugee Pastors	2,416.28
International Missionary Council for Orphaned Missions	1,164.31
American Board, War Emergency Fund, Congregational Christian Services, Church Programs War Areas, Aid to Chaplains and Japanese American Evacuees	27,450.00
Cummington Guest House, for Refugee Artists and Craftsmen	600.00
Y.W.C.A. Emergency Fund.....	2,275.85
Y.M.C.A. War Prisoners Aid...	3,699.40
Greek Relief	21,320.65
Russian War Relief, for milk for Russian Children	7,838.39
Committee on Conscientious Objectors, Designated Funds....	5,960.92
Special Case Fund	878.33
Total	$124,573.95
Nov 1, 1940 - Nov. 1, 1941....	82,514.68
Nov. 1, 1941 - Nov. 1, 1942....	168,298.70
Grand Total	$375,387.33

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

OUR GREAT CONCERN.

By Roger Manners.

President, National Council of the Pilgrim Fellowship.

Then, if ever—

"And what is so rare as a day in June?
Then, if ever, come perfect days!"

Lowell was right! in June, if ever, come perfect days, days when we feel the zest of just being alive.

In Junes past, these long summer days have meant the fun, friendship and pioneering of summer conference for many of the young people of Pilgrim Fellowship. Even this year, thousands of young people will join in the swims and games, the classes and vespers, the singing and stunts of conference. Others, however, will be working in war plants, on farms, or learning the hard discipline of the armed services. The war and its changes have cut deep into the lives of young people.

But it is June! June is the time for richer living. What was conference but the richest possible kind of living, concentrated in a few memorable days? The real meaning of Pilgrim Fellowship is *rich living through devotion to the ideal of Christ-like love, finding expression in service to the needs of the world.*

Last summer a lad who had become a Pilgrim Fellowship leader met sudden death in an accident, enroute to his wartime job. His grief stricken parents have placed the Pilgrim Fellowship emblem on his memorial, in gratitude for the enriched life he had found in Pilgrim Fellowship service. We can hardly allow our emblem to become a tarnished "trade-mark" for just another youth organization, when it has meant that much.

Overwhelmed as we are by this conflict, so much greater than ourselves, our job is to keep the Pilgrim Spirit moving. Jesus was overwhelmed in his time, but not so completely that he lost his guiding purpose. If we of the Pilgrim Fellowship allow nothing ever to overwhelm our concern for the kingdom of God, it will be with us as Jesus said, "They shall see God."

There can be no richer life than that which has an insight into the heart of reality, that "sees God." This summer young people of the Pilgrim Fellowship will let nothing tarnish the significance of their emblem, an eternal memorial in their hearts: "a fellowship of Pilgrim youth, sharing in the building of a world in which church, school, farm, factory and home shall be guided by the eternal love of God as revealed in the Cross."

—*Pilgrim Highroad.*

COVENANT OF JOHN FREDERIC OBERLIN FELLOWSHIP.

(As used at the Ocean Park Conference.)

John Frederic Oberlin was born in 1740, in Strassburg, France. He was the son and grandson of university professors, and very naturally received a thorough education. One of several children in a family of limited means he early learned to endure hardships. He received his doctor's degree in 1763, and for four years was a successful tutor. During these years he studied also medicine and botany.

One day a call came to him to go into the Vosges Mountains as minister. It was not an attractive parish that paid a large salary. On the other hand the people of the Parish were mountaineers and desperately poor. It was the very hardness of the parish that attracted this good soldier of Jesus Christ. He went where no one else wanted to go. He went in the spirit of his Master, to make life more abundant. He built schoolhouses, and secured better teachers. He with his wife organized one of the earliest kindergartens and also a vocational school. He brought in a ribbon factory in which the women could find employment. He built good roads and bridged mountain streams. He directed a charity society for the relief work in his parish. He taught better ways of farming and fruit-raising, and won the confidence of the people by the success of his own gardens and orchards. He ministered to the souls of his people.

He was a true interdenominationalist, saying to a Roman Catholic, "If you are a Christian, my dear friend, we are of the same religion. Let us follow the law given by the Saviour. It is the only true law." Withal, his pulpit preparation was made with scrupulous attention. Thus he gave the fruitful years of his life, turning aside all offers for easier and more conspicuous pulpits. He gave himself to his people, and to them he gave the means of a more abundant life, even against opposition of those who seemed to resist bitterly every chance given for self-improvement.

Tonight, we enter a Fellowship bearing his name. We enter this fellowship because we believe in the ideals that guided his life; because we should serve in the needy spots of the country, as he served. We take pride in being known as country ministers; and instead of fearing to be stamped as such, we eagerly accept the symbol of the John Frederic Oberlin Fellowship. Accepting this emblem we will strive in the spirit of Jesus to wear worthily the pin bearing the likeness of this minister of the mountains who said "I do not want to labor in some easy pastoral charge where I can be at ease. I want a work no one else wishes to do, and which will not be done unless I do it."

Mindful of the above words, spoken by one who is reverenced by many as the patron saint of the Country Church I would become a member of the John Frederic Oberlin Fellowship. Patterning after Oberlin, and his spirit, I would make his wish my own, I would covet the work rather than the wage. The following ideals commend themselves to me as a pattern for my ministry.

I will look upon the countryside as an ideal field for service and for the investment of the one life I have to live on earth.

I will love the country, her people, and her institutions, for themselves and will try to upbuild them after their own pattern rather than imitating some other.

I will look upon the countryside as an ideal field for service and for the investment of the one life I have to live on earth.

I will love the country, her people, and her institutions, for themselves and will try to upbuild them after their own pattern rather than imitating some other.

I will esteem the opportunity presented by the rural ministry and the country church as the equal of any and will never use them merely as a

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PETER'S COUNSEL TO SCATTERED CHRISTIANS.

Lesson IX—May 30, 1943.

Golden Text: *"Honour all men. Love the brotherhood. Fear God. Honour the King."*—I Peter 2:17.

Lesson: I Peter 1:1; 2:11-25. (Read the entire epistle.)

The scattered Christians had been running into difficulties. They had been being persecuted, but probably some of the trouble was brought on by themselves. Peter, in this short letter gives them, and us, some vary good advice on how to get along with the other fellow.

In our attitude toward the world, we should be tolerant of all people. That does not mean that we should condone all of the things they do, but we should "honour" them and their opinions. They may think that they are right, regardless of what we may think about it. Peter does not tell us not to try and convince them that our's is the right course of procedure, but we can do that more surely if we pay them the honor that is their due, and we will get ourselves in less hot water also.

In our attitude toward our fellow Christians, we should always let love rule. Our ideas are sure to differ from the ideas of others, and the fact that they profess the same religion, will not make these differences fade away. But Peter knows that where love abides, differences will not dissipate friendships. Indeed, it would be a hum-drum world if we all thought alike about everything.

Then our attitude toward God has a great bearing upon our lives and the lives of those about us. Peter tells us to "fear" God. Certainly he does not mean for us to be afraid of Him in the sense that we fear some great catastrophe or some wild beast. What he does mean is that we should in all things reverence God. That we should stand in awe of his holy Name. Jesus came to earth to give us an example of our proper attitude toward God; and the "fear" which he showed for his Father is what Peter is urging upon us today.

The fourth thing that Peter urges is honour for the king—obedience to constituted authority. A feeling on the part of some of these Christians that they were "above the law" had evidently had its consequences and was causing them grief. Peter wanted them to be good citizens as well as good Christians. He remembered that Jesus had said: "Render unto Caesar the things that are Caesar's." He did not forget that he had also commanded that the things that were God's be rendered unto him.

The above touches the Golden Text only. The balance of the lesson might well be called a series of sentence sermons. Read each verse carefully and see.

J. T. K.

LIFE AND THE LAND.

(Continued from page 5.)

people need help, and they can't get it because they are ignorant of many of the available agencies of the Department of Agriculture. It is the duty and responsibility of rural ministers to keep themselves informed of all developments and to inform intelligently their parishoners of the opportunities available for their particular situation.

The Church and agricultural extension agencies cannot stand against each other in working with rural people. They must co-operate. Rural pastors can work with these agencies in developing among rural people a revival of rural ideals relative to the family, the dignity of labor, the necessity of sacrifice, and the widespread distribution of the ownership of property. Social ideals are essential to the survival of the people, and the destiny of the nation depends upon whether the values associated with rural life are taught.

Let us study the following official declaration of the General Assembly, Presbyterian Church in the U. S. A., 1942: "Our entire civilization is utterly dependent upon the rural areas for food; in a large degree for renewal of urban personnel and for conservation of values, economic, social and spiritual that are inherent in rural life. We commend study and action dealing with rural problems such as fair return for rural production, land ownership, tenancy and labor, co-operative organizations, suitable standards of rural living and of social and cultural opportunities and especially of the spiritual foundations for a wholesome country life. To this end we commend consideration and application as may be feasible of the various forms of rural church co-operation, of week-day religious education, of co-operation between churches and the other agencies for rural betterment, together with the upbuilding of life and activity in rural churches." This is a splendid declaration and is somewhat typical of declarations made by other church groups. However, a declaration without action accomplishes very little, and here lies the trouble with most church groups.

Rural people are not so ignorant and unprogressive as many people believe. They have open minds and are seeking after the truth in all areas of life. By many methods of our modern world rural people are becoming educated. They are becoming scientific in their thinking and acting. The rural Church, in its peaceful and satisfied unchangeability, can lag behind no longer. In a scientific fashion it must act as leader and guide of these people. If the Church fails to meet its responsibility, it will die and pass off the rural scene; and rural America, crying out for all that true Christianity has to offer, will serve as the monument to this dead institution which failed.

—*Christian Horizons.*

COVENANT OF JOHN OBERLIN.

(Continued from page 10.)

means of self advancement or selfish gain.

I will try to keep my ministry abreast of every other rural occupation in intelligence, industry and technique.

I will recognize the interdependence of the town and country and make these Churches to which I minister centers of genuine service which will reach out in friendliness beyond the limits of the town to the people living in the open country.

I will stay by each Parish long enough to do a thorough piece of work, leaving behind me an enduring program which will continue long after I am gone.

Because Jesus Christ was so much a Country Minister, possessed of an absorbing passion for the country and country folk, I wish to follow Him into the countryside with a special ministry to her people. Bearing in mind the rural background and content to be seen in His sermons and teachings, I would use nature, the soil and country life as He did, thus ministering to country people in terms of their own wonderful environment.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Hedge-Hopping.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."—Isa. 40:31.

Shipmate Bob of the good ship Grace said, this morning on the radio that "hedge-hopping" is flying low to see how close one can come to things and not hit them. It is the most dangerous flying. The safe flyer stays high above things. One cannot hit a mountain 5,000 feet high when he is flying 10,000 feet.

Some people love the thrill of seeing how close they can come to the sins of life and not get stained. It is most dangerous to the soul. Many a crash takes place there. Let's do away with "hedge-hopping" in our living.

Prayer—O Lord, we need Thy help. Grant it to us today. We would live in the bosom of Thy love and protection. *Amen.*

TUESDAY.

God Loves Beauty.

"Shewing to the generations to come the praises of the Lord . . . and his wonderful works . . ."—Ps. 78:4.

"Let the beauty of the Lord our God be upon us . . ."—Ps. 90:17.

The lover of nature can hardly resist the temptation to explore the glories of the earth when he has the opportunity—rivers, mountains, deserts and sea—beauty and charm beyond description. It has been said God must love beauty or He would not have made our world so beautiful. We enter into His spirit more deeply when we walk midst the loveliness of His creation. They all speak His praise.

One may be born with an appreciation of the beautiful, but usually it is cultivated. So are spiritual qualities cultivated. To be born again and to cultivate a sensitive spirit toward Jesus gives one the ability to see the beauty of the Lord both in the creative and the spiritual.

Prayer—O dear Lord, open our eyes to the multitudinous expressions of Thy character, which lie all around us. *Amen.*

WEDNESDAY.

Getters and Givers.

"Not to be ministered unto."—Read Matt. 20:25-28.

Ours is a class-conscious day, and we hear dangerously overmuch about "the capitalist class" and "the working class." This distinction is not clear, and is often gravely misleading.

How would it do were we to divide human society into two more definite classes, the Getters and the Givers? That would mean a realignment; for getters and givers are to be found in the ranks of both capital and labor.

These master motives, of getting and of giving, of selfishness and of altruism, are easily perceived. They mark the difference between the real heathen and the real Christian.

Prayer—Wearing Thy cross, O Christ, we would live self-spendingly, like Thee; not being ministered unto, but ministering. *Amen.*

—*W. T. Ellis in Chrisian Herald.*

THURSDAY.

He Threw the Ball Away.

"He that is soon angry will deal foolishly."—Prov. 14:7.

We have just finished listening to the 1942 World Series baseball game played in the Yankee Stadium at New York. It was a great game and well played. The score was two to nothing in favor of the Cardinals. At the close of the game it was explained that the last run was not earned. A man was on third. The batter's ball was caught, but the fielder thought the runner was called "safe." In a fit of anger he threw the ball down. The play having not been called was then called "safe," as though the fielder had dropped the ball.

Such are the consequences of anger, and it may effect the greater things of life as well as the smaller. In anger one cannot think nor act rightly. In such a moment a life may be ruined. yea, many lives may be ruined.

Prayer—Our Father, it is so easy for us to fall by our emotions. Grant us a fulness of the Christ spirit that we may always be calm and collected, and able to act wisely. *Amen.*

FRIDAY.

They Whom We Have Known.

"Then shall I know even as also I am known."—I Cor. 13:12.

When one, who has travelled much and made friends everywhere, finally comes to his latter days and faces the problem of settling in some most desirable place, he finds himself wishing he could live with the friends at every place he has been, with whom he has shared some of his life.

Some day we shall; and then, in heaven's completeness, we shall enter again into all the lovely experiences of life and share again the fellowship of the lovely spirits we have known.

Prayer—Our Father, we thank Thee for the bliss of heaven where we shall know as we are known. *Amen.*

SATURDAY.

In His Keeping.

"In the Lord put I my trust."—Ps. 11:1.

The Corpsman who was waiting on me in my room at the hospital requested the privilege of a question. He asked: "What do you think of the war?" I replied by asking "What

(Continued on page 15.)

The Church and the Land

"The earth is the Lord's." We repeat it but act as though we did not understand it. It was once said that we might get a clue to intelligent action if we first considered what part of the earth is the *land*lord's and what part is the *lend*lord's. We might then be able to go on, it was said, toward a reasonable consideration of the relation of man to the land, which is one of the most fundamental of all relationships, even though the church of today is not aware of it.

The Early Church Aware of the Land.

The early Christian Church, particularly during the first four or five centuries of the Christian era, was much more aware of the land and its spiritual significance than are any of the churches in the Western world today. For example, the early Church established the Ember Days. Four times a year it was the custom to commend to God the "kindly fruits of the earth." In the fifth century the custom arose of conferring the sacrament of ordination at these times. Thus the original purpose of these days has been lost, even among the liturgical churches that observe the Ember Days today. The simple fact is that the early Church was interested in agriculture. In this interest of the early Church is also found the origin of the Rogation Days, including Rogation Sunday, which is the fifth Sunday after Easter.

What Does it Mean to Believe in the Land.

If we *really believe* in the land, what follows? If God created the earth, as we believe, what responsibilities are implicit for man? By all tests, the ablest statement ever written was that by Liberty Hyde Bailey in *The Holy Earth,* in 1915 (recently reprinted by the Christian Rural Fellowship, 156 5th Avenue, New York), as follows:

"If God created the earth, so is the earth hallowed; and if it is hallowed, so must we deal with it devotedly and with care that we do not despoil it, and mindful of our relations to all beings that live on it. We are to consider it religiously; 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

"The sacredness to us of the earth is intrinsic and inherent. It lies in our necessary relationship and in the duty imposed upon us to have dominion, *and to exercise ourselves even against our own interest.* (Italics ours.) We may not waste that which is not ours. To live in sincere relations with the company of created things, and with conscious regard for the support of all men now and yet to come must be of the essence of righteousness. . . .

"If the earth is holy, then the things that grow out of the earth are also holy. They do not belong to man to do with them as he will. Dominion does not carry personal ownership. There are many generations of folk yet to come after us, who will have equal right with us to the products of the globe. It would seem that a divine obligation rests on every soul."

There is conflicting testimony as to the extent to which the American farmer generally believes in the land. One could roll up a lot of evidence that many farmers, including many in the churches, do not believe in it. The students of the Western migration tell us that the people often lived at one place for a few years and mined the land, and then moved on to other places and mined the land. Man on this continent has disturbed the rhythm of nature. He has destroyed much of the fertility of the earth. He has built a hundred cities and a thousand towns by taking lumber from the mountainside without replacing the trees. We have exploited the soil as well as the other resources of the earth. Now for the sake of the national welfare we must change our minds and must learn conservation to take the place of exploitation.

A Decision About the Family Farm.

One of the first matters we must decide in all considerations of the land is the degree to which we are really interested in what is known as the "family type farm." This is no academic question. In a thorough recent report entitled "For a Better Post War Agriculture" issued by the National Planning Association, a voluntary group of individuals with readquarters in Washington, D. C., it is stated that this is the basic question that must be settled before one can take up anything else about the future of planning for agriculture. The 1940 Census listed something over 6,000.000 farms. It indicated that as compared with 1930 there was a considerable increase in the number of very large and very small farms, but that the middle-sized tracts, including the familiar 160's of Iowa and other middlewestern states did not increase in number. The census figures seem to indicate a considerable growth in the number of small farms near cities.

In this connection the testimony of one of the most experienced research workers of the Department of Agriculture, Dr. O. E. Baker, is very interesting. Dr. Baker recently questioned many of the occupants of these small farms near the cities of the middlewest. He asked these people: Why are you buying 20's and 40's? They aren't big enough for you to make a living. The answer he got invariably was: We know they aren't big enough to make a living but we can't afford to buy any more and in fact, the land doesn't seem to be available; and we figure that we won't starve on these lands.

In the higher brackets large-scale operation has made considerable headway. Some of it is conducted by the unwilling owners of land known as insurance companies and other finance agencies. Machinery is also making possible larger-scale farming operations than have been found practical in the past. This has resulted, notably in the cotton belt, in considerable displacement of workers so that many former sharecroppers are now migrants who are wandering the earth looking for seasonal employment in agriculture.

This practical question of the future of the family-sized farms has, of course, more than economic implications. What kind of a rural life do we want in the United States? Does the Church know what kind of rural life it wants? Do we really want to preserve the Jeffersonian ideal of the freeholder? Is individual ownership of the family-type farm the goal? If it is then we have to bend our efforts to reach the goal, and bending our efforts in this direction may lead us far beyond the local community into national councils, leagues of nations, etc.

What One Minister Did.

In the Ramsey Parish Reformed Church in America, located in Titonka, Iowa, Rev. Calvin Schnucker has been very active in helping people to become established as farm-owners. For over six years Mr. Schnucker's study has been a "clearinghouse" of information. In 1933, 34 per cent of the land farmed by members of the parish was "owner-operated;" by 1940, 60 per cent of the land was "owner-operated." It is reported that no other organization in the county had such an effective program as this one country church.

The minister first studied the needs and conditions of the people who at-

(Continued on page 15.)

The Orphanage

Chas. D. Johnston, *Supt.*

Our public school has closed. The grade cards came in this week. After going over the cards we find that eleven of our children made the Honor Roll, and of course, got fifty cents each as a prize. We have several children who have made the Honor Roll all the school term for the entire school year.

The following children got on the last month: Bettie Joe Blackwood, Margaret Blackwood, Margaret Cotton Bayliff, Dean Sumner, Charles Simmons, Restie Jones, Shirley Hathcock, Martha Beers, Lawrence Tuck, Bernard Allen, and Ann Honeycutt. Little Dean Sumner tried all year to get on the Honor Roll. He would miss by one letter every month. The last month of school, he turned over a new leaf and actually did his best and made the grade. He was very happy, after so many near misses, to win in the final race.

All our children did very good work in school this year. We had more than usual to get on the Honor Roll from month to month.

The fine rains have put the ground in fine condition to work and we are beginning to make some progress on the farm. The fine season has made our tender greens and mustard grow rapidly and it is so tender that all the children relish it very much.

The children are good imitators. Since the Cadets have been at Elon College, the children have watched them as they marched and have heard the officers give commands and have seen the soldiers salute, etc. The writer went to the Orphanage building where there are quite a number of girls—large and small—and one of the larger girls was drilling the other girls. She had them trained pretty well. They could keep the step and obey orders and salute very nicely. It was really amusing to see them march. They enjoyed it, too.

In a few years, when they grow up, I feel sure we will have a number who will want to join the WAACS or the WAVES.

We very often get letters from our Orphanage boys who are in the services. We received a letter sometime ago from one of our boys. He said he was stationed at the only place in the world where you could stand in mud knee deep and sand would blow in your face at the same time. They are fighting for all of us. They are making a real sacrifice for us. We should be willing to make every sacrifice for them.

The following articles have been sent in since our last report:

Sanford Christian Church, Sanford, N. C., crackers, raisins, oat meal, peaches, prunes, and sugar.

Women's Missionary Society, Pleasant Ridge Christian Church, Guilford College, N. C., canned goods.

Women's Missionary of Reidsville Christian Church, Reidsville, N. C., package gifts.

Waverly Congregational Christian Church, Waverly, Va., bath cloths, towels, soap, and clothing.

Women's Missionary Society, Burlington, N. C., towels, bath cloths, and handkerchiefs.

Congregational Christian Church of Winchester, Va., box of Christmas gifts.

Christian Church of Norfolk, Va., box Christmas gifts.

Mrs. W. B. Sellars, box gifts.

Ramseur Missionary Society, tooth brushes, tooth paste, socks, bath cloths, gloves, and handkerchiefs.

Franklin Christian Church, Franklin, Va., box of gifts.

Hanks' Chapel Missionary Society, Pittsboro, N. C., gifts.

Norfolk Christian Church, boy's suit, and shoes.

Mr. Warren Ellington, Reidsville, N. C., box of gifts.

Mrs. W. W. Sellars, Burlington, N. C., box of gifts for all children.

L. C. Vaughan, Greensboro, N. C., two boxes of oranges for children.

Mrs. W. L. Rascoe, Burlington, N. C., box of clothing.

Mrs. W. C. Seely, Waverly, Va., socks, towels, handkerchiefs, shirt, and etc.

Spring Hill Sunday School, Waverly, Va., bath cloths, towels, and games.

Miss Nellie Mae Holt, Burlington, N. C., two skirts, and a dress.

Morrisville Christian Church, Morrisville, N. C., box of first aid supplies.

Jr. Missionary Society, Holy Neck Christian Church, Holland, Va., clothing, towels, soap, pillow cases, pencils, tablets, etc.

Mrs. Henry Bailey, Raleigh, N. C., box of clothing for Patsy Ann Allen.

Liberty Church, Liberty, N. C., box of clothing.

There are other items to be reported in future issues.

Chas. D. Johnston.

REPORT FOR MAY 21, 1943.

Amount brought forward		$7,444.16
Sunday School Offerings.		
Eastern N. C. Conference:		
New Elam	$ 21.90	
Wake Chapel	6.55	
		28.45
N. C. and Va. Conference:		
Greensboro, First	$ 12.25	
Reidsville	11.19	
Burlington:		
W. W. Sellars	50.00	
D. E. Sellars	250.00	
Shallow Ford	17.72	
		341.16

(Continued on page 15.)

The Board of Pulications Urges

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EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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THE CHURCH AND THE LAND.

(Continued from page 13.)

tended the church. He gathered all possible information about farm land for sale from insurance companies, banks, individuals, etc. In pastoral visitations, the possibility of transferring from tenant to owner was frequently discussed. In his preaching, the minister frequently stated his own conviction that "farming is a good way of life." The "old-fashioned doctrine" of thrift was also preached. And when a family had decided to own land, full information was always available in the pastor's study. Members of the church purchased 8,000 acres of farm land between 1933 and 1940. The general appraisal of the effort indicates that great strides were made in building a stable farm community of home owners.

What Should Local Churches Do?

In two special seminars recently held in cooperation with the Farm Foundation of Chicago, 100 persons were asked to pool their ideas on this question. Here is a summary of what they recommended:

The local church should be interested in all the people in the community, tenants, laborers, landlords, owner-operators.

The local church has a responsibility to oppose "intrenched community evils and social injustices."

The local church should aid in the correlation of all constructive social efforts.

The local church should develop appreciation of the rural community and of farming as a way of life.

Organized discussion groups under church auspices to consider tenancy and other rural problems will be helpful.

The local church should always encourage young people to become farm owners.

Local churches, as non-partisan agencies, are in a good position to bring together landlords and tenants for consideration of common interests.

The local church has an obligation to teach "the stewardship idea" of land ownership.

The local church should encourage the organization of credit unions.

For National Church Agencies.

Among the recommendations of the members of the same seminars to national church agencies were the following:

National mission boards should make demonstrations of programs of land settlement and rehabilitation. Church agencies should be willing to set aside some of their funds to be loaned to selected young farmers. The churches should be willing to make this type of investment in rural social security.

It was also reported that church agencies already own "hundreds of farms." It was stated that these are generally rented unsystematically, and that systematic efforts should be made to develop constructive use of these farm lands so as to encourage farm ownership.

Further, the national church agencies should:

"Develop a clearing-house of information on what the churches are doing locally and nationally to encourage farm ownership."

QUIET HOUR.

(Continued from page 12.)

do you mean, the ultimate, who's winning, or the cornage of it?" He replied, "I mean what shall we do with God's command 'Thou shalt not kill'?"

We had a lengthy discussion. I reminded him that according to history and to God's Word, and just so long as the devil is in the heart of men, especially rulers, such things must be till the end; that the will of God for the world is supported by His power; that the universe lies in the hollow of His hand and, in the ultimate, He would enforce His will. We believe that we stand for the things of the Kingdom, and we must stand, knowing that through those that trust Him He will win.

Prayer—O Eternal God, because Thou hast all authority and might, we trust in Thee and rest in Thy keeping. *Amen.*

SUNDAY.

" I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates . . . For my brethren and companions' sake, I will now say, Peace be within Thee. Because of the house of the Lord our God, I will seek Thy Good."—Ps. 122.

FOR THE CHILDREN.

(Continued from page 7.)

Each evening now, Oliver makes an addition to his prayer. He knows the two lines which I included above and can say them without me. Then he "Blesses" all of the children and people who have been with him during the day. Yesterday he went to the Barber Shop and Mr. Porter cut his hair. Last night he said, "God bless Porter" three times in his prayer! Let us take time to hear the early prayers of our children. We will be richly rewarded by so doing.

Sincerely,

DOROTHY TODD.

THE ORPHANAGE.

(Continued from page 14.)

Western N. C. Conference:		
High Point	$ 30.00	
Antioch (R.)	3.72	
		33.72
Eastern Va. Conference:		
Bethlehem	$ 11.27	
Cypress Chapel	9.95	
New Lebanon	5.00	
Suffolk	25.00	
		51.22
Valley Va. Cent. Conference:		
Newport		5.05
Endowments.		
L. S. Holt		150.00
Special Offerings.		
Miss Louise A. Hambright	$ 5.00	
Mr. Horner	25.00	
Social Security, Margaret Bayliff	10.72	
		40.72
Total for week		$ 650.32
Grand total		**$8,094.48**

“HE WILL NOT RETURN.

You are sitting in the room he left. The open cupboard shows all his workaday and best clothes hanging cleaned and pressed against his return.... And now the paper in your hand says he will not return.

If I might do so I would sit in that clean, still, empty room with you. But after that I wish we might leave the empty room and go out where the children play and the birds sing and flowers grow in the sunshine, where they are all alive with the first taste of life.

The paper says that he is dead, but that is not true. The truth is that he will not return. He went adventuring out ahead of us, following the call to give his life—no, not his real life but that part of it which he shared with us here. That part of life he gave wholly and freely, not careless of us but because he was so mindful of us all. So he no longer needs the body we knew. It is folded away in Mother Earth or in the clean salt sea.

His first taste of life, his apprentice work, is over. We had not thought it would be that way. We thought of him as following us in our long monotone of work and care, his vigor like ours slowing down at last to the anxious step of advancing age. We had no adventure, only a steady plodding through many years. But for him a trumpet sounded! We had thought the days of chivalry gone forever, and yet in an hour our plain man went away like a knight to rescue the innocent and the distressed. He has done his devoir and now the trumpets are sounding for him on the other side. He is now wonderfully, tremendously alive.

We taught him the faith of the Everlasting Arms and the Everlasting Life. In that faith he went out, not speaking of it so openly as we do but holding to it and proving it like a man. Now it is our turn to believe that faith as never before and to practice it. He is alive in the paradise of God. What that means passes all imagining, but surely it means that his love for us is illuminated by a great light.

Do you think that delighted and full of wonder as he is, he would want us to sit and mourn with folded hands in his old empty room? To grieve and harden and grow bitter? To turn the room where once he was so gay into a museum and a morgue? No! He wants us to lift up our hearts and catch a gimpse of the vision so clear around him.

Wouldn’t he say?—“If you could know what I do now, you would have no grief. You would put on festive clothes and sing to God in church and out. I’ve been promoted. I am busy in a great service. The old frustrations are all gone. We do great things here. Let someone into my old room. Give my things to someone who needs them. And when you get going in your new happiness, go to other houses where men like me will not return and get the truth across to the people there. Where we are, we can see better how God is working His purpose out. It costs a great price and we have paid a little of it, and you are paying some of it, but it is all marvelously worth while.”

—From Forward—day by day.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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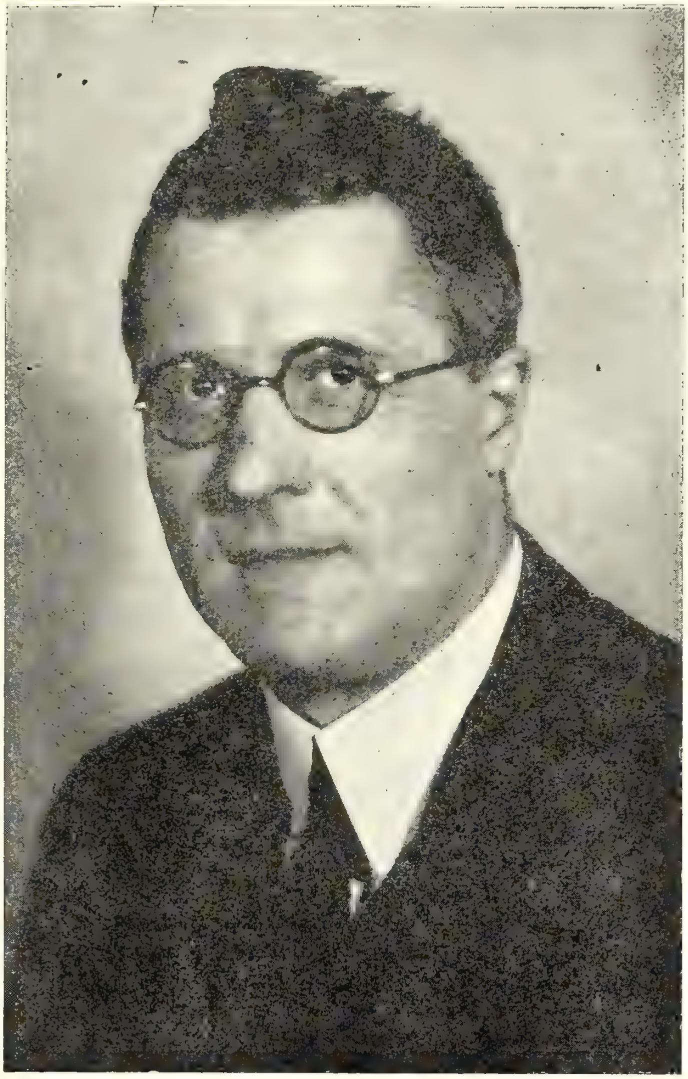
The New Editor of "Advance"



REV. JOHN R. SCOTFORD, D.D.

NEWS AND VIEWS

IMPORTANT NOTICE.

Please cooperate with the post office by addressing all mail intended for the office of publication as follows:

THE CHRISTIAN SUN
1536 E. Broad Street
Richmond (19), Virginia

Mail intended for Mr. House and addressed to his home at 3206 Grove Avenue, should carry the zone number (21) following the word Richmond.

Your compliance with this request will expedite delivery of copy.

J. T. Kernodle,
Managing Editor.

ADVANCE HAS NEW EDITOR.

John R. Scotford became editor of *Advance* on June 1. Three interests have led him to the editorship of *Advance*—religion, journalism and photography.

The first appeal was religious. He united with the church while a student at Dartmouth College. He later studied at Union Seminary. From 1912 to 1927 he served in Kingfisher, Oklahoma; Dallas, Texas; Waukegan, Illinois, and Cleveland, Ohio.

Mr. Scotford began writing for publication while in college and has never ceased. Since 1920 he has been a frequent contributor to the *Christian Century* and the *International Journal of Religious Education.*

In 1928 he embarked on a journalistic venture which took him through the ten republics of South America in the quest for experiences about which to write. In addition, he has made three extended visits to Mexico.

Since 1931 he has done editorial and publicity work for the mission boards of the Congregational Christian churches. In this capacity he has travelled throughout the nation and visited many out-of-the-way communities. He has made a special study of migratory labor conditions.

Journalism compelled Mr. Scotford to take up photography which, in turn, has awakened his interest in church architecture. In recent years he has consulted with many churches throughout the country helping them to find ways in which they can make their interiors more worshipful and counseling pastors on the programs of their parishes. Out of this work has come his participation in the Arts Guild.

The Christian Sun wishes for Dr. Scotford great success in his new field of labor.

ADDITIONAL ENDOWMENT FOR ELON.

Elon College needs very badly $63,000 to be added to the College's permanent funds. At present Elon's total endowment amounts to only $232,000, exclusive of the Convention's notes given to the College of $250,000. The Southern Association of Colleges and Secondary Schools requires a minimum of $300,000 for all member institutions. Elon's debt is now out of the way and therein a great obstacle is removed. The next step is to bring her endowment up to the minimum requirements. The Board of Trustees voted to designate and set apart the bequest of $5,000 of the late Mrs. Ella V. Gray of Waverly, Virginia, as a part of the permanent funds of the College. This brings the total of endowment funds to $237,000. The Alumni Association voted to undertake to raise the additional $63,000 needed by December 1, 1943, provided the Board of Trustees of the College would join with the Alumni Association and appoint a Committee to cooperate with a Committee from the Alumni Association. The Board of Trustees will accept this challenge. The two committees will meet during the summer to formulate plans and to effect an organization to make the canvass in early fall. This is another forward step and one that needs to be taken in confidence and with determination.

If you have suggestions, won't you please forward the same as early as possible. We must succeed in this undertaking.

L. E. Smith.

ANNOUNCEMENT.

In January 1937 the School of Religion of Vanderbilt University issued a bulletin announcing an experiment in the circulation of books to rural ministers of the South. This library is no longer an experiment. The total membership consists of 3,595 ministers from 33 states, and representing 23 denominations. In this six year period 74,000 books have been circulated.

Standard books in religion, sociology, world problems, etc., and current books of general interest are among the accessions.

Postage is paid one way by the library, the only expense to the borrower being the return postage, which averages between three and five cents per book.

Those ministers who are interested are invited to write for information to the Circulating Library, School of Religion, Nashville, Tenn.

Grace N. Teague,
Librarian.

FROM PRESIDENT LARRICK.

President Roy A. Larrick of the Valley Conference writes:

I thought you and probably the readers of The Sun might be interested in knowing about the attendance reports we are keeping in the Valley churches for the month of May. Each week I send to each of our pastors a report blank and they report to me the attendance at the worship services and Sunday Schools and these reports are tabulated, mimeographed and mailed to the pastors and superintendents. Also Brother Kernodle sent me 150 copies of the reprint of the article written by Rev. W. J. Andes. This has been distributed to all pastors and leading laymen in our Conference and was read in all of the Sunday Schools last Sunday.

MEMORIAL SERVICE AT BEREA.

At Berea Congregational Christian Church, between Ossippe and Altamahaw, N. C., on Sunday, June 6, an all day service will be held in memory of the deceased members and friends of this church. There will be Sunday School at 10:00, and at the 11:00 service there will be special music by local quartettes and the memorial day sermon by the pastor. The morning service will be concluded in the cemetery. In the afternoon service, which begins at 2:00, we will have congregational singing and special music by several local quartettes. Lunch will be served on the ground. Everyone is invited to be with us in these services.

Mark W. Andes, *Pastor.*

REQUEST.

The new Ocean View Congregational Christian Church which is now in the process of construction is trying to locate a church bell. The size needed is one that is not over two feet in diameter at the rim of the bell and not over three feet high over all. If any reader has one or knows where one can be gotten please contact J. Everette Neese, 2212 Sturgis Street, Norfolk 3, Va. Or telephone him at Norfolk 84748.

J. Everette Neese.

News of the Southeast

Rev. Wm. T. Scott, *Associate Editor.*

ALABAMA NEWS.

Andalusia. On the evening of April 29, a Congregational Christian Church was organized in Andalusia with 26 charter members. Leaders responsible for this good work are Rev. David W. Shepherd, Pastor-at-Large of Alabama, and Rev. A. C. Nelson, Pastor of the Andalusia Parish of rural churches.

Birmingham, Pilgrim. Dr. Arthur Dycer and his congregation on Maundy Thursday experienced a great event in the life of the Church. At that time a new Altar and Communion Table were dedicated. It was given in honor of Dr. John Calvin Goddard by his daughter, and Dr. Goddard participated in the service. He has been an ordained minister of the Gospel for sixty-two years and is now the honored Pastor Emeritus of the Congregational Church of Salisbury, Conn.

Pilgrim also received 19 new members on Easter Sunday.

Roanoke, Antioch. The annual memorial Day was observed at this Church on Sunday, May 9, This year it was a combination of Mother's Day and Memorial Day. A large crowd was present. Rev. G. Staley Hunt, Pastor, was in charge of the service, which consisted of the memorial sermon on the theme "Remembering the Past," followed by the service of floral tributes in the cemetery. At noon a picnic dinner was served, and in the afternoon Layman E. E. Kitchens and Rev. David W. Shepherd spoke, emphasizing how we can honor our faithful loved ones by carrying on their work after them.

Beulah Church. Faithful in his continued service to our churches, Rev. G. D. Hunt has led in the repairing and redecorating of the old Beulah Church and when finished it will be an attractive church again. The activities at Beulah ought to be a challenge to other rural churches to make "the House of God" more beautiful, emblematic of the life beautiful for which God's creation exists.

FLORIDA NEWS.

Miami Beach. President Malcolm Boyd Dana of Piedmont College was the guest preacher at Holy Week services. On Easter Sunday morning two great services were held. Capacity crowds were in attendance.

Sanford. Five new members were received into the fellowship of the church at Easter time. Rev. J. B. Root is the minister.

Lake Helen. Dr. Robert Young, minister of this church for the past five years, has completed his work, and Dr. C. Telford Erickson, American Board Missionary to Albania and that country's representative at the Paris Peace Conference, has accepted a call to take up the work at Lake Helen in the fall.

Hallendale. Union Church received 14 new members at Easter. Dedication of improvements made on the church was held on Sunday, May 23, with Rev. George W. Penn, minister, and Superintendent Scott participating.

North Miami. Five new members were received into the fellowship of the church at Easter time.

Plans are moving to a successful conclusion for funds with which to make needed improvements on the church.

Jacksonville. A Youth Chapel for use with the Children's Church, Young People's Group, and for small weddings is being arranged. Mrs. A. J. Lindsey, chairman of the committee on Religious Education, and Rev. Edward A. Driscoll are leading in this movement.

Rev. Frank J. Woodward, Congregational Christian Missionary to the Philippine Islands, and Rev. Stanley U. North of the Board of Home Missions and the Committee for War Victims and Services, were visitors to Florida during May.

Winter Park. The special Easter offering, which in former years has been applied to local expenses, was used this year as a gift to the Congregational Christian Committee for War Victims and Services. The offering amounted to about $350.

As a preparation for building a strong Boy Scout program, Dr. Chicoine has led an inter-church group to establish Cub Packs. Fifty boys are already enrolled in the Cubs.

Avon Park. Superintendent Scott was a visitor to the Avon Park Church and Rev. and Mrs. Emanuel Hedgebeth on May 16. Mr. and Mrs. Hedgebeth came to this work last fall and have endeared themselves to the community. Despite the departure of many winter people, a good congregation was present for the service, and the church reports a most successful year.

In addition to his work at the church Mr. Hedgebeth helped out in the emergency by teaching in the high school this year.

West Palm Beach. Heartiest congratulations are in order for Rev. and Mrs. J. Kenneth Clinton upon the birth of their third son, Dennis.

Pomona. Rev. Milo J. Sweet reports a successful lenten season, at the conclusion of which new members were received into the fellowship.

St. Petersburg. Eighteen new members (11 on confession of faith) were received into the church recently. On Easter Sunday the offerings amounted to more than in the previous year: $1,356.92 for budget expenses, and $1,419.35 for the church.

KENTUCKY-TENNESSEE NEWS.

Daisy and Soddy. Rev. James W. Davenport, minister. At Daisy on Easter Sunday, four members united with the church, and three babies were christened.

At Soddy the churches all united in Holy Week services.

At both churches recently there was dedication of service flags. Many boys from the membership are in the service of their country.

GEORGIA NEWS.

Augusta. Our congratulations to Rev. Preston J. Powers and the West End Community Church which was recently organized. It was the pleasure of Superintendent Scott to visit this zealous and devoted people. This is a free church and is therefore of kindred spirit with the Congregational Christian churches.

Columbus, United. On Easter Sunday the ladies of the church entertained about 35 soldiers and their wives at a chicken dinner. The men of the church, assisted by the minis-

(Continued on page 15.)

THE EDITOR'S MESSAGE

GETTING UP SUCCESSFULLY.

Do you dread getting up in the morning? Do you ever get up on the wrong side of the bed? A current book on Physical Fitness lists and illustrates ten different ways of getting up on the right side of the bed. Through a series or a variety of simple exercises, one's dormant or retarded blood circulation may be considerably accelerated, thus sending one out with zest to meet the day. Try it! One then goes out to meet the duties of the day with resilience rather than resentment. There is a great advantage in getting up on the right side of the bed.

Now add to that physical formula of deep breathing, stretching and muscle flexing some simple mental or spiritual ritual. Greet the dawn with gladness. At this season of the year the birds sing in the morning as God floods His world with light. Should a child of God be less grateful and vocal than a mere creature of the air? If there is disease or discomfort or sorrow, stretch the imagination to the ends of the earth to take in those who, even as we slept in peace, stood at dangerous posts of duty on land and on sea, or those who languished in concentration camps or behind barbed wire as prisoners of war. This should be sufficient to assuage all minor feelings of personal misfortune.

You haven't time for all this routine? Oh yes, you simply use the same time which would normally be consumed by gloomy thoughts. Try this suggested formula: As you take a deep breath say to yourself, "as this physical breath I am taking in is cleansing the blood in my lungs from all impurities, so the breath of God, when I take it within my whole being, purifies my inner life." Thus one is able to greet the day, any day, with a salutation and a song.

Again, "I surrender myself to the healing and renewing power of God's love and the healing hand goes now into every fibre of my being. I link myself with the Eternal Creative Spirit, thus becoming creative, positive and victorious. I enter the day free from the shackles of regret or the fetters of fear. God has been assimilated into every pore and fibre of my being, His mind and Spirit has saturated every brain cell. I am ready for today, God's Day."

Now you have learned the secret of getting up on the right side of the bed. Do you suppose that some people go through life without discovering this important secret?

R. L. H.

THE SOUTH AND THE FUTURE.

Dr. Philip M. Hauser, assistant director of the United States Census, recently analyzed the war-time population growth of 137 urban areas throughout the country, and listed the 27 which had experienced the most rapid growth, and which he believes have the best chance of retaining that growth.

Of the 27 cities, 21 are in the South. Jacksonville, Fla., is one of 6 cities in "Class A-1," as having the biggest war-time growth and the best prospects of retaining it.

Charleston and Columbia, S. C., Columbus, Ga., and Mobile, Ala., are among 6 in "Class A-2," just behind the first group; Atlanta, Ga., and Chattanooga, Nashville, and Knoxville, Tenn., are in "Class A-3," slightly below the other two groups, but with good prospects.

Several other cities are listed in "Class A-4," described as having enjoyed "above average wartime growth plus good prospects of retention." Included in this category are Savannah, Macon, and Augusta, Ga., and Norfolk, Portsmouth, Newport News, and Richmond, Va., but the proportion of Southern communities in this group of 15 is smaller than for the first 27.

Among 22 cities listed as "losing population with little chance of recouping," not one is in the South.

Dr. Hauser's analysis and prediction is another addition to the growing accumulation of evidence that the South is heading into an era of development and progress that holds great promise for the people of this section. He refers primarily to things material, of course, and there is evidence a plenty concerning spiritual and cultural growth.

Progress is being made in both spiritual and cultural matters, as one will quickly learn by delving into statistics covering church membership and educational facilities.

Adding to the significance of the findings of the Census Bureau official is the challenging long-range plan for the development of the South's vast resources adopted at the recent meeting in Birmingham of the Southern Association of Science and Industry. That agency has set out to make a complete inventory of the South's resources, and then apply modern research techniques to the development of those resources.

The program should command south-wide cooperating communities which are able to show that they have something that can be developed.

W. T. S

As you think, you travel; and as you love, you attract. You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. You cannot escape the result of your thoughts, but you can endure and learn, can accept and be glad. You will realize the vision (not the idle wish), of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate towards that which you, secretly, most love. Into your hands will be placed the exact results of your thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain or rise with your thoughts, your vision, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration.

—James Allen.

Strengthening the Foundation

By Mrs. J. Everette Neese.

Today in all the world there is building and re-building. People of all nations are making plans and laying foundations. Just how strong and enduring these walls will be, time alone will tell. The same is true in life. Every individual is a builder and as one of our beloved American Poets phrased it, "Our todays and yesterdays are the stones with which we build."

Jesus the great Master builder gave a dynamic story comparing a wise builder and a foolish builder. The former built his foundation on rock and through storms and winds it stood firmly. The latter built his on sand, and when the storms beat upon it, it fell and great was the fall of it.

I think it well in days like these for us to inspect our foundation. Some of us may have to rebuild, others of us may need only to strengthen that which we have built. Whichever may be the case, three stones you must include. These are Faith in one's self, Faith in one's fellow-man, and Faith in God.

When I say have faith in one's self, I do not mean for it to be confused with utter dependence upon self; that would be self-centeredness and egotism. Faith in one's self means having a purpose and objective in life. Such faith as this knows no defeat or discouragement. If one door is closed, it may mean that another door will be opened to something better.

To one who has faith in himself, the goal is the important thing, and disappointments and changes are seen in their proper perspectives. I know that throughout our fellowship of women in this district, discouragements and disappointments and drastic changes have come during the past year. The war has taken sons and husbands from some of the homes, thereby affecting the family unit. And when the family unit is touched the church and the organizations of the church are the first to feel it. With the Red Cross work, the USO work and the first aid classes claiming so much time from most of our women, I know the Presidents of our Ladies' Auxiliaaries have not had an easy job. However, let me say to all of you to keep at the job and have faith in yourself. This kind of faith will help you meet the changing circumstances without discouragement.

Secondly, I would say strengthen your foundation by having faith in your neighbor. Immediately, I hear the question, "Who is my neighbor?" That question was asked of Jesus and he answered by telling the story of the Good Samaritan.

There is so much malice, and so much hatred, and so much intolerance in the world today, we need to reiterate that narrative again and again. The world is our neighborhood and we are neighbors to all races, colors and creeds. We must accept this fact and prepare ourselves to live peacefully with all peoples. I don't mean we have to close our eyes to all human failings and trust people blindly. Faith in one's neighbor means seeing him as an individual worthy of respect, and rights and privileges despite his mistakes and his differences from one's own accepted ways.

Not only do Christians need to strengthen their faith in mankind, but we must instill it in our children. As Christian parents, leaders and teachers, we have a great enemy with which to wrestle, the enemy of intolerance. It is young among our children now, but it is constantly growing and you and I must fight it.

A little girl four years old looked into my face and said, "Mrs. Neese, I'd give all my rubber dolls to slap the Japs and wipe them out." As she said this I've never seen such hatred in the baby eyes of a four year old child. I was reminded of a little story I'd read of a little girl in a mid-western town. She stood on the steps beside her mother and watched the Japanese evacuees as they passed by. After a while she looked up at her mother and said, "Well mother these mean old hateful Japanese have sweet little babies, don't they?"

I asked the child who had been talking to me if she would like to see all the little girls and sweet little babies of the Japanese destroyed. She hesitated a moment and then said eagerly, "Oh, no, no, I don't mean them, 'cause they're good." We must strengthen our foundation by seeing the good in all our neighbors and praying that they in turn will see the good in us.

We can't lose our faith in people, neither can we permit our children to. Because children who have faith in other races and who are taught the brotherhood of mankind will not grow up intolerant and hating one another. This is the foundation needed in the building of a better world.

The third stone in one's foundation is the Key-Stone—the most important of all. It is Faith in God. I heard a stone-mason talking with a contractor a few days ago. Speaking of the wall he had built he said. "The key-stone strengthens and supports all the other stones."

That statement set me thinking and I knew that just as surely as there was a need for a key-stone in that foundation there was need for one in every individual life's foundation. This stone is the great support that furnishes steadfastness and security. Faith in God is so essential for meeting all of life's demands. All people need so much to have that faith strengthened now. We need to say with the song poet, "O for a faith that will not shrink, though trials lay me low."

The whole nation was moved by the statement, "There are no atheists in the fox-holes of Bataan." Such faith as that should be of greatest inspiration to all Christians and especially those of us interested in the missionary enterprise. It should encourage us to look above the turmoil and bloodshed of today and see a new day dawning for the Church. That day will come when more people have faith in God.

If this key-stone in my foundation has become shaken, if it is insecure and does not support me sufficiently, what shall I do? Some may ask this question. To this, I would answer, "Meditate on God's Word more often. Pray more often and worship more often. These will enable you to see God."

A young man was traveling in Europe and he wanted very much to see the snow-capped Alps. He stood gazing into the distance, but all he could see was mist and fog. His guide kept saying, "Look higher, look higher." The man finally looked above the fog and the mist and there he saw the beautiful and majestic snow-capped mountains.

As days, weeks, and months bring added burdens, responsibilities, and grief, it seems that all we can see is mist and fog. But let us look higher and still higher into the face of God our Father.

Faith in one's self is needful. Faith in one's neighbor is desirable. But Faith in God is essential if you and I have a firm foundation.

CONTRIBUTIONS

SUFFOLK LETTER.

Mr. Richard Boykin Odom, the senior deacon of Berea, Nansemond, Church, died in Orlando, Florida, Wednesday, May 19, 1943, following a stroke of paralysis the first of the week. He was the son of the late Mr. Oliver Odom and Mrs. Roxanna Elizabeth Odom and was born in Gates County, N. C., July 8, 1863. He was 79 years, 10 months and 11 days old at the time of his death. He is survived by his wife, formerly Miss Amy Winner, to whom he was married January 2, 1896, two sons: Richard Lee Odom of Alexandria, Va., and Oliver Boykin Odom of Norfolk, Va., one daughter, Mrs. Miriam Odom Davis of Orlando, Florida, and four grandchildren.

Mr. Odom moved to Bennett's Creek, Va., in 1887, and was for a number of years the superintendent of one of Mr. Willis J. Lee's farms. He was a successful farmer and after a few years bought a farm on the Nansemond river near where he formerly lived. His home was built on what was known locally as "Eagle Point," so named because eagles formerly built their nests in some tall trees on the farm. After moving from Gates to Nansemond County he united with Berea Church and became one of its leading members. He was faithful in attendance and gave liberally to its support as long as he was able to do so. His health failed several years ago and he was an invalid until his death.

For many years he was a regular attendant of the annual Conferences and other regular meetings of the denomination within reach of his home. Interested in Elon College, the Orphanage and Missions he was well informed about the work of the denomination in the Southern Convention. He was elected a deacon in his church a number of years ago, and filled the office with satisfaction and credit. He loved the church and rejoiced in its success.

The body was brought to Suffolk, Va., where the funeral service was held at the grave in Cedar Hill cemetery on Saturday, May 22, 1943. The service was conducted by the writer.

For thirty-six years it was my privilege to be his pastor. This seems a long time when written upon paper —but how short when it becomes a memory! Thirty-six years of rich fellowship and splendid cooperation! And now the fellowship in the flesh has ended and rich memories must be a substitute for personal contact. Life is too short and time is too precious to be wasted. The years of childhood and youth soon merge into maturity —and old age is just over the hill around the corner. What we plan to do must be done quickly—or it will never be done. Men like Mr. Odom make life richer for others. Men live in deeds as well as in years. The treasures of love and kindness are more desirable than silver and gold. These priceless things may be forgotten by men and women—but they cannot be erased from the eternal records kept in heaven. Thieves do not break through and steal what is laid up in that storehouse. This truth should encourage us to be faithful to our Lord and loyal to His church. "There remaineth therefore a rest for the people of God."

I. W. Johnson.

ELON COLLEGE'S FIFTY-THIRD ANNUAL COMMENCEMENT.

The dates for Commencement this year were May 22-24. In compliance with the request of the United States Government for an accelerated program, vacations were shortened and in some cases eliminated so as to give the required hours for teaching and make it possible to complete the year's work a week earlier.

Added attractions to the program this year were the recognition of the success of the Elon College All or Nothing Compaign and the celebration of the payment of the debts. Saturday was Alumni Day as usual. The program had to do with the celebration. It was planned to burn the cancelled bonds, coupons, and notes. The question arose as to the advisability of total destruction of these one-time official documents. A compromise was reached by burning the coupons. The cancelled bonds and notes were referred to the Board of Trustees for disposal. The Trustees voted to retain the first and last bonds and the cancelled note for records and to destroy the rest. At the celebration brief discussions were made by different individuals representing as many interests of the church and alumni. All expressed satisfaction in the achievement of the undertaking. President and Mrs. Smith together with representatives of past administrations, conference officials, and class representatives received in the Carlton Library Building at 6:00. The alumni banquet was served in the Society Hall on third floor of Alamance Building. Dr. John G. Truitt of Suffolk, Virginia, President of the Alumni Association, presided. The speaker of the evening was his brother, Mr. W. J. Bryan Truitt, of Norfolk, Virginia. The Society Hall was a beautiful setting for the program. The program was helpful and enjoyable.

Dr. H. Shelton Smith, Professor of Christian Ethics, Duke University, preached the Baccalaureate Sermon Sunday at 11:00. In his constructive message Dr. Smith contrasted events, attitudes, and influences of the last World War with the present war. His sermon was enthusiastically received. The music department presented student recitals in the afternoon and the Elon Singers rendered "The Holy City" by Gaul in the evening.

Monday was Graduation Day. The address was delivered by the Honorable Clyde R. Hoey, Ex-Governor of North Carolina. Governor Hoey delivered a very fine address in which he outlined the part that the United States must play in the immediate postwar world. He reminded the graduates that they had definite responsibilities in the world program that would of necessity be formed immediately after the war. The Bachelor of Arts degree was awarded to forty-one young men and young women. Twelve who ordinarily would have been members of this class were graduated last summer. A number who would have graduated this Commencement either volunteered or were drafted for service during the year. A number of certificates in music, art, and secretarial practice were awarded.

Attendance at all exercises, particularly on Saturday, was most gratifying. We feared that on account of gas rationing and restrictions on travel that attendance would be discouragingly small. Our fears, however, were not realized. In every particular it was a most gratfyiing and enjoyable Commencement. This, however, will doubtless be the last regular Commencement held by the College until after the war.

L. E. Smith.

Try to put well in practice what you already know; and in so doing, you will, in good time, discover the hidden things you now inquire about. Practice what you know, and it will help to make clear what now you do not know. —*Rembrandt*.

FOR THE CHILDREN

Dear Friends:

I was deeply happy to have a letter for our page this week from Clarence Walker of our Congregational Christian Church in Durham, N. C. Miss Clarene Perry, who used to be a member of our Church in Sanford, has been recently acting as the Superintendent of the department of which Clarence is a member. We miss Clarene very much here at Sanford, but are very glad that she is doing such good work in Durham. To Clarence and Miss Perry both we wish God speed. I think that it would be wonderful if more of us would follow their example; get us a love bank and give a "love offering" for missions!

Oliver Clayton had his tonsils and adenoids removed yesterday morning, May 27, at 8:30 A. M. His Doctors were Dr. Knight and Dr. Foster. His Nurses were Mrs. Fields and Miss Webster. Oliver liked the Doctors and Nurses, even though they hurt him for a little while. His father and I have tried to teach him that doctors and nurses are his good friends. I was so glad that we had yesterday, when Oliver had to have his operation. He got along so much better because he wasn't afraid. He is getting along just fine and has been a very good little patient.

TOOLS FOR TOILERS.

Do you take time to teach your children to appreciate doctors and nurses?

Several days before Oliver was to have his tonsils removed I sat down with him and told him: "Oliver, next Thursday you are going 'Bye, Bye' real early in the morning, before breakfast, with daddy and mommie. We are going over to Dr. Knight's office to see your Doctor Foster and Dr. Knight. You will lie down on a white bed and they will put you 'Night, Night.' While you are sleeping they will take your old sick tonsils and adenoids out, so they will not make you sick again. When you wake up you will feel sick and have to stay in bed for a while. Daddy and mommie will be there with you and stay with you until you come home and go 'Night, Night' in your bed." Two or three other times I mentioned our trip to him again. On Thursday morning, before Oliver woke up, Aubrey and I got up and ate our breakfast and got out of the kitchen. We got dressed and ready to go. When Oliver woke up I had all of his clothes ready and told him that I was dressing him to go 'Bye, Bye' to see Dr. Foster as I had told him.

When we got to Dr. Knight's office, where Oliver had never been before we let him get acquainted with the place. He was shown the pansies in a bowl and the little gold fish swimming around in the glass bowl. We greeted the Doctors, when they came in, with friendly, calm voices. Then I carried Oliver to the pretty, blue bath-room, and then into the operating room. He started to fret a little when I put him down on the table. "This is the white bed that Mommie told you about. Dr. Foster is going to take out your sick tonsils!" Oliver lay down. When Dr. Foster started rubbing vaseline on his face, getting ready for the ether, Oliver turned up again. "He is putting cream on your face, like Mommie puts on her face," I said. He hushed and smiled up at the Doctor. I held his hand until the Doctors covered his eyes to start giving the ether, then I slipped out. But after they covered his eyes I said, "It's all right Oliver, Daddy and mommie will be right here when you wake up."

Little Barry, who was operated on just after Oliver, was afraid of the doctors and nurses. When he awoke he cried until his parents took him home. They kept telling him, "Hush, Barry, or that old doctor will come back and hurt you!"

When Oliver's little friends come in to see him, he tells them that Dr. Foster put cream on his face. I wonder what Barry tells his friends?

I feel that such training is well worth the time and effort that it takes. The lack of it could cost you the life of your child.

Sincerely,
Dorothy Todd.

Dear Mrs. Todd:

Our Junior Department's motto is "Be ye doers of the word and not hearers only," and we have been trying to live up to our motto. One of the nicest projects which we think we have had in the past year was the one which we just finished.

We bought a glass bank and labeled it our "Love Bank." On our Worship Center table in our department we placed a tall white candle in the center and small white candles around it. We kept the tall one burning during our entire worship service, for it represented to us the "Light of Christ," and when each of us that wished to do so dropped our offering in the love bank, we lighted one of the smaller candles. We did not ask our Mothers and Fathers for our offering, but sometime during the week, if we decided that we had rather give our money to someone else than to spend it for ourselves, we saved it until Sunday and put our "love offering" in the love bank.

We did this for two months and on the Sunday before Easter we opened our love bank during our worship service. We had decided to buy a Life Membership in the Women's Missionary Society of the Southern Convention for Mrs. H. L. Johnson. We always like to do nice things for Mrs. Johnson, because we all love her. She was Superintendent of the Primary Department of our Church for twenty years and only resigned sometime ago because of illness. She is very ill now and is unable to leave her bed, so we miss her very much.

Her birthday was on Saturday before Easter Sunday and we planned to go to her home on Easter Sunday and have our Worship Service on her stairway just outside of her bedroom door, but she was too ill to have so much company.

We were so happy when we found that we not only had enough money in our love bank to send to the J. O. Atkinson Memorial Fund for the Life Membership Certificate, but we had a small amount left over to add to our regular Missionary Offering. We sent our money to Mrs. Truitt in Suffolk, Va., and she sent the certificate back by return mail and on Saturday morning, Mrs. Johnson's birthday, our Superintendent and one of our teachers carried her some flowers along with our Easter gift to her. She was more than happy over the certificate and sent word to us that words could not express her happiness.

We were happy too, for we learned through this gift that we are happiest when we are doing things for other people and we know too that we not only made Mrs. Johnson happy, but we contributed $10.00 to the J. O. Atkinson Memorial Fund which will help send some student to school in India to train to become a more valuable worker for God.

We enjoy the Children's Page in The Christian Sun and like to hear about what other boys and girls are doing in their departments.

Best wishes,
Clarence Walker.

Missions
The World for Christ

CALLING YOUNG AMERICANS!

The American Board invites you to consider some rare opportunities for Christian service abroad. Our missions girdle the globe. Recruits are needed everywhere. The war is creating situations at once difficult and of great promise. We look forward to a new American century interpreted in terms of Christian service.

The call is for comrades. In most areas Christian churches have been established. The national leaders of these churches amaze us by their courage, faithfulness and patience. But they need help and they look to us for comrades who will help them. The greatest service anyone can render lies along the line of genuine comradeship in Christian service.

The call is also for interpreters. What does Christ mean to us in whose tradition and history the Christian gospel has for generations been a great factor? Those who go into all the world today go not to interpret Western civilization but Christ. Despite the failures of the West, we have caught glimpses of the difference Christ can make in an individual and in social life. We are called to share these insights with others and thus interpret in living terms what the Christian religion means to us in our interdependent world.

The call is for participants, not spectators of the great world drama that is unfolding. Many people are inclined to stand by the side of the road and watch the world go by. You are invited to qualify for service down amid the struggle, where every ounce of effort counts and where, when the going is hard, all your reserves must be marshalled. You are challenged to do in your day what corresponds to the most noteworthy service rendered by your fathers and your forefathers in their days: go into all the world to build good will and Christian experience into the life and thought of the nations.

Fred Field Goodsell.

NEW CHURCHES IN NORFOLK AREA.

I have been asked the question frequently, "Why do you not build new churches in the Norfolk area?" We did not have the money in the past and do not have it now. It takes large appropriations to build a new church.

With a $20,000 income, after deducting all expenses and dividing by two, we have about eight thousand dollars for Home Missions, which has to be expanded to mission churches and projects to which we are committed and there is nothing left for new churches.

Now is the time for all members desiring the board to build new churches to make special gifts and increase our receipts this year to $25,000.

J. E. West.

MISSIONARY OFFERINGS.
WEEK ENDING MAY 27, 1943.

Sunday Schools.		
New Center, Seagrove, N. C....	$	1.71
Pleasant Ridge S. S. and Church, Guilford College, N. C.		5.50
Antioch, Windsor, Va.		15.30
Union, Virgilina, Va.		10.00
Pleasant Hill, Liberty, N. C.....		8.85
Bethlehem (Nans.), Suffolk, Va..		3.24
Christian Light, Fuquay Springs, N. C.		2.00
Ether, N. C.		2.59
Ingram, Va.		3.12
Liberty, Henderson, N. C.......		53.02
Pleasant Ridge, Ramseur, N. C..		5.92
Lebanon, Semora, N. C.		1.00
Happy Home, Ruffin, N. C......		4.36
Oak Level, Youngsville, N. C....		1.00
Timber Ridge, Gore, Va.		2.98
Total	$	120.59
Individuals and Churches.		
Lebanon, Semora, N. C.	$	15.00
Liberty, N. C.		30.00
Christian Light, Fuquay Springs, N. C.		3.80
Mt. Olivet (G.), Dyke, Va......		9.11
First, High Point, N. C........		20.00
Elon College, N. C.		38.36
Antioch, Harrisonburg, Va. .... (Personal donation.)		35.00
Total	$	151.27
Specials.		
First, S. S., Burlington, N. C...	$	34.50
Total for the week	$	306.36
Previously acknowledged		17,000.13
Total since Sept. 1, 1942..		$17,306.49

War Victims and Services.		
Elon College, N. C............	$	2.90

Gratefully,
Mattie Cox Parker,
Secretary.

PUBLIC MEETING.

When the Women's Society of Pleasant Ridge Church held their public meeting it was their privilege to have Miss Lovetta Knight of Guilford College as their speaker. Miss Knight has done missionary work in Mexico and she brought us a very interesting message about people and customs in that country. She exhibited various articles of Mexican hand work which was interesting.

The contribution to War Victims and Services was $6.25.

Ours is a small group but we hope to do "our part" in the year's work.

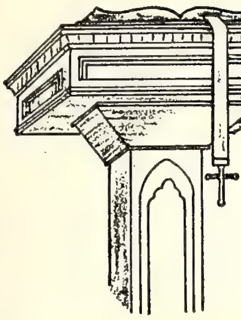
Mrs. A. H. Pegram, *President.*

A CHURCH FOR $100.

The building of little churches is part of the job of Emmons E. White of Manamadura, India. Some of these cost $100, with money raised in India and America. Again, when there is more money, a church may cost the munificent sum of $400! Mr. White also has twelve village elementary schools to manage, a boarding school and supervision of a leper hospital. The climate added to Mother India's difficulties this past year, reports Mr. White. The fall and winter (our winter) was super dry in the dry season, so that even dry crops failed, and super wet in the wet season, with disastrous floods. Cholera and plague broke out in spite of the vigorous efforts of the medical authorities.

A MIGHTY PEN.

High printing costs and scarcity of paper have not repressed the eternal human impulse of self-expression in writing in Shaowu, Fukien Province, China. They are using "wall papers" on the college campus for literary, not decorative, purposes. The term "wall paper" in Chinese means writings posted in a public place for passers-by to read. Through this medium a vigorous interchange of opinion is being carried on. The youth of Shaowu are stimulated when the delicate point of the Chinese brush is dipped in coal black ink and allowed to flow along the century-old lines of the ideographs that make up the Chinese language. We are told, however, that the ideas expressed by them are by no means centuries old!



DOING THE BEST THING IN THE WORST TIME.

Sermon delivered by the Rev. Robert Lee House at the First Christian Church, Portsmouth, May 23, and broadcast over Station WSAP.

Christian people in America have been much impressed recently with an illustration from a little church in Leicestershire, England. On the cornerstone of this church is engraved the following inscription: "In the year 1653 when all things sacred were throughout the nation, either demolished or profaned, Sir Robert Shirley, Baronet, builded this church, whose singular praise it was to have done the best things in the worst times and to have hoped them in the most calamitous."

This inscription contains such timely truth that your speaker has decided to use it as a homiletic morsel and lift it up for study and application this morning.

Let us note that Sir Robert Shirley was a Baronet—that is, one in rank below a Baron and above a Knight. Here was a man of position and influence who used them in an utterly unselfish way. He was a man of privilege, but he realized that privilege involves responsibility. He resisted the temptation to use this distinction and honor merely for his own gratification. Rather, he used it as a means of grace, as a providential channel for the purpose and power of God . . . One cannot help but be disturbed today when one thinks of a great host of people who use their titles and degrees exclusively for secular rather than for sacred purposes. One can contemplate with glowing imagination the transformation which would take place in our churches if all the aristocrats in America were willing to repudiate their superficial and artificial living, take life in high seriousness, practice the stewardship of influence and translate their temporal privileges into divine purposes. Sir Robert did not make the mistake which so many men of influence make today: Namely, that of thinking that in order to be a success one must get into the biggest church, and hobnob with the aristocrats. Sir Robert was quite content to lose himself in that little church in Leicestershire; and, lo, the ancient words of Christ found new fulfilment and illustration: "He that saveth his life shall lose it, and he that loseth his life for my sake shall find it."

Again, we note that the Baronet built a church: "This church," according to the inscription. He was not that variety of the human race who go to church only on Christmas, Easter and Mother's Day. He was not the kind of person who goes occasionally to church, some church, any church, but accepting regular responsibility in none. For him there was a "this church" which had a priority on his interest, service and contribution . . . "He builded this church." That is not easy. Think what it takes to build a church: Faith, hope, love, labor, prayer, and money. Every church has its history, its builder, yea, its builders. The task of building the church is continuous and never complete. "I will build my church," said the Master. And He is still building. One lays the foundation and another builds thereon. The church which does not continue to build, will die. Through improved organization, Christian education, worship and evangelism, the church is constantly being built. You have a part in this spiritual building.

Every church is more than steel, stone and mortar. It is builded with materials which you may furnish: friendship, loyalty, generosity, contagious personality, cooperation, mutual trust, forgiveness, sacrifice and an invincible spirit. Are you contributing or withholding these essential materials? You see, you may have an unofficial, yet permanent place on the Building Committee of this church. The result of your steady building has infinite social consequences. Future generations are blessed through your constructive efforts. You thank God for all the churches. But for you there is a "this church" where you hold your membership, invest your talent, contribute your tithe and build a monument of enduring worth . . . You may be sure of this: If Robert Shirley had been content to attend church spasmodically and shop around from one church to another, no marker would have been left to perpetuate his name.

Now, indeed, I am thinking of the thousands of people in the Portsmouth area. Their active and consolidated support should greatly strengthen the churches of this city. If you are an inactive Christian living in this vicinity, seek the church of your choice without further delay and join the forces of those who build the Kingdom. It is safe to assume that the Baronet did not build the church in Leicestershire without giving generously of his money. The Church stands today not only as a monument to his Christian character, but also as a testimony to his Christian stewardship. Surely it is not out of place to speak now of the stewardship opportunities for Kingdom building. God forbid that we should drift through these momentous days. God forbid that families whose incomes have been actually multiplied should go on giving the same paltry sum to the church. With most people making unprecedented salaries today, the church should build a far more comprehensive and challenging program. The church should be enabled to build its program according to new and larger dimensions.

Sir Robert Shirley not only exerted moral leadership in the community, he not only builded the church, but he also did the "Best things in the worst times." What a happy faculty! Was there ever such an opportunity to demonstrate this resourcefulness? Our temptation is to do the worst thing at the worst time: to give up in the face of difficulty, to meet evil with revenge, to meet failure with bitterness. Now the true character and genius of religion is neither revenge nor retaliation, nor repudiation, but resourcefulness.

These lamentably difficult days through which we are passing multiply opportunities for Christian resourcefulness: for courtesy, kindliness, thoughtfulness, forgiveness and creative friendship.

Courage and ingenuity are needed to do the "best things in the worst times." When other people were complaining about high water, Noah built an ark. When the Hebrew people were complaining of the Babylonian Exile and the accompanying depression, Jeremiah bought a plot of land in Anathoth and thereby started a movement that resulted in the return from captivity and the rebuilding of the Temple.

A man had been robbed of his watch and the thief was about to get away. What was the best things to do in this bad situation, wait and call the police? He cried to the thief, "Wait! You forgot something!" The thief halted and asked "What?" and the man replied, "You forgot to pray." The thief was so surprised he gave the watch back to the owner.

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

MISSIONARY ACTION.

It has been said that young people of Congregational Christian churches are doing things for the missionary cause. We like to feel that this is a true statement, but just how true it is depends upon what each local group is doing to make it valid. Let's be frank about it: just what does your local group know about missions, and exactly what action are you taking?

It probably isn't necessary to say say much about the list of goals set up for this biennium. Surely, you all know that the Pilgrim Fellowship project list includes:

Five Home Board Projects:

1. Tillotson College for Negroes (Texas.)
2. The Division of Christian Education, Board of Home Missions, which is responsible for young people's work and work camps.
3. Pleasant Hill Academy in Tennessee.
4. Mrs. Jennie F. Pratt of Ellis Island in her service to immigrants, Japanese and other detained enemy aliens.
5. Work among Mexican migrants in the United States.

Four Foreign Board Projects:

1. The work of Arturo Villalobos Sandoval in Mexico.
2. The pioneer work of the newly organized National Christian Council of West China—including home life, work with students, leadership institutes and literature.
3. Support of Inanda Seminary for girls in Africa.
4. The American Bible Society which distributes Bibles in all languages.

Three Special Projects:

1. Scholarships for Japanese students in America, and equipment and materials for Japanese-Americans in Relocation Centers.
2. A fund for the use of the "Salt of the Earth" movement, a group of Congregational Christian young people in Japan.
3. Assistance to Southern Union College in Alabama.

This is quite an impressive set of goals, don't you think? The really inspiring thing, however, is the way local groups are reaching out to help realize this dream. Your group doesn't want to be left out, so here are the A, B, C's of missionary action for you!

1. Select the project which is of most interest to your group. Or if your state has already chosen a project, let that be your choice.

2. Study. No amount of action is effective unless sufficient study has gone before so that the action takes on effective proportions. The *Pilgrim Highroad* and *Missionary Herald* carry valuable information. Several groups have found that one or two Sundays a month devoted to the study of missions work out very well. We hope that through this study someone in your group will become so interested in some particular phase of missions that he will want to become a specialist in gathering material in that field.

(For information in regard to missionary projects, write to Missions Council, 287 Fourth Ave., New York, N. Y.; Information Secretary, Board of Home Missions, 287 Fourth Ave., N. Y. C.; Information Secretary, American Board, 14 Beacon St., Boston, Mass.)

3. Act! Naturally, this is the point we are working up to. It is always the most fun to see actual things happening because of our efforts. Plans for raising money present problems but they usually turn out to be plenty of fun, too. Invest in missions and invest in a future world of true Christianity!

—*Pilgrim Highroad.*

SHOULD THEOLOGICAL STUDENTS BE DEFERRED?

Draft deferment for 18-year-olds planning to study for the ministry was urged by the Federal Council of Churches in a resolution adopted by its Executive Committee recently.

Emphasizing the urgent need of the churches for a "continuing number of theological students to provide trained chaplains for the armed forces and adequate pastoral leadership for the civilian community," the resolution requested that II-A deferred classification as a pre-theological student be granted to any 18 year old properly credentialed by his church authorities, by a recognized college and a theological seminary.

The complete text of the resolution follows:

In view of the urgent need of the churches for a continuing number of theological students to provide trained chaplains for the armed forces and adequate pastoral leadership for the civilian community; and also in view of the desirability of a clearly understood basis upon which such a dependable succession of candidates for this religious service may be assured; we earnestly request the Selective Service System to amend Occupational Bulletin No. 11 as issued March 1, 1943, so as to include the following provisions:

Any young men 18 years of age may, on filing his Selective Service questionnaire, or at any time prior to induction, request and receive favorable consideration for a II-A deferred classification as a pre-theological student provided:

(a) That he is properly credentialed by his church authorities as a candidate for the ministry;

(b) That it is certified by a recognized college that he is accepted for admission and that within a period of thirty-four months or eight terms of sixteen weeks each after entrance he will be able to complete a pre-theological course of study acceptable to the seminary which he plans to enter; and

(c) That a recognized theological seminary certifies that he is unqualifiedly accepted for admission upon completion of this pre-professional work.

The Executive Committee also adopted a resolution approving the Naval Chaplaincy Training Program under Plan V-12.

Under this plan the responsibility for the theological preparation of the candidates for the Chaplaincy rests entirely with the seminaries; and church bodies will have full authority to determine the qualifications for ordination and ecclesiastical endorsement of such candidates.

The plan also provides for the acceleration of the regular three year seminary course to bring it within two calendar years.

The Navy will determine the academic preparation of the candidates only with respect to their college courses, the regulations being fully in line with the standards of the American Association of Theological Schools. There will be no military training during the seminary course.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PETER COMFORTS PERSECUTED CHRISTIANS.

Lesson X—June 6, 1943.

Golden Text: *"For it is better if the will of God should so will, that ye suffer for well-doing than for evil-doing."*—I Peter 3:17.

Lesson Text: I Peter 3:13-17; 4:12-16; 5:6-10.

Persecuted for Righteousness Sake.

"And who is he that will harm you, if ye be zealous of that which is good?" The godly man often keeps out of trouble. Indeed the man who tries to live a Christian life seldom gets into trouble. As a good citizen of the Kingdom he seldom has any trouble with the state or with anybody else. Righteousness promotes law observance. But many a man who has been zealous of that which is good has been harmed, has been persecuted, has been put to death. Think of how Paul was hunted and hounded by bigoted Jews! Think how the liquor traffic has harmed and hurt many reformers who were zealous of good works and sought to redeem their fellowmen from the curse of drink! Think how Christians were, and have been persecuted because they were trying to do others good! Think how in Germany and other occupied countries people have suffered and died, not because they were doing evil, but because they were zealous of that which is right. Being a Christian is not an accident policy, an insurance against persecution. Indeed Jesus frankly and bluntly told his disciples that they would be persecuted for his name's sake and even warned them that there would be those who would think that they were doing God service by putting them to death.

Peter himself knew what it was to be persecuted for righteousness sake. And he writes his Christian friends scattered abroad by persecution that if they do have to suffer for righteousness sake, not to be ashamed, not to be fearful, not to be troubled. They are to sanctify in their hearts Christ as Lord, they are to "set Him apart" as Lord and in that strength they are to endure and even to glorify Him.

Knowing What and Whom We Believe and Why.

"Being ready always to give an answer to every one that asketh you a reason concerning the hope that is in you, yet with meekness and fear." Paul said he knew who he had believed. Peter says folks ought to know what they believe. They ought to have an experience and that experience ought to be so real that they would know it. Furthermore they ought to have a rational basis for what they believed. One wonders if the Sunday School and the Church are teaching enough doctrine, whether they are teaching people the great doctrines, the basis truths of the church, whether they are building people up in the faith. If a man asks you why you are a Christian, you ought to be able to tell him why, to tell him what you believe, and why you believe it, and more, Whom you believe, and what belief in Him does for you.

You are to do it confidently, but not boastfully or in the wrong spirit. You are to give your reason with meekness and fear.

Having a Good Conscience.

"Having a good conscience." Every man should strive to have a good conscience, both toward God and toward man. But conscience itself is not an infallible guide, or always a safe guide. Folks do many strange things in all good conscience. Conscience needs to be enlightened, trained, and above all else kept sensitive by the spirit of Christ.

The Unanswerable Argument.

"Wherein you are spoken against, they may be put to shame who revile your good manner of life in Christ." Here is the unanswerable argument. On one occasion when Jesus healed a man the critics took him to task about it. They became quite indignant and bitter about it. But the gospel writer says, "seeing the man standing in the midst, they could say nothing against him." There you have it. Let folks say what they please against you when you are following your conscience and although they may say many things there is no argument against the way you live.

Suffering as a Christian.

Peter frankly says that his friends are not to think it abnormal or unusual that they have sore trouble in this kind of world. He intimates that trouble is an integral and inevitable part of life. No man is really prepared to live until he realizes that he has a date with trouble, and that trouble will keep that date. "The test of the heart is trouble, and it always comes with the years," wrote the poet (Ella Wheeler Wilcox as I recall it). The difference between people is not that some have trouble and some do not have it, but what trouble does with them, or rather what they do with trouble. The Christian is to accept trouble, use it, and glorify God and Christ in it.

There are so many people, perhaps millions of them, who today suffer as Christians and because they are Christians. And some of the most thrilling chapters in human history have been written by those who have been persecuted and who have suffered as Christians, and have glorified God in their suffering. And foremost was Christ himself. Let no man be ashamed if he suffer as a Christian, or because he is a Christian. But let him be ashamed if he suffers because he is an evil-doer.

He Careth for You.

"Casting all your anxiety (or your care as one translation has it) upon Him, *because He careth for you."* Do you get that? He cares for you. God cares for the individual, for every individual. In spite of the fact that there are so many of us, and so much evil in all of us, and in spite of the fact that so many of us do not care for Him, He cares for us. This is the central theme of the gospel, this is the gospel. God loves me as an individual, God cares for me.

Watching and Withstanding.

A Christian is not to go through the world with his eyes shut. He need not expect God to do for him what he can do for himself. He is to be sensible, to be watchful, to avoid as far as possible temptation and to abstain from evil. But if temptation and evil do come he is to withstand the devil. We are to do everything we can, and then God will do what is beyond our power to do. Peter as well as Jesus says, "Watch and pray and withstand."

Perfection Through Suffering.

The Captain of our salvation was made perfect through suffering. Just so, says Peter, will those who suffer and who are steadfast in suffering, be perfected, be established, be strengthened. One wishes that this message from Peter could be written indelibly on the hearts of the countless millions today who suffer because of the evil of others.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Something to Be Learned.

"My Father worketh . . . and I work."—Jno. 5:17.

With a mind as active, and far more competent, as in youth, but with a body past sixty and disabled, one finds it very hard to synchronize the two and slow down the mind to the body. Feeling still that he must go on working the works of Him that gave him a mission, it is very hard to retire gracefully.

A letter from a very dear friend today says: "It seems that work for me is finished. They don't want old men any more anywhere . . . There seems to be no place for me. However there remains work that we can do and that is the work we should do, and I suppose that is what the Lord expects of us."

It is true that the only thing of which we may say "It is finished" is life itself, and that only when life ceases. So long as we live we must keep on working, and then it will be the "mansions."

Prayer—O dear Lord, we look to Thee for the wisdom to build life on and on till Thou dost say, "'It is finished." "Well done." *Amen.*

TUESDAY.

A Part of the Home Front.

"Woe unto him that giveth his neighbor drink."—Hab. 2:15.

As we listen to the radio announcers, public speakers, and war workers, every one is doing his bit in urging everyone else to do his bit in winning the war. They tell us what to do, how to do it and point the way to victory. There is one thing, however, which is never mentioned, less it be from the pulpit occasionally, and that is the great destroyer, liquor. The morals of many of our people and of the armed forces are breaking down under the demon enemy.

Should we not meditate definitely upon what part each of us may bear in combatting this evil that assails our times? Our faith and our love should give expression to a new Christian militancy, by training our youth for God's war against unrighteousness.

Prayer—Our Father, we are too lax in Thy war against evil. Stir our hearts and nerve our being that we may each count for more. *Amen.*

WEDNESDAY.

Whom Shall We Call Friend?

"Friend, wherefore art thou come?"—Matt. 26:50.

In all questions of right or wrong, "ought" or "ought not," Jesus said "Follow Me." So the question of "What would Jesus do?" is our most important consideration in settling our problems.

Judas had just committed an ardent, effusive and the most diabolical sin of the ages—the world's blackest betrayal—yet, Jesus turned to him and said "Friend."

How this shames us! We think the merest slight, or misunderstanding is a sufficient reason to deny a friendship.

Prayer—O Lord, teach us the height and the depth of friendship, even as it is in Jesus. *Amen.*

THURSDAY.

They Who Really Serve.

"(If) I have not love, I am nothing."—I Cor. 13:2.

The whole United States is now in the throes of raising millions of dollars for the war chest and community chests. This brings to the fore the thousands of social workers of the country, professionals, to whom we have largely delegated our welfare. To many of them it is just a job which in itself makes many persons whom they serve feel that they do not understand.

But when one gets up at two o'clock in the night and goes to her neighbor in distress, that is love. Without love there can be no social service. All of us are God's ministers.

Prayer—Teach us, O Lord, Thy way of helping others. *Amen.*

FRIDAY.

Those Everlasting Tokens.

"This is the token of the covenant which I make between me and you."—Gen. 9:12.

War in Stalingrad is horrible beyong conception. We are told that the streets are piled with the dead. That the Germans drive their tanks and their oncoming hordes over the bodies of their dead who had preceded them and cover the earth. What a terror the world is in.

Yet the sun, the moon and the stars shine on in their courses. These are the tokens of the designs of God, and the war is but an incident in His eternal scheme of things. Well has it been said, that when we will not learn God's way, the love way, we will have to learn the hard way.

Prayer—Our dear Father, whose thoughts are not our thoughts, we pray for a faith that understands and loves Thee. *Amen.*

SATURDAY.

A Deep Refreshing.

"You hath he quickened."—Eph. 2:1.

"Like a tree planted by the river of water."—Ps. 1:3.

Our beautiful orange tree had been neglected. It was nearly dead. We were about to dig it up and replace it, but we decided to give it a chance. We pruned it down till it appeared ruined. We worked it and fertilized it. We watered it amply for three

(Continued on page 15.)

DOING THE BEST THING.

(Continued from page 9.)

We are living in bad times; transportation is difficult, work is hard, and leisure time is limited. Some have already declared a moratorium on church going for the duration. Will it be said of us by those who shall come after us, as they look back on these diffifficult days and try to appraise what we did, that we did the "best things in the worst times and hoped them in the calamitous?"

How true it is that when the world is at its worst, the church should be at its best. When others are ready to give up, that it the time for Christian people to launch an offensive. When others are patiently waiting for a more opportune, a more auspicious moment, that is the time for Christian forces to emulate the commandos and strike for a decisive victory.

Every calamity, every misfortune, presents some unseen opportunity. Said the great Shakespeare, "There is a tide in the affairs of men, which taken at the flood, leads on to fortune." Every blackout may bring a new revelation of God. When Job was stricken by disease, his wife suggested doing the worst thing at the worst time: "Curse God and Die," was her advice. "Though he slay me, yet will I trust Him," responded Job. If a man smite thee on one cheek, if a man compel thee to go a mile, said Christ, always try to do the best thing in such a time. "Be not overcome of evil, but overcome evil with Good."

These teachings were not merely by word of mouth they found their crowning expression on the Cross. When the world was truly at its worst, when the conditions were the most calamitous — Christ exhibited that unique, divine poise and forethought. When his enemies had done their worst, he cried, "Father, forgive them." The world today finds healing in the cross.

Now in conclusion, let me simply underscore the last phrase in our inscription: "He hoped them in the most calamitous times." The more calamitous the times, the more necessary hope becomes. In these calamitous days, we must keep hope alive. When hope is abandoned, the crew scuttle the ship. The ship of democracy and Christian civilization must never be scuttled. Hope must be kept alive! In every mother's heart, in every parent's home, in every Christian church, the light of hope must shine through the darkness of every calamity. These are great days in which to live—days in which Christian people at home, in business, in church, and in the service of our country, may find thrilling opportunities to demonstrate the resourcefulness of religion. Like Sir Robert Shirley, we may exert moral leadership, invest talent and money in the building of the church, dare to do the best thing in the worst times, and keep hope gloriously radiant wherever we are. Christ did just that, and more. Surely we can do no less.

THE NEED FOR A MINISTRY OF MUSIC.

By Mrs. J. Kenneth Pfohl.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."—Eph. 5:19.

The first week in May was National Music Week. Of all the arts which serve about the throne of the Eternal, music is the most spiritual, the most heavenly, the most divine.

Music is the key to the universe. The morning stars sing together and everything in nature is keyed to take its place in the great symphony. Handel felt this in his Hallelujah Chorus; he said, "I did think I did see all heaven before me and the great God Himself." Our storm-tossed world, war-torn and weary, needs to catch this vision, and music, rightly used and expressed, has that power.

Realizing the impossibility of having our Church Music Conference this year, I am asking that throughout the length and breadth of our State, we give more thought to the worship of God through the medium of the Great Hymns of the Church Universal.

While our armed forces are making much of singing and rhythm of marching bands, we on the home front must keep song alive in our hearts and continue to make "melody in our hearts to the Lord," who is and always will be the Captain of our Salvation.

Music has rightly been called the hand-maid of religion. Since Moses and the children of Israel sang their song of deliverance, there has been no great religious movement without the use of sacred song.

Down through the ages music has been the connecting link between the spiritual and the material, and the binding power of worship in all sects and denominations. The invincibility of the spirit of Luther and his colaborers thunders through the centuries in the immortal "Ein Feste Burg." In the age of the Wesleys, we again note a new tone in the hymnology, the revival of the decadent congregational song of the middle 18th century. The doctrine of the salvation by faith in the atoning blood of Christ was a fit topic for songs and the Wesleys seizing the opportunity, set their congregations to singing.

Our church musical diet needs attention. Thus far no "rationing cards or points" have been issued to limit the spiritual uplift that comes from the mingling of voices in sacred song.

Every effort is made in high school and college to give our young people good musical taste. The power of music over a large majority of these should not be disregarded. However, there is danger that this musical taste has gone ahead in almost every field except the church. We should be careful in the Sunday Schools not to give our young people music to sing which is obviously secular. They may seem to like it, but they like good music even more when it is given them.

In our church services hymn singing and playing contribute a most important part. Augustine Smith says, "The second greatest book in all the world is a Church Hymnal." It is the second most used book in all lands. Millions sing from it every Sunday.

Our understanding of hymns we love, of the visions and stories behind them, gives us a new appreciation of their beauty and power. Our beautiful hymns, like passages from the Bible, when memorized, become sources of vital spiritual force in our lives. A community, state and nation that stimulates and satisfies men's hunger for beauty and truth, through the medium of spiritual song, makes for creative living, and brings us nearer the presence of Him, the giver of this great gift, and the Light of the world.

The following hymns are suggestions for special study and use in our services of worship: "A Mighty Fortress Is Our God," "Eternal Father, Strong to Save," "O God, Our Help in Ages Past," "My Faith Looks Up to Thee," "Lean On, O King Eternal," "Onward Christian Soldiers."

—*N. C. Church Council Bulletin.*

We recall that Jesus was an individual who endured, serenely and uncomplainingly, all His life. He bore a cross all His days, and in it all, even as he hung on the cross, He took thought of others. It strengthens us to know that the way of the crown is the way of the cross.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Sunday Schools and friends have been good to us this year and have been liberal in their contributions. Our slogan for the year is: "Twenty-seven years of service and Twenty-seven Thousand Dollars for Our Goal."

Twenty-seven years of service is more than a quarter of a century. During that time we have had in our care more than five hundred children. Not all of them reached the age limit before they left. In many cases if a mother had children here or if a father had children here and remarried and reestablished their home and wanted their children, we have always made it a rule to let them have them. But many of them we received as tiny children have remained here and finished high school. Then some have gone in training to be graduate nurses and some of them have taken up commercial courses and taken jobs as stenographers and as private secretaries. So far as our knowledge goes, all have made good in their jobs. At this writing, we have two fine girls in training to make nursing their life's work—a fine profession and one in which a girl can be of much service to sick humanity. Others decide to do other kinds of work in which they can earn a livelihood. For the last two years many of our boys have joined the Army and the Navy and are doing their bit in Uncle Sam's services.

Our financial report this week carries us above the eighth rung in our financial ladder, which is just a little better than this time last year; but when we consider the rise in prices of many things that we have to buy over last year we have a hard time to make ends meet.

We have had several children to come to live with us in the last few weeks and others are due to come right after the first of June to fill in the vacancies caused by children going out.

We want to appeal to our friends to remember the high prices we have to pay for things we have to buy when the offering is taken in your Sunday School for the Orphanage.

CHAS. D. JOHNSTON.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name..

Street or Route..

City.. State..

Church ....

Report of articles sent in continued from last week:

Mr. W. J. Ballentine, Fuquay Springs, N. C.: 40 yds. material.

Mrs. J. M. Judd, Varina, N. C.: Pecans and popcorn.

Mr. Richard R. Holt, Burlington, N. C.: 4 pairs shoes, 26 ties, 7 suits, sports sweater and shirt.

Mrs. W. O. Ray, Route 3, Chapel Hill, N. C.: 6 towels, 2 sheets, and flower seed.

Ladies Bible Class, Gibsonville, N. C.: 4 dozen towels.

Mrs. Dwight H. Stephenson, Wake Chapel Church: 36 dresses, 1 hat, sweaters, boys' suits, blouses, pajamas, snow pants, and slips.

Woman's Missionary Society, Old Zion Church, Norfolk, Va.: Sweaters, leather jacket, little boys suit, little dress, skirt, 4 pairs anklets, 2 pairs panties.

Mrs. C. A. Shoop, Suffolk, Va.: 2 pairs anklets, 2 dresses, 2 panties, 2 slips, and 2 handkerchiefs.

Missionary Society, Parks Cross Roads, Remseur, N. C.: 1 quilt.

Morrisville Missionary Society, Morrisville, N. C.: Piece dress goods.

A Friend, Walters, Va.: 1 dress.

Mrs. Ruth Wilson, Mt. Zion Church, Burlington, N. C.: 1 boy's shirt, pants, and socks.

Miss Vera Gilliam, Reidsville, N. C.: 2 dresses.

Miss Taylor, Burlington, N. C.: 2 pairs shoes, 1 pair bedroom slippers.

Mrs. B. W. Godwin, Chuckatuck, Va.: 13 dresses, 3 girls coats, 6 sweaters, 8 slips, 16 pairs socks, 1 robe, 2 pairs panties, 2 pairs pajamas, 1 skirt, 2 blouses, 1 cap, 12 boy's shirts, 6 coats, 6 pants, and 3 sweaters.

Leaksville Missionary Society, Luray, Va.: 13 dresses.

Young People's Missionary Society, Bethlehem Church, Burlington, N. C.: 5 sheets, 6 towels, 3 pairs pillow cases.

Mrs. R. C. Jarrett, Hampton, Va.: 1 dress, 1 lisp, 1 pair panties, 1 boy's suit, 1 boy's blouse, 1 pair underwear, 2 pairs anklets.

Miss Mamie Wilkins, Durham, N. C.: 1 dress.

Mrs. Guy C. Holland, Dundalk, Md.: 1 dresses, 2 pairs panties, 3 slips, 1 blouse, 1 coat, 2 pairs slippers.

Young Men's and Women's Classes of Liberty Vance Sunday School, Henderson, N. C.: 20 towels, and 4 sheets.

Hanks Chapel Missionary Society, Pittsboro, N. C.: 13 dresses, 3 pairs anklets.

There are other items to be reported in future issues.

REPORT FOR JUNE 3, 1943.

Amount brought forward		$8,094.48
Sunday School Offerings.		
Eastern N. C. Conference:		
Christian Chapel	$ 6.82	
Beulah	1.00	
Oak Level	3.00	
Liberty, Vance, 3 mos.	20.92	
		31.74
N. C. and Va. Conference:		
Union, Va.	$10.00	
Bethlehem	14.00	
		24.00
Western N. C. Conference:		
Zion	$ 5.00	
Grace's Chapel	8.00	
		13.00

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

FIFTH SUNDAY OFFERINGS.

The College is finding it exceedingly difficult to finance its program this summer. Last summer members of the faculty taught in the summer school for a nominal wage. Conditions and the expense of living are such that they could not be expected to teach on the same basis this year. Other expenses of the College have increased as they have every where. Generally speaking, there is more money in circulation than ever in our memory. It certainly is an opportune time for Sunday Schools and Churches to join in a determined effort to raise their entire conference apportionments. The Board of Trustees of the College in session Monday passed the following resolution: "That Convention and Conference officials and the churches of the Southern Convention be congratulated on increased support given the College through conference apportionments and that they be urged to make special efforts to raise the entire college apportionment of $12,500 this year." I am sure that the Sunday Schools and churches of the Convention will be glad to comply with this request on the part of the College.

We are grateful for the offerings received. Another fifth Sunday will have passed by the time this appeal appears in print. The College will greatly appreciate offerings that may be received.

Previously reported	$2,381.63
Churches.	
N. C. and Va. Conference:	
Asheville	25.00
Shallow Ford	25.00
Elon College	6.00
Eastern Va. Conference:	
Franklin	100.00
Va. Valley Conference:	
Mt. Lebanon	6.00
Grand total	$2,543.63

L. E. SMITH.

S. W. PHILLIPS HONORED.

At the graduation exercises of the American Bible College, May 3, 1943, the Honorary Doctor of Divinity, was conferred upon the Rev. S. W. Phillips, because of his attainments in Prophetic Bible study in regards to the Nations of Israel. The Rev. Phillips is able to name the nations of the earth both as to their Genesis, and their present location in the earth; also, he is able by the study of Bible prophecy to tell something about their destiny after this war. If any church should desire the services of Dr. Phillips over any week end drop him a card and arrange for a Bible conference to stimulate the reading of the Word of God, as well as to reach men for Christ. His address is 513 Middle Street, Portsmouth, Va.

NEWS OF SOUTHEAST.

(Continued from page 3.)

ter, Rev. Peter Doherty, provided transportation.

Barnesville, Fredonia. Brother Albert Bush united with Fredonia Church seventy-three years ago. Since 1888 he has held some office in the church. Recently he suffered a severe infection of one of his feet, resulting in its amputation. But there never was a doubtful or despairing moment in Brother Albert's thoughts. He was about the bravest person in the operating room. Now he is back home and is happy in his faith and love and hope. Recently it was the privilege of Superintendent Scott, Rev. W. Carl Parker, Mr. Bush's pastor; and a Baptist minister to call on Brother Bush to cheer him up a bit. We were the ones who left cheered.

Charleston, Circular. A remarkable record is being made by Dr. C. Rexford Raymond at the Circular Church to which he came in April, 1941. The membership has grown from 57 to 101. Gifts to denominational benevolences were $203 in 1940 and $405 in 1942.

Charleston has had an enormous increase in population due to war conditions and the Circular Church has sponsored a Sunday School in Dorchester Terrace, one of the new developments and there are nearly 80 present each Sunday.

Should you go to Charleston, be sure to go to the Circular Church and look up Dr. Raymond.

QUIET HOUR.

(Continued from page 12.)

years before it gave us fruit. Now it is a wonderful tree and gives us wonderful fruit.

It is a parable of life. We are quickened and refreshed in Him. There is power in His refreshing. God offers us daily renewal.

Prayer—Our Father, Thou art the vine and we are Thy branches. We thank Thee for daily renewal and refreshing. Amen. Come Lord Jesus. Amen and *Amen.*

SUNDAY.

PSALM 132. A PRAYER FOR THE CHURCH.

". . . we will go into His tabernacles: we will worship at His footstool . . . O Lord . . . let Thy priests be clothed with righteousness; and let Thy saints shout for joy . . . This is my rest forever: here will I dwell. . . ."

THE ORPHANAGE.

(Continued from page 14.)

Eastern Va. Conference:		
Liberty Spring	$ 1.00	
Friendship Class	1.00	
		2.00
Valley Va. Cent. Conference:		
Winchester		6.08
Special Offerings.		
Sale of potatoes	$15.00	
Refund	12.02	
A Friend	25.00	
Mrs. Jones	10.00	
Social Security,		
Faulkner Children	38.28	
		100.30
Total for week		$ 177.12
Grand total		$8,271.60

RELIGION *vs.* DICTATORSHIP

By REVEREND HENRY SMITH LEIPER, D. D.
Executive Secretary, Universal Christian Council for Life and Work.

As is often the case with lesser things the understanding of democracy by its friends is being enhanced today through the violent animosities of its foes. Sometimes it would seem as if fascists were more aware of the vital connection between Christianity and democracy than are the citizens of the free democracies.

The reasons for the opposition which totalitarians make to both Judaism and Christianity ought not to be hard to understand. These faiths—one in their origin and one in their basic reading of human destiny—assert that human personality is sacred, that man—as man—has certain inalienable rights. This the totalitarians vehemently deny. These faiths assert that the giver of those sacred rights was the Creator who "made man in his own image and breathed into his nostrils the breath of life." The totalitarians deny the existence of a universal creator who is above all races, nations and rulers. These faiths assert that all men are brothers in the one family of God. The totalitarians want nothing to do with universal brotherhood and are intent upon destroying the very concept. These faiths assert that there is a fundamental moral law in the universe which was ordained by the will of God and which represents his universal and unchanging purpose. Totalitarians despise any such view and set up as the final law the arbitrary will of the dictator who is supposed to be above criticism, himself the supreme moral judge of all things. Judaism and Christianity believe that force is never its own justification and that when it is used it must be under control of law and employed in a cause that is just. Totalitarians assert that the power to use force is the only justification required for its employment.

Judaism and Christianity see man the sinner as the subject of God's mercy requiring redemption that he may rise into newness of life from his error and wrongdoing. The Nazis say only a religion of cowards and weaklings could think that man needs redemption. The plain fact is that the totalitarian faiths are themselves complete substitutes for all universal religion. They are the modern form of the ancient idolatry—streamlined and air conditioned. The things which they worship—these are the things which Jews and Christians know are false and evil. The things which they seek to destroy are the basic ideas in any civilized system of human relationships.

It is a curious and tremendously important fact that these ideas now endangered are ideas which Jews and Christians have in common. They are the ideas essential to the existence of democracy.

ISTORICAL SOCIETY 1956
Southern Convention of Congregational Christian Churc

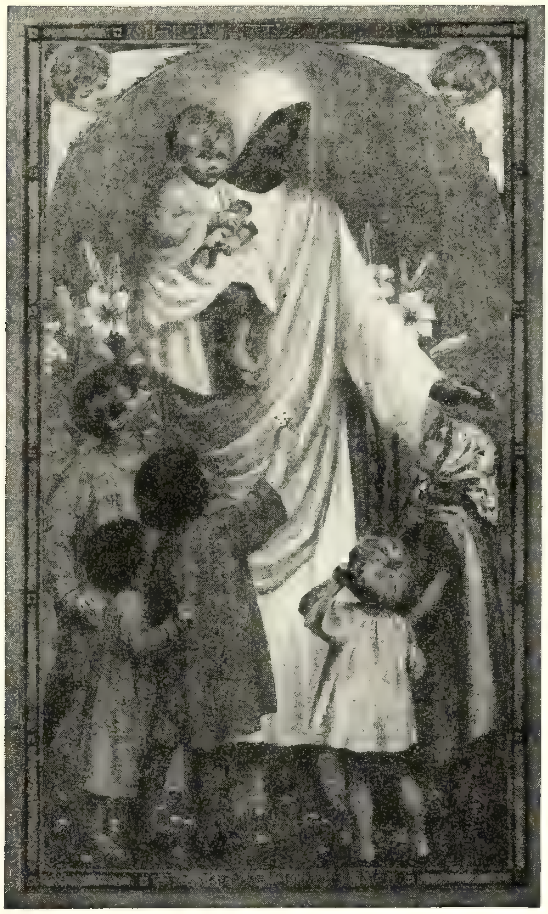
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, JUNE 10, 1943. NUMBER 23.

CHILDREN'S DAY--1943



"And Jesus said, Suffer little children,
And forbid them not to come unto me;
For of such is the Kingdom of heaven."

NEWS AND VIEWS

Revival services are in progress this week at Morrisville, where Rev. E. M. Powell is being assisted by Rev. E. M. Carter. Rev. J. E. McCauley will assist Mr. Powell at Wentworth next week.

Amos Phillips and Helen Pace were married on May 29 at Union Ridge. The ceremony was performed by the Rev. A. Grieg Ritchie. Mr. Phillips, a former student at Elon College, is now enrolled at the Medical College of Virginia.

A cross for the communion table was given to the Waverly Christian Church by several members of the church last Sunday morning in memory of Mr. Robert T. West. Mr. West was secretary of the church from 1895 until 1942.

Rev. J. Howard Smith of the First Church, Lynchburg, Virginia, conducted the morning devotions over radio station WLVA each morning during the week of May 31-June 5. Mr. Smith also took part in a recent production by the Little Theatre of Lynchburg.

The picture on our front page is "Suffer the Little Children to Come Unto Me," by Margaret W. Tarrant. Miss Tarrant's pictures are well known and are especially suitable for home and church use. Color prints may be secured. This is used through the courtesy of Hale, Cushman and Flint.

CONGRATULATIONS: DRS. DOLLAR AND LESTER.

Two of our ministers in the Southern Convention received the honorary degree of Doctor of Divinity during the recent Commencement season. The degree was conferred upon the Rev. Jesse H. Dollar of Newport News by Elon College and upon the Rev. F. C. Lester, Promotional Secretary, by Defiance College. The conferring of these degrees is evidence that service of merit is recognized within and beyond the bounds of the Convention. These men have wrought faithfully and well. The denomination has been strengthened and enriched by their labors. Fortunately, the conferring of these degrees is in no way similar to the canonizing of dead saints; it is rather a recognition of and a powerful stimulus to living leadership. And to this properly recognized and honored leadership we shall continue to look with hope and confidence.

R. L. H.

WHO'S WHO IN THIS SPECIAL ISSUE.

Among the Minister's Wives:

Mrs. W. E. Wisseman, Chairman of Children's Work. This committee is a part of the Southern Convention's Board of Education. And president of the North Carolina Missionary Conference, Greensboro, N. C.

Mrs. A. Grieg Ritchie, a story teller plus, and a mother, Union, N. C.

A LITANY FOR CHILDREN'S DAY.

Child of Nazareth, who gaily played in the market-place with boys and girls of Galilee—May all children have a chance to play!

Young Carpenter, who by thy labors fed the children in thy home and helped thy mother guide their ways—May all children have a happy home!

Wise Physician, who healed small bodies, hurt and sorely sick—May all children be well and strong!

Gracious Friend, who called the children to thee and blessed them and taught them lovingly—May all children learn of thee!

Our Saviour, who put a child in the midst of adults and said, "The Kingdom of Heaven is of such"—May all children grow as thou didst grow: In wisdom, and in stature and in favor with God and man!

—L. W.

Mrs. Aubrey C. Todd, mother and writer. Maker of cross word puzzles and Superintendent of Children's Work, North Carolina Missionary Conference, Sanford, N. C.

Mrs. A. Lanson Granger, Jr., leader among the young people of the Southern Convention and South East, Asheboro, N. C.

Mrs. Robert Lee House, Superintendent of Children's Work, Southern Convention, Secretary to the Editor, CHRISTIAN SUN, Richmond, Va.

Among the Other Guest Writers:

Miss Mildred Widber, Secretary of Children's Work, 14 Beacon Street, Boston, Mass.

Miss Ruthanna Foard, Director of Religious Education, Suffolk, Va.

Miss Mary Deane Browne, a former Student Summer Service Worker.

Miss Winona Morris, Youth Worker in the Valley of Virginia, Dyke, Virginia.

THE CHILDREN OF THE CHURCH.

Someone has said that always when he stands before a group of children he feels like taking off his hat. For he never knows whether he is standing before a future George Washington or a future Florence Nightingale. And so feel we who are teachers and leaders of children. As we guide little feet and help shape young lives, we never know whether or not there is in our group a Grenfell or a Schwietzer. Ours is a glorious task—a mighty responsibility.

In this issue we, as members of the Children's Committee of the Southern Convention, would like to suggest ways of serving the children of our churches. We trust that as you read of what others are doing for the children in their churches, you will find a suggestion that will be helpful for your group and you will feel inspired to try out these suggestions.

MRS. W. E. WISSEMAN.

FIFTH SUNDAY OFFERINGS.

Another fifth Sunday is passed. The College is grateful for contributions received from a number of our churches and Sunday Schools. This is not only an expression of appreciation, but an appeal to those Sunday Schools and churches that have not yet responded to send in their offerings at the earliest possible date. If the College could have a hundred per cent response from our churches and Sunday Schools in promoting its program, it would be grateful.

Previously reported	$2,543.63
Churches.	
N. C. and Va. Conference:	
Ingram	50.00
Eastern Va. Conference:	
Rosemont	50.00
Eastern N. C. Conference:	
Morrisville	12.54
Va. Valley Conference:	
Concord	1.96
Sunday School.	
N. C. and Va. Conference:	
Lebanon	2.42
Ingram	3.85
Eastern Va. Conference:	
Liberty Spring	10.00
Eastern N. C. Conference:	
Wake Chapel	5.05
Western N. C. Conference:	
Pleasant Ridge	9.59
Needham's Grove	2.03
Pleasant Hill	9.21
Va. Valley Conference:	
Leaksville	3.12
Antioch	10.00
Grand total	$2,713.40

L. E. SMITH.

THE TEACHING CHURCH

By Mildred Widber.

"I saw tomorrow passing by on little children's feet
Within their forms and faces read her prophecy complete,
I saw tomorrow look at me from little children's eyes
And thought how carefully we'd teach if we were wise."

The first responsibility of the teaching church is the Christian nurture of parents and children in the home. On that special occasion when the minister performs the sacrament of baptism, the parents pledge themselves to the ongoing Christian nurture of their little child. How often during the years of babyhood does the church offer to those parents inspiration and guidance for that task?

The beginning of a child's religion is the religion of his parents. So during these early years there must go to the home from the church such booklets as *Adventuring in Prayer with Your Child* in which the first prayer experiences are those of the mother—not the child. There must go, too, letters, pamphlets, and books which lead father and mother to understand more fully the religious growth of young children.

When the child in the home is three, the church should be as concerned that the home receives Nursery Stories for the Home as it is concerned to provide suitable materials for the Kindergarten.

Even after these youngest have come into the Sunday School there still is much the church can do to strengthen religious foundations in the home. Parents' classes may be held during Lent or a similar period; the family worship material printed in *Children's Religion* may be pointed out; the thought that the way the family uses time, energy, ability, and money has much to do with their children's growing sense of values may be stressed. The establishment and use of a simple home altar can be an increasingly rich experience.

Then there is the teaching task of the church within its own four walls. It must look to its space and plan how best to use it to meet the needs of all.

Then there must be equipment—not a lot of equipment nor too expensive, but proper chairs, blackboards, tables, and such teaching supplies as make it possible for the teacher to do her best work. No one can hope to teach children without having a teacher's guide as well as material for the children.

A young girl asked how can I keep little children interested? They must sit around a table with older boys and girls. What can I do when I have read the story? To answer her question we looked at the "Teacher's Helps," found in *Children's Religion.* We decided the first thing to do for that particular group of lessons was neither reading nor telling a story, but singing and pantomining a song about the church; informal conversation about others right there in the church with us.

Frequently the story is not the chief teaching method, but a song, a picture, a simple activity which immediately secures pupil participation. This illustration makes one point—we must train our teachers. Every church can do it, for every church can find one person willing to take time to become familiar with the teacher's guide and the pupil's material; then willing to help others discover how to use it. Willingness to follow, not slavishly, but with confidence and selection, a good teacher's guide is the first step in becoming a skillful teacher. We can have that confidence when we know these guides are written by those who themselves teach children. Such use of teaching helps will bring about a different time sense. So often a teacher remarks, "But I have only twenty minutes for the lesson." How differently she might feel if she would try this one quarter, as I teach "Follow Jesus" I have a chance to help these junior boys and girls find out a bit more of what it means to be loyal to Jesus and to the church.

A few vivid real experiences, then discussion, picture study, hymn study, and learning a few of Jesus' teachings will be all that 13 weeks may make possible, but it is enough! Not *how much* but *how thoroughly* should be the goal.

Every church will want a plan for Christian Education from birth through youth and on up into the concerns of Christian adults. Such a plan may be called the Curriculum. It should be somewhat flexible so that it can be changed when it ought to be changed. Printed or mimeographed copies should be distributed to all parents.

The church then will use its space, its equipment, its leadership, its plan to provide warm, vital Christian experiences, personal and social, for its entire fellowship. Loyalty to Christ and to His church; a sense of the reality and presence of God; Christian ways of thinking and living in individual life and in all the wider social contacts, these are its goals. The quality of its life, the ways it finds to give children and youth a chance to participate realistically and vitally in its worship and work, the social concerns it has, the relationships of people with its fellowship, its harmony, or lack of harmony, all these things attracting and winning children and youth, or just the opposite.

CHRISTIAN SUN DEFICIT.

There is no more dreaded word to the ones interested in having a debt-free Christian Sun than the word "Failure." Yet, that is the word that we are forced to use in the campaign Can it be possible that the Christian Sun is not worth $1,000.00 to the pastors and people of the Southern Convention? Some have done nobly. It would seem that there are other pastors and churches that could do a share in the liquidation.

The impression seems to have gone abroad that all the pastors and churches were supposed to do was to get new subscriptions to The Sun. This, of course, was a vital need. Here again some pastors and churches did nobly and exceeded the goal with wide margins. Others have not reported. These new subscriptions are intended to cover the increased cost of printing, and are to assure no deficit in the future operation of the paper. If all pastors will see to it that the goals for their churches are reached we will have no fears of a recurring deficit. *These subscriptions do not count on the deficit.* The endeavor has been to get individuals and churches to give an extra gift to the deficit. While the deficit still remains there are four-fifths of the churches that have not faced the issue with us. It should be embarrassing to every minister of the Convention to see how we must continue to "beg" for action. It seems a reflection on our interest and on the thirty-two thousand members of the church in the area where The Sun serves. Are we so poor in purse, or is it in our hearts that we have poverty? What is the answer?

The following report covers two weeks:

J. H. McEwen, Burlington.....	$ 9.00
Rev. J. F. Apple, Henderson...	5.00
Verdie, Nannie and Alice Wilson	1.00
Total	$15.00

Balance of deficit, $166.45.

Jesse H. Dollar, *Treasurer.*

THE EDITOR'S MESSAGE

THE CHILDREN'S CHURCH.

The Editor was asked to speak at a church in a certain city. He was surprised on arrival to learn that the name of the church was Children's Chapel. In a world of churches built for and named after adults, here was a church bearing the seal and dedicated to the interests of children. How unique and refreshing! Even a name may be sufficient to keep a church child-conscious and prevent over-emphasis on the adult program.

Every church should evaluate its own program periodically. A good place to begin is with the budget. What per cent of the total budget is spent specifically for children's work? Is the present appropriation being invested wisely? Are any of the following items being overlooked or neglected: equipment, furnishings, literature, recreational facilities, improvements? Are definite and systematic improvements being made in the appearance and usefulness of the children's departments? This announcement appeared in the Easter Bulletin of the Suffolk Church: "Have You Noticed? Halls, chapels, classrooms, corridors, newly painted. The departments have chosen their colors—soft shades in various colors. Look them over and see how beautiful they are. They are yours, use them to the glory of God and development of Christian character. Nine Sunday Schools—at least nine separate sections—in one great building, and with faithful teachers and officers. It is up to the parents to create in the home a sincere respect for God's House and the school therein." A fresh perusal of a church press catalogue or a visit to a denominational publishing house will expose oneself to a great variety of materials available and invariably send the imagination on new spiritual quests for God's little ones.

A church which makes any claim to being a children's church will help the children by helping the teachers. That church will not carelessly expend all its resources on materials exclusively for the children. Ample provision will be made for needs of teachers.

Certainly it is expecting too much that they should personally subscribe to the necessary magazines and buy the current books on child psychology. The children's church will provide these essential items and, through its carefully planned departmental teachers meetings, see that they are utilized. No church or school can rise higher than the devotion and skill of its teachers. In this year of additional income and curtailed travel, the church should make more generous provision for its teachers who are not able to attend the usual leadership training conference.

We are pleased to devote this entire issue to children's work in the Convention. The Chairman of the Children's Committee, Board of Education, of the Southern Convention, and the Superintendent of Children from the Woman's Board are primarily responsible for assembling the excellent material in this issue. The material has been in preparation for many weeks. Do not read is casually and toss the issue aside. As you read each article, make it an annotated issue, amended with your own suggestions and applications. Some of the articles may provoke discussion at your next Worker's Council. You may share your copy with any teacher in your department who does not receive the paper.

The preparation of this issue has strengthened certain conclusions. (1) Work with children may be creative and portentious. (2) This work requires extraordinary imagination, ingenuity and patience. (3) Some churches have hardly "scratched the surface" in the seed bed of children's work. (4) Scattered throughout our Convention there are courageous and skillful workers, unhampered by paralyzing tradition, who are doing constructive work among these young citizens of the Kingdom. It is our earnest hope and prayer that many others will find the vision and inspiration to undertake this most formative and rewarding of all Christian services. R. L. H.

A QUIZ FOR PARENTS.

A church leader has said, "The most serious problem confronting ministers and religious educators is the passive interest fathers and mothers evince toward the church and religion in general." Does this apply in any degree in your home?

1. What religious practices are observed in your home?
   a. Do you ask blessing at meals?
   b. Do you have group prayers? Individual prayers?
   c. Do you use a worship guide?
   d. Do you sing hymns and songs together?
   e. Do you do things together as a family?
   f. Do you have a "quiet hour" with the children at bedtime? The Lord's Prayer and "Now I lay me?" Bible stories?
2. Do your children enjoy attending church school? If not, why not?
3. What books do you have and read in your home? A religious paper?
4. What pictures are in your home? In the children's room?
5. How best can your minister help you?

FAITH AT EVENTIDE.

Our most intimate relationships are in the home. The children—and the dog—know exactly what sort of people we really are. If our boys and girls are to have a living faith they are more likely to find it in the family circle than anywhere else. Most parents face the problem of approaching religion in a normal, wholesome way. They are so afraid of being pietistic and unnatural that often they do nothing. Perhaps the easiest way of introducing faith to the family is by reading the Bible out loud. It contains stories which will hold the attention of any boy and poetry which will appeal to any adolescent. The Bible begins with life as it is and then provokes us to thought by picturing life as it ought to be. Most firesides would be brighter, happier places if the words of Scripture were more often heard about them.

The Expanded Sunday Session

By Mrs. A. Grieg Ritchie.

"If we only had time!" How often have we Church School workers heard and made that statement. "If we only had time enough! Why we just get to our classes and we have to leave. We never finish our lesson!" And so on down the long list of problems so common to us all.

I'm writing this article to you Church School workers in all churches, for I'm eager for you to discover a way that you will have time. Time enough to finish your lesson, yes, even to branch out into new adventures in learning, new projects and experiences. Do you remember how you felt as a child going to church? How you fidgeted and squirmed and wished the preacher would stop talking about things you didn't understand; how sleepy and tired you became sitting on those hard benches; how mother was right cross with you because your feet kept kicking the pew in front of you; how you just couldn't keep still? Well do I remember those days. There were times that I thought when I grew old enough to make a choice I would never go to church again. Somehow along the way I changed my mind, but whenever I see a child squirm with such discomfort I recall my former experiences. "It's such a pity that all that good energy, abundant curiosity and precious time should be wasted," thought many of our leaders. "Certainly we want the children to form the habit of regular attendance, but let's make it a habit they can look forward to, participate in, and thoroughly enjoy." Thus the beginning of our Junior Church. All we needed was a room far enough away from the church auditorium to take care of the noise we'd make, and large enough to provide us adequate space to move about in. The recreational and educational building, the hut, answered our purpose. Give your church plant a critical survey, perhaps you can find a suitable room. So many rural churches are located in proximity to schools which are available for use.

"Certainly the children will be going to church, to *their* church. And will they be happy about it?" Church School starts at 10 A.M. and the regular morning service of worship closes at 12:15 A.M. Two hours and fifteen minutes of precious time for which each minute is planned with worthwhile activities of study, worship, play and work. Let me describe our usual program for you.

About 10 the children gather. We have that habit of late comers too, but there are so many little jobs that can be done. Glen arranges the chairs and the altar in our little church—which we have made on the stage. Martha looks through the files for a picture she thinks best expresses last Sunday's lesson, the season of the year, or how we can best be helpers. Perhaps Nancy Jane helps and together they place them about the room. John Preston puts the stars up for prompt attendance next to the names of the children who haven't yet learned to read. We take them from 4½ to 10 years. Lucille and Sammy are little folks but not too little to arrange the books from our fast growing library on the tables of the room. Then there are flowers to be gathered, if no one has remembered to bring any. And for those who have no job, there is the sand table to play in and the books to read. But at last we have all gathered, and we divide into classes. The preschool children are studying "The Little Child and the Heavenly Father," and the Primaries "Work and Worship in the Church," of the Closely Graded Courses. Each teacher has a text and set of pictures for the course and every Sunday each child receives an illustrated folder. Our first job was to make covers to clip our paper into each Sunday, thus making a valuable book for each child.

It's close to 11:00 now, and time to sing a while. Our music teacher arrives after having attended her class and we all gather around the piano to learn new songs and sing old ones. We've found "Song and Play for Children," by F. W. Danielson and G. W. Conant most helpful. We sing "God's Children Live in Many Lands," with the most enthusiasm. And even little four-year-old Lila Bruce has learned to bow her head and fold her hands as she sings "Father, We Thank Thee." Now we're ready to go to church—to church you say? Yes, to our church. Glen has fixed the altar; Dot asks if she might light the candles, and she goes about her task with a great deal of dignity. We all line up in the rear of the room, for the little folks go first, and while the pianist plays softly we go quietly to our church. When all is still and everyone seated the service proceeds. It's not the same all the time though we usually begin by singing, "This Is God's House,, it is His Temple fair. We know that He is here for God is everywhere." And very often we close with "Bless us and keep us, Lord, we pray, as to our homes we go. Help us to serve Thee every day and more like Thee to grow." Sometimes the teacher just reads poetry and scripture. Sometimes the children repeat Bible verses. Sometimes we have a story, and very often we want to thank our heavenly Father for something very nice that has happened to us this week. We all listen while Jimmy says "Thank you, God, for my garden that Daddy let me plant, for my pease and beans, etc;" while Dot who has been writing to a little Japanese American girl in a camp in California says, "Thank you, God, for my little friends in California; help them not to be so lonely;" and Billy says, "Thank you, God, for the pretty new paint we have on our chairs here in Sunday School and for our books and pictures and teachers." When it's time to leave, we blow out the candles and all walk out quietly while the piano plays.

Usually we gather around in a circle then to plan our next line of activity. By this time there is right much energy that wants to be put to use. If too much is evident, we get rid of some by playing "Looby Loo" or "Going to Jerusalem," or some of the games our Latin American friends play. Sometimes we just talk about what each one's job is and then get busy doing that job. Last fall we studied about the Japanese American people, how and why they were sent to concentration camps and sent them a Christmas box. Then two of the students at Guilford College, N. C., visited us, and told us about their families in camp. After Christmas we studied some about our church. One of the deacons visited us and told us the history of our church. We decided that we would like our own little church to be more beautiful so we bought some paint and got to work on the furniture. Now we have bright red, blue and green chairs. A friendly carpenter made us a new table and bookcase. The children themselves made an altar out of orange crates and painted a gold cross on the front of the royal blue broadcloth cover. Norman brought his saw and we made a folding frame in the shape of stained glass windows on which we place a picture which conveys the thought of the service of worship. Since Easter we've been wondering—won-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The pastor occupies a position of great opportunity and responsibility. He is a shepherd of all ages. Adults look to him for comfort and childhood and youth expect guidance and instruction. He finds it difficult to adjust himself to people outside the range of his own age. As he grows older he will be inclined, unless he is guided by foresight, to center his interest upon a few groups of select friends. This can be avoided if he keeps his interest in childhood and youth. Adults should not be neglected and youth should not be avoided. He is pastor of the whole group and not of special classes, to the neglect of others.

Having this general principle in mind, a pastor of forty-five years in the same county can speak out of a wide experience—in years, if not by geographical measurement. As one grows older there is a natural tendency to be more interested in older people. This will limit the usefulness of the minister and weaken his leadership. Keep an interest in young people. Hold to that as tenaciously as you cling to life. Begin with a genuine interest in babies. Kissing all the babies is out of date. That is to the advantage of both pastor and babies. The mothers agree on that statement. But love the babies.

When these babies are large enough to play with dolls, "teddy bears" and other toys, the pastor personal interest should be more active. Sit down on the floor, if necessary, and join the children in their field of interest. It may not be very dignified in the eyes of some older people—but the children and their parents will like it and approve your adjustment to youthful living. One of the dearest little friends I know is a little girl about ten years of age. Our friendship began one Sunday when she was two or three years old. The place was her home—sitting on the floor by her side—joining her in her child-play. A few Sundays after that happy afternoon she stayed for preaching service and she has kept up that habit ever since. She is one of many little friends won by being interested in children. Loving a little child begets greater love and interest in the parents.

If I cannot love children I have no right to try to be a pastor. Their bright faces in church during the preaching service are inspiring. The older people will listen and go out to return to their usual ways. But children can be impressed and influenced for future living and faithful service. As a rule children excel older people in the way they behave in church. Usually they prefer to stay for the regular service. Parents should not try to persuade them that the church service is for older people—and children should go home. The service is for the whole family and I am convinced that very young children catch the spirit of the worship service more easily than adults are willing to admit.

MORNING PRAYER FOR A FAMILY.

Dear Father, we thank Thee for the rest of the past night, and for the opportunity of this day.

We thank Thee for health and strength, for food and shelter, for work and play, for friends and family.

Because of all that we enjoy, we would love Thee more and serve Thee better, by sharing more fully with those less fortunate.

Help us to be honorable in our conduct, considerate in our relations with others, mindful at all times that we are Thy children.

May we meet bravely and unselfishly whatever the day brings us; and, when evening comes, may it find us more worthy of Him Whose Name we bear, our Lord and Saviour Jesus Christ. Amen.

—Noel J. Breed.

The future of any minister's service rests upon his relation to childhood in his church. If he can win them his church will have a future. If he fails, then woe unto his church—and his own days are numbered. Enlist babies for the Cradle Roll of the Sunday School—and I have wondered why someone does not start a Cradle Roll for Church membership. It should be done. And the pastor should have enough wisdom, sufficient energy and unfailing love for these young people to follow them into full maturity.

I. W. JOHNSON.

ELON COLLEGE AND THE CHILDREN OF THE CHURCH.

The College is dedicated to youth. The founding fathers provided for the training of our young people under the supervision of the Church. They sought to assure the homes of the Church that in college their children would be trained under moral and Christian influences. These ideals have been sacredly regarded and their purposes adhered to.

By Convention action the Church has sought to effect a unified program of education for our churches in the South. This program concerns itself with the training of our children and young people beginning with the kindergarten in Sunday School and extending through the senior year in college. The College has a vital interest in every child in every home in the Church. It is concerned that our Sunday Schools be efficient and effective in their training and direction. If funds were available the College would like to employ at least one full-time worker for the Southern Convention. This worker would cooperate with pastors, Sunday School officials, and teachers in building a more inclusive and effective program of Christian education for the local church. The churches of our Convention are so compact that over a period of years every congregation could be served beneficially. By this method the College could be of definite assistance in the whole program of training for our young people beginning with the children. We are working toward this end.

Until funds are available the College through the Board of Christian Education is cooperating with the Church in an effort to provide the best advantages possible for our children in the home, in the Sunday School, and Church. To this end the Board of Christian Education is allocating practically all of its funds to the Promotional Secretary's office for salary and expense with the hope of improving the program of Christian education in the homes and in the local Sunday Schools of our Church. Through the Promotional Secretary's office, we propose to promote leadership training schools in the local church and in the Convention as a unit. Programs and suggestions for special occasions are provided. When possible personal counsel is available.

The College is greatly concerned for what happens to the child before he reaches college age. The type of training that the child receives in the home, in the Sunday School, and in the public schools is vitally significant. If these jobs are well done the task in college will be much easier and more effective. Instructions and impressions given in these three centers of training for the child will de-

(Continued on page 15.)

FOR THE CHILDREN

VACATION SCHOOLS.

The Vacation Church School time is upon us once more. Each church should plan to have one this summer. It is true that such schools require time and effort, but this summer more than ever before our church children need vacation church schools. Let's see that they have them!

During five summers of my life I have been a Student Summer Service Worker. My chief task was to conduct or help conduct Vacation Church Schools in Georgia, North Carolina and Virginia.

Perhaps you think that it requires a great deal of money to conduct a successful vacation church school. In my day Student Summer Service workers could only spend $3.00 on each school! Yet they were successful because they were filled with those precious things which money cannot buy.

Each church I visited became my church during my sojourn in it. Its children became my special friends and we shared many wonderful times together. In Georgia we children of the church learned to pray. Long ago the earliest church members asked their Teacher to teach them to pray. We church children of Friendship Parish in Georgia, started out with that prayer of our Master. Each morning during the worship service of our vacation school some child would lead in prayer. I usually wrote out a little prayer and gave it to the child to learn for the next day. Parents came to see how we were getting along. One of them took me to task for writing prayers for the children to learn. "I think you are doing wrong in writing out prayers for the children. A prayer should come from the heart, not from a piece of paper!"

"You make such perfectly straight furrows when you plow in your fields Mr. Sheppherd. How is it that you can make them so straight?" Then he told me of how his father told him and showed him how to "lay off straight rows. It is terribly important to get the first row perfectly straight because it is your pattern row and all of the other rows are laid parallel to it. My father used to run the first row across the field and then I tried to make the rest just as straight as his first one."

"Well, Mr. Sheppherd that is what I am doing for your children. I am giving them a sample prayer. They copy it now and use the same words. But they make it theirs in their hearts. Soon they will do just as you are doing. You no longer need your father's row to go by, you can make a straight row for yourself. By the time our vacation school ends your children will no longer be using prayers which I have written for them. They will be praying their own simple prayers which will grow in depth as they grow in height, spiritually."

A big smile lit up Mr. Sheppherd's sunbrowned face as he said, "I see what you mean, 'Sister Dorothy' and I guess you are right in writing prayers for them."

Vacation Schools should teach children the great prayers of the church. It should guide them in making prayers of their own for every occasion which might need prayer. Children delight in learning "Graces for Meals," "Morning and Evening Prayers" for personal use, and "Thank You Prayers to God."

In North Carolina we learned to sing the hymns of the church together. The children of Tryon had lovely voices and deep appreciation for good music. Priscilla Chase told the children of the church about the beautiful and great hymns of their church hymnal. Taught them how they should hold the hymn book; where to find the author's name and where to find the composer's name. Miss Chase let them listen to victrola recordings of the sacred music of the church and told them stories about the great pieces. I shall always delight in the singing of "Joyful, Joyful, We Adore Thee," because Priscilla Chase taught me and all of the church children of our church in Tryon to love it. I never sing this song but that I hear once more the glorious voices of those children as they sang their favorite hymn that Miss Chase had taught them to sing with appreciation.

The children of Virginia learned about their church. The juniors that I taught at Dry Run Virginia, made a model church of cardboard and learned what it meant to become a church member. Thirteen from that church school joined the church and were baptized.

All children love stories and the children in Vacation Schools sit spellbound while stories are told. Smaller children delight in acting out the stories from the Bible. I believe that the story of the Prodigal Son was the one which was acted out most in all of the vacation schools in which I worked. The children at Tryon presented it the night of our closing program and I shall always remember how realistic they made it seem.

The great and beautiful passages of the Bible are memorized by the church children in vacation schools. Each age group memorizing according to their ability.

(Continued on page 15.)

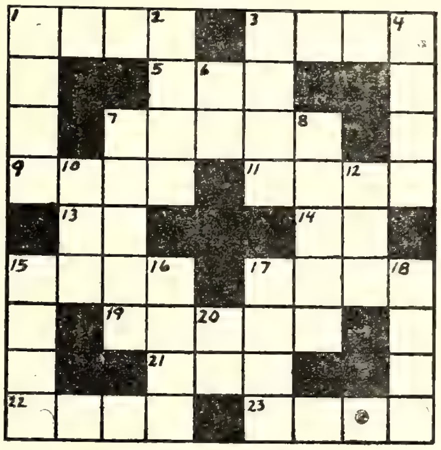
CROSSWORD PUZZLE.

ACROSS.

1. What children do in Vacation Schools.
3. To remain at vacation school.
5. New Bible Information. (Abbr.))
7. Books for vacation school.
9. The foot of a plant.
11. That which is above.
13. Prep. meaning toward.
14. Eat lunch. (Abbr.)
15. How children get to vacation school.
17. Slight smile.
19. Bright remark at vacation school.
21. Salvation Army Officer. (Abbr.)
22. Learn to talk with God.
23. How Bibles look when used often.

DOWN.

1. To carry clothes on the body.
2. Weave together by needles.
3. Storage place for silage.
4. Belonging to you.
6. Bible Books. (Abbr.)
7. Tools for vacation school.
8. Vacation school is for ...... church child.
10. Old Testament Ideas. (Abbr.))
12. Priest who taught Samuel.
15. Vacation School will ...... a child.
16. Vacation school is ....
17. To shine with new light.
18. The middle of the day.
20. Note of scale.



ANSWERS TO LAST PUZZLE.

Across.—1. Slav; 3. Moth; 5. Emu; 7. Birth; 9. Ball; 11. Tame; 13. L. E.; 14. Pa.; 15. Bass; 17. Sped; 19. Sixty; 21. L. I. A.; 22. Exit; 23. Gift.

Down.—1. Stub; 2. Veil; 3. Mutt; 4. Home; 6. Mr.; 7. Bless; 8. Happy; 10. Ala.; 12. Mae; 15. Bone; 16. Silt; 17. Stag; 18. Dent; 20. XI.

Missions
The World for Christ

OUR THOUGHTS GO ROUND THE WORLD.

Mrs. W. E. Wisseman.

On a Sunday in February early comers in the Primary-Junior Department at First Church, Greensboro, found much to attract their attention. On the bulletin board was a large colored map of North and South America. The browsing table held a dozen or so story books of children in different Latin American countries. (Borrowed from the public library.) On another table was a jigsaw puzzle of South America. A pile of pictures mounted by one of the teachers showed Mexican children at play, coffee being picked, bananas being cut, etc. With so many objects at hand it was easy to start conversation about Latin America and to enlist the children's interest. The first Sunday we talked of the sister continents; how they are alike and how they differ. On following Sundays stories from "Up and down South America," were used. (Grades 1 and 2 used copies of "Little South Americans," for the pre-session period.) Since Mexico is the country in which our denomination is most interested, we centered our attention there, using stories from *Children's Religion* about Margarita Wright and her work in Guadalajara.

One class colored the picture map of South America. All classes helped write a new verse to "America the Beautiful" which would apply to the other Americas as well as to the United States. This verse became our "theme song" during the unit:

> O Beautiful for mountain peaks,
> For rivers broad and long,
> For jungle lands, and desert sands
> And all that makes us strong.
>
> America! America!
> South, North and Central too
> A bond of love unites us all
> And we are proud of you!

As we neared the close of our unit we kept thinking of Margarita Wright and her work. We thought too of other boys and girls who live in other countries who do not know and love Jesus as we do. We wanted to help. We sang:

> Our thoughts go round the world
> To children everywhere
> So much of joy is ours, dear God,
> Help us to love and share.

Banks in the shape of the world were given each child to remind them of children around the world with whom they could share. They kept them until Easter Sunday.

On Easter Sunday our lovely flowers were in high baskets on each side of the worship center. The worship table contained only the open Bible and the two candles. We sang our songs of praise and listened to the Easter story. Then we presented our gifts. Singing over and over the song, "Our Thoughts Go Round the World," each child brought "his globe" containing the gifts for children all around the world and placed it on the table. The table was filled with globes of the world when we had finished and our hearts were filled too with love and joy in this opportunity to share with others. What could be more appropriate in this year 1943 than to send our thoughts around the world—and our money too?

MISSIONARY OFFERINGS.
WEEK ENDING JUNE 3, 1943.

Sunday School.		
Liberty (Va.), Nathalie, Va.	$	4.87
Elon Community Bible Class, Elon College, N. C.		27.85
Palmyra, Edinburg, Va.		6.50
Antioch (R.), Seagrove, N. C.		3.02
Mt. Herman, Garner, N. C.		5.00
First, Reidsville, N. C.		48.95
Liberty Spring, Suffolk, Va.		5.00
Total	$	101.19
Individuals and Churches.		
Pfafftown, N. C.	$	10.00
Seagrove, N. C.		10.00
Total	$	20.00
Specials.		
Dr. Walter C. Rawls, St. Louis	$	25.00
Total	$	146.19
Previously acknowledged		17,306.49
Total since Sept 1, 1942		$17,452.68
War Victims and Services.		
Young Ladies S. S. Class, Apple's Chapel, Gibsonville, N. C.	$	3.85
Happy Home, Ruffin, N. C.		37.00
First, Reidsville, N. C.		45.00
Total	$	85.85

Mattie Cox Parker,
Secretary.

MISSIONARY MINDED TEACHERS AND CHILDREN.

It is easier to interest six-year-old Johnny in the mysterious ways of the far off Hindu than it is to onvince sixty-year-old Mr. Johns to give his contribution to missions. It is a fact and it is a starting point. The fact should inspire every discouraged Missionary Society in our land. If part or many of your women seem uninterested, organize a junior society and see things hum. For hum they will. Interested juniors should in turn interest adults.

Fifty years ago the field of mission literature and aids for children's workers was rather meagre. Even ten years ago the field was merely being touched, but today finds it filling rapidly. Run a finger down the book list in the Pilgrim Press Catlogue and see the number of mission books listed. A few weeks from now we will be hearing of new helps at the Women's Meeting in Greensboro. Materials can be found. If you do have trouble write to Mrs. Wisseman or write to me and we will try to find what you want or make suggestions.

Be a collector. Collect pictures, songs, poems, ideas and put them to work. Become mission-minded. Let objects and ideas help you have mission-minded children. Nearly all of the suggestions in The Sun this week could be applied to a missionary group as well as Sunday School.

Remember that the modern missionary is one of the most capable and thoroughly trained professional men of our time. He must be physically and spiritually splendid before he can be sent out. He goes in a spirit of cooperation and brotherly love to live with the people in all of their activities. Boys and girls thrill at the tales of heroes. Tell them some of the wonderful True stories that we see in the *Missionary Herald and* The Christian Sun.

Make them feel that our work through the Southern Convention and the American Board is one of the most important things of our time. It is. Give them this consciousness NOW and it will live forever.

June Joy House.

In the breast of a bulb
  Is the promise of spring;
In a little blue egg
  There's a bird that will sing;
In the soul of a seed
  Is the hope of the sod.
In the heart of a child
  Is the Kingdom of God.

—*W. L. Stidger.*

HANDICAPS, BUT

By Mrs. A. Lanson Granger, Jr.

The almost universal practice of assigning to the children the darkest, most undesirable class rooms in the Church School, and leaving them to the care of a teacher who "simply couldn't teach, but would take a children's class," has prompted Halford E. Luccock humorously to remark that most churches seem to take seriously only the first part of Jesus' injunction about children—"Suffer, little children." All too often we have allowed a lack of leadership and facilities, and doubtless the lack of demand for a better program from the children themselves, to prevent us from doing our best for them.

The church at Asheboro is trying to think through and carry out a more effective program for its children, and although only a start has been made, the ideas which have seemed to us most practicable might be of help to other churches where equipment and facilities are at a minimum, as is true in our case.

During the year, Mrs. Orva Brown and Mrs. Glenn Phillips, both of whom are young mothers, have organized a Cradle Roll. Fifteen babies under three years of age have been enrolled. The Pilgrim Press Nursery Packet is used, with letters appropriate for their particular age being sent to the children at birth, and on their first, second, and third birthdays. The children are visited in their homes, and parents are encouraged to have their babies dedicated in a church worship service. A sample copy of *Parents Magazine has* been taken to the mother of each infant, with the expressed hope that she subscribe to this publication as well as to *Children's Religion.* On Saturday afternoon, June 5, the Cradle Roll members and their mothers and fathers gathered for a program and party, at which time their mite boxes were turned in. A surprise feature of the meeting was the gift of a copy of Mary Alice Jones' book *First Prayers for Little Children* to each member. Mrs. Brown and Mrs. Phillips are planning both book and picture libraries for use in family worship and story hours, so that families may share materials which are especially helpful. (As for the organization of Cradle Rolls, Mrs. Brown suggests that your mothers are the best leaders, for they have the natural enthusiasm necessary to carry on a really progressive program.)

Handicapped by the necessity of having all age groups meet together for the Church School opening worship service, Mr. Granger uses this period for a Children's Church. The adult members take back seats, and the entire service is geared to the level of the children. These services have been varied and broad in scope, having included children's sermons, mission study, and stories, set in worship services of children's songs, litanies, prayers, and the like. It seemed only reasonable that the children have this period for their own, since the morning worship service is gauged to the adult level. Nor do the older people mind sitting in on these services—they find real help and inspiration from the leading of their children.

All families in the church are urged to observe a time of worship each day. A few of our families where there are children are using Franklin P. Cole's *New Manual of Family Devotions.* (25 cents, The Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York); many are finding *Family Loyalties* (10 cents, The Pilgrim Press, 14 Beacon Street, Boston, Mass.) most helpful.

Our plans for the summer include a Daily Vacation Bible School. The lack of an adequate place and a shortage of workers may constitute a real problem, but we shall hope to conduct the school. For these are our children. Theirs are the eager sincere minds that truly hunger for knowledge; and to them belongs the simplicity of heart which can so readily find kinship with the love of Jesus. May God help us to do no less than our best for them.

THE CHILD'S RELIGION IN WARTIME.

Christian people do not sit on the sidelines today. Three bodies of religious significance in this country combined to present *The Child's Religion in Wartime* to America. We are grateful to the International Council of Religious Education, Federal Council of the Churches of Christ in America, and United Council of Church Women for publishing this little guide for parents. A single copy costs ten cents and lots may be secured for five cents. It is the market's best buy in the field.

One of Richmond's well known ministers found his eight year old son in a frenzy of unhappiness and pain. He was horrified for fear his father would leave to become a chaplain and yet he was terrified for fear his father would remain in his pulpit, a slacker. He thought chaplains passed ammunition and dive bombed too. Eight year old was advised by his father of the chaplain's services as a helper and not as fighter. He was told that for a chaplain to carry a gun or knife would bring distress to his soldiers if the enemy discovered this. Then he was told of the tremendous work his father was doing at home. This eight year old was fortunate. He had a parent who could help him.

What of Carol, aged six, who could not swallow a single bite with father far away . . . or jealous little Jerry, aged 3, who decided to use Commando tactics on the unwanted (to him) three month old baby sister. "Well," he said, "If Uncle Bill can shoot and scratch and fight, I can too." Then there is the case of Conscientious Objector's daughter. Miserable from the thoughtless jibes of her playmates.

Anyone who loves or works with or knows children is aware of the tremendous influence the war has over them. Recently we heard a four year old girl making an imaginary 'phone call. "Mr. Grocer," she pleaded, "have you not one potato? I would have driven to the store early, but we have no gas."

Little ones with an aversion to the dark, may become frantic in a blackout. And on and on will the cases mount. As the war continues and its difficulties increase; so will the problem of the child in a wartime world.

A well known and capable group of leaders wrote this pamphlet. Invest that thin dime and make some little one less miserable.

J. J. H.

DR. TAYLOR'S SPARE TIME.

The $64 question in Johannesburg, South Africa, would be "What in church and Christian educational lines, civic welfare, money raising and racial relations does Dr. James Dexter Taylor *Not* do? Member of important church and municipal committees ad infinitum, preacher and adviser, he has a unique way of spending his "spare time." For example—on a Sunday morning he leaves home at 7:45, drives 160 miles, preaches, accepts members, conducts Communion, eats and visits with a native preacher, and gets back home at 8:30. Or, he may drive 70 miles and before the day is over preach in three or four different places, grab a sandwich at a roadside stand, and get home at 9:30, "nice and fresh for the real week's work on Monday morning." Dr. Taylor wrote in a recent letter, "Thank God that at 66 we are not yet retiring—but then, we haven't a very retiring disposition." —*Missionary Herald.*

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

LEADERS OF CHILDREN.

One of the most interesting and rewarding experiences a young person can have is to teach children. Children are responsive, eager to learn, ready to accept and cooperate with anyone showing an interest in them. However, to gain the love and respect of little children and to teach them the fundamentals of the Christian faith is not easy. It is one of the hardest jobs one can attempt. It requires patience and a sympathetic understanding of each child as a potential child of God. We do not teach groups of children, we teach individual children.

Children are quick to learn from the example of others. A mother had been teaching table manners to her small son with particular emphasis on using the fork, not the knife, to carry food to the mouth. One evening at the supper table the young child in a shocked tone of voice said, "Mama, daddy used his knife to take a bite." The boy then proceeded to follow daddy's example.

Children are most responsive to those who are cheerful and pleasant. Little ones, coming to Sunday School for the first time gain impressions which last for years. If the first experiences are pleasant, the teachers sympathetic and friendly, the children will want to return and they will learn to love their teachers and their church.

Young people can help in many ways in the guidance and teaching of little ones in these early years. They can assist the regular teacher in Sunday School, making a real contribution to their lives and gaining much valuable experience for themselves. They may help in Vacation Bible Schools during the summer months. Perhaps the Young People's societies can sponsor a "playground" activity for children each morning with supervised games led by members of the society. With so many mothers and fathers employed in war work such supervision and recreation is vital to the welfare of children.

Pilgrim fellowship groups can bring up this question of how they may best help children for discussion, perhaps asking their pastor for suggestions. In these days when everyone is seeking how he may best serve his church and community, here is one way which will really count—helping children in a war-torn world to develop normal and useful lives based on a growing knowledge of Jesus Christ.

R. L. J.

RESOLUTION.

A resolution urging the modification of the immigration and naturalization laws to eliminate discriminatory restrictions based on racial grounds was presented at the public hearings before the House Committee on Immigration and Naturalization in Washington on May 26 by Rev. Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

The resolution, which was adopted by the Executive Committee of the Federal Council on May 18, declared that such racial discrimination is un-Christian, undemocratic and contrary to proved facts and expressed the hope that Congress would "take immediate steps to modify these laws to allow natives of all friendly countries, otherwise admissible, to enter this country under the existing quota system and become citizens on the same terms as immigrants from non-Oriental countries."

STUDENT SUMMER SERVICE.

By Mary Deane Browne.

Two of the most enjoyable summers of my life were spent in Student Summer Service. This work, which is supported by the Congregational Christian Churches of the Southern Convention, is the conducting of Daily Vacation Bible Schools for the Children during the summer months. This work held for me some of the most interesting and valuable experiences of my life.

It is not as easy as it may sound when you read or hear about it, but when you see the eyes of the children whom you teach sparkle and glow in the enjoyment of their work, a sense of achievement and satisfaction comes to your mind and heart.

The schools are called Bible Schools, but not all the time is devoted to the Bible. At a certain time, during the daily session, there is some Bible study and the telling of Bible stories. Another phase is the recreation. The children are taught how to play, how to be good sports, and how to act in a group. Then there is an activity period in which the children make equipment to beautify the church and their classrooms. The last thing each day is the worship period. The children take part on the program. This is last in order for the children to leave the church in a worshipful mood. As a result of these schools, children learn more about the Bible; they have more reverence for the church building; they learn the meaning of other people's feelings; and they learn the joy of helping others.

S. S. S. workers are home missionaries for the church. They teach children, but learn even more themselves. Any of you, who read this, who want a summer vacation full of worthwhile pleasure and service to your church, apply for Student Summer Service.

THE WEEK DAY SESSION.

By Winona Morris.

Often when we work, we wonder if it's all in vain. Too frequently we give up before we really have begun. I do hope that people who pledge to be leaders and workers with children will refrain from doing this, too quickly. Helping children in their service of the church is indeed a pleasant task, and worthwhile.

Surely there isn't a better and more eager group of children (ages 7-13) than we have at Mt. Olivet (G). This is my idea, anyway, for I know these children don't mind lending a helping hand. They just need to be given the opportunity to assist more in the work of the church and they need leaders who will give their time to help.

Maybe I should mention a few things that they do. As I sit writing this I realize that tomorrow will be their regular weekly meeting. One of the boys will lead the worship. The secretary will have the minutes up-to-date. The song leader will be at hand. The business will be transacted in as business-like manner as grown-ups would do. The leader, as a very unusual thing will lead the games. (At almost every meeting one of the children will have the games prepared.) After new songs are sung

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Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GOD'S EXCEEDING GREAT PROMISES.

Lesson XI—June 13, 1943.

Golden Text: *"He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature."*—II Peter 1:4.

Lesson—II Peter 1:1-11.

Devotional Reading: Colossians 3:12-17.

The Romance of Personal Work.

"Simon Peter, a servant and apostle of Jesus Christ" . . . One day a man spent a few hours with Jesus. The spell of the Master fell upon him, and he had a transforming experience. Life took on new meaning, it had far horizons, new depth, new heighth. The first impulse this man had after this experience was to share it with somebody else, and he began right where he was—he first found his own brother Simon Peter, and brought him to Jesus. Jesus immediately saw the finer possibilities of this rough and ready fisherman, and He forthwith predicted that he who was Simon should eventually become a "rock." It was this Simon, who after many bitter experiences in life and after flunking many courses in the Christian curriculum of life, became Peter, a servant and apostle of Jesus Christ. The order of the words is significant—servant and apostle. He probably gloried as much in the former as he did in the latter. It was this Simon who became the leader of the apostolic band, who preached the sermon at Pentecost when three thousand people were converted, and in whose honor the largest and the finest church in the world is named. Little did Andrew dream what he was doing when he brought his brother to Jesus. Little do we know what we are doing when we introduce a person to Christ. There is nothing so dramatic, so packed with possibilities, as winning others to Christ. Why, O why do we do so little of it! Why have ministers been so slow to train their laymen to do it!

A Precious Faith.

"To them that have obtained a like precious faith with us in the righteousness of our God and the Saviour Jesus Christ." He is not writing about something that one believes with his heart, but about something that one has in his heart, about personal trust in God and the Lord Jesus Christ. This is a precious thing, the secret of a happy life here and the surety of eternal life hereafter are wrapped up in this precious faith. It goes beyond reason although it is reasonable. It strengthens, sustains, sanctifies life. It is the victory that overcomes the world.

A Divine Power.

"Seeing that His divine power hath granted unto us all things that pertain unto life and godliness through the knowledge of Him that called us by his own glory and virtue." Christianity is a supernatural thing. It is not simply a matter of human ingenuity and strength; it is a matter of divine power. The Spirit of the Living God comes into the human heart and gives power. All too often we tell men that they have got to "resolve" to "determine" to "use their will." To be sure the will has a place and a large place in religion. But the thing that meen need most to do is to yield themselves completely to Christ, to draw upon His illimitable resources instead of depending on their own limited resources. By grace are we saved through faith, not by works and not even by the will, it is the gift of God.

Great and Exceeding Promises.

"Whereby he hath granted unto us his precious and exceeding great promises, that through these ye might become partakers of the divine nature, having escaped from the corruption that is in the world through lust." Precious and exceeding great promises indeed! The Bible is full of them. If one underscored them with ink practically every page would be marked and some of them would be almost solid color. "I will not leave thee nor forsake thee." "Come unto me all ye that labor and are heavy laden and I will give you rest." "I go to prepare a place for you, and if I go and prepare a place for you I will come again and take you unto myself that where I am there ye may be also." "Nothing shall separate us from the love of God in Christ Jesus." "My God shall supply all your need according to his riches in glory by Jesus Chhrist." "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." And so they run, their number is legion. And the Lord is not slack concerning his promises as men count slackness. All that he promises he will surely perform. We are poor, not because we cannot have, but because we do not claim and possess.

On Our Part All Diligence.

"Yea and for this very cause adding on your part all diligence." God expects us to do our part. He puts no premium on laziness or lack of effort. We are to watch and pray and work. We are to pray as if everything depended on God and then work as if everything depended on us. Eternal vigilance is the price of the soul.

"Adding."

The Christian experience and life is not a static thing. We are to grow in grace and we are to grow in the knowledge of our Lord and Saviour Jesus Christ. We cannot hold what we have unless we are constantly adding to it, not so much by way of tacking it on the outside, but of nurturing it from the inside. We are to add to and in our faith, virtue, knowledge, self-control, patience, godliness, brotherly kindness, love. And we are to multiply them, not simply add them—they are to be in us and to abound. If we lack them, Peter says we are blind, seeing only what is near, and have forgotten that we have been cleansed from our old sins.

Entrance Into the Eternal Kingdom.

"For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ." The Kingdom of Christ is without frontiers and without end, it is eternal. And any investment of substance or service or self which we make in it is a giltedge investment which will pay large dividends in character and satisfaction. When it comes to making a choice between the critics and Christ concerning His Church and the Kingdom, I'll take Christ's word.

THE WEEK DAY SESSION.

(Continued from page 10.)

or practiced, a worship for Sunday School is prepared.

For Easter the group with the guidance of Mr. C. H. Knight, gave an excellent worship. For Mother's Day they assisted the Superintendent of the Sunday School with this service.

No, they don't mind being kept busy. Each Thursday afternoon finds a group of interested boys and girls, eager to sing, play, work and worship.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Old Age Compensation.

"Where I am there ye may be also."—Jno. 14 :3.

Many letters from our son in New Jersey plead with us to return east and live close to them and their four husky children. That would be their supreme joy.

God gives husband and wife no greater joy than children, and these become one of the greatest joys of grandparents.

Is this not true also of our heavenly Father and His children? In His presence there is fullness of joy.

Prayer—O Father, we covet Thy nearness. Abide with us and we shall be content. *Amen.*

TUESDAY.

God's Deep Resources Untouched.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—I Cor. 2:9.

A letter from a friend is before me. He, like the most of us, wishes he could live life over again and begin where he will have to stop. He says, "In my forty-four years of my ministry I have only dug up a few fencerows in a field whose outer edges I have neither seen nor measured."

Most persons are able to touch only the fringe of the depths of the riches of God, yea, even they touch only the fringe of their capacities. There are vast fields of latent powers in both. There is vast wealth of God lying invitingly near every one of us.

Prayer—O God, we confess our limitations. We live on stale experiences. Give us a refreshing and new field of life and love. *Amen.*

WEDNESDAY.

Life's Highest Achievement.

"Love one another."—I Jno. 3:11.

Before the war, San Diego was "a city of retired people." Years back a fatherly gentleman and public spirited citizen, Forest Warren, organized a Golden Wedding club. Couples who have been married fifty years are featured in the local newspaper. Once a year all these people hold a picnic in the City Park.

These same papers which feature the Golden Wedding Club feature daily the divorce record. To think of the evil of divorce alone, one would grow pessimistic. While divorce is unquestionably a great evil, yet the fact of its magnitude should not turn us aside from a recognition of the truth that most marriages are happy ones, and that, as Dr. W. T. Ellis puts it, "the Christian home is still the highest achievement of civilization."

Prayer—O Lord of Life, we thank Thee for all that is true and loyal and loving in life. We thank Thee for those examples of Christian love. *Amen.*

THURSDAY.

Interdependence of Friends.

"Ye are my friends."—Jno. 15 :14.

He has been busy today taking messages from friend to friend, visiting the sick in the wards as he goes along.

What is a friend? Who is my friend? It has been said that "a friend is one who does for you what you cannot do for yourself; that life would be futile without friends."

There is a friend that sticketh closer than a brother. He is a comrade, counselor, and brother. "I have called you friends."—Jesus our Saviour.

Prayer—O Christ we pray Thee to make us better friends to others as we go along. This we ask for Jesus sake. *Amen.*

FRIDAY.

That Awesome Certainty.

"So then death worketh in us."—II Cor. 4 :12.

One of the things we find ourselves doing more and more of as we grow older is the increasing number of letters of condolence we must write. They that be of the days of our youth and friends of the years are passing away. This is a fact of life we must accept philosophically and without morbidness; accept it as Spurgeon said, "the gateway of life . . . Jesus Christ hath abolished death, and hath brought life."

Prayer—Our Father, we are glad that life here is preliminary to life there, and that Christ saves. *Amen.*

SATURDAY.

Christianity and Singing.

"Sing . . . ye saints."—Ps. 30:4.

We cannot turn on the radio these days without hearing advertising in song. It seems to be one of the most effective ways of putting over their wares.

We all are familiar with the value of music in religion also youth is full of song for all its emotional experiences, excepting that of religion. The singing of Christianity into our hearts is not preponderant. Let's do more of it.

Prayer—Come Thou, O King Eternal, and help us to serve Thee with ceaseless songs, and in this way praise Thy name for ever. *Amen.*

SUNDAY.

Psalm 34.

". . .Bless ye the Lord, all ye servants of the Lord, which . . . stand in the house of the Lord. Light up your hands in the sanctuary, and bless the Lord. . . ."

This is one of God's invitations to church.

THE EXPANDED SUNDAY SESSION.

(Continued from page 5.)

dering about the flowers that peeped out of the earth, the birds that came to build nests in the trees, the rain, the sun, daylight and dark. Different peoples explained all these wonders in various ways; so we're learning what their explanations are. Sophia Fahs in "Beginnings of Earth and Sky," is most helpful even if those stories are somewhat mature for this age group. Already the children have expressed the story of the Wyandott Indian in large mural paintings. We won't go through the complete book, but far enough for each child to see that all of creation is a result of God's laws working in the universe; that though we understand so little we know behind all of life is God; and that we must keep our lives in tune with His laws.

It's about time to go home now. The books, paints, tools, etc., are all put up for next Sunday. We have our wraps on and our Church school papers in our hands. My but the time has flown! "I wish I lived near enough to come every Sunday," says Shirley; and so do we wish she did. Just what this training will mean in the lives of our children only the future can tell. Yet we cannot help but feel it will prove worthy of all our efforts because now our children are happy. And what is more, they are growing!

FLORIDA CONFERENCE.

A great Conference was held at Miami Beach May 4-6, when all except five of the Congregational Christian Churches of Florida were represented. Dr. R. Wiley Scott, host pastor, and the Miami Beach Community Church, were gracious hosts. Our every need was met and the inspiration of the meeting will result in increased strength among the churches.

The session opened on Tuesday night, May 4, with the fellowship supper, at which Hon. Carl A. Widell of West Palm Beach served as the toastmaster. New ministers and special guests were introduced. At the Tuesday evening session the Community Church choir rendered special music, the Conference Sermon was given by Dr. James A. Richards of Mount Dora, and Rev. Frank J. Woodward of the Philippine Islands addressed the Conference. The Communion service was conducted by Dr. Elisha A. King, Minister Emeritus of the Community Church. A liberal offering for Ministerial Relief was received.

Wednesday morning was the Conference work session, when officers, committees, and departments presented interesting reports and made challenging recommendations for the coming year. Notable among these was the instance of the Florida churches being more aggressive in Church Extension and Missions, and a recommendation was approved for asking the churches, where possible, to give for the state, national, and international work of the denomination, a minimum of 10% of the normal home expenses.

Interesting luncheon meetings were held by ministers, laymen and the Women's Federation. Recommendations came from these luncheons for the appointment of special committees to explore the possibilities of establishing a Conference Center where the Young People's Conferences, Laymen's and Women's meetings, and various church groups might hold their meetings.

On Tuesday afternoon a most significant Panel Discussion was held on the subject: "The Way Out of Our Christian Education Dilemma." Dr. Louis Schulz was leader, and a careful analysis was made of the juvenile delinquency in our midst. Solutions were suggested for strengthening the moral and religious forces through: "The Bible in the Public School," by Dr. Forrest C. Weir of Cocoanut Grove; "Sunday School Attendance and Program," by Mr. George L. Chindahl of Winter Park and Maitland; "Young People's Societies," by Rev. Donald Douds of Miami Shores; "Solving the Problem of Delinquent Parents," by Rev. Kenneth Clinton of West Palm Beach, "Character Growth Through Youth Movements," by Rev. Thomas P. Goddard of Jupiter. The summation was given by Rev. Frank Atkinson.

Dr. John P. Jockinsen of St. Petersburg led a forum on Stewardship, which had an interesting response.

The Pilgrim Fellowship Banquet was attended by the entire Conference on Wednesday evening, when Bobby DeWeese of Coconut Grove, President of the State Pilgrim Fellowship, served as toastmaster. Rev. Edward A. Driscoll was the speaker.

The Wednesday evening session theme was "The Gospel at Home and Abroad," and addresses were given by Rev. Norman C. Zulauf of the Evangelical and Reformed Church of Miami on "Evangelism," and Rev. Frank J. Woodward on "Sharing Christ with People Over There."

DR. LAUBACH IN HOLLYWOOD.

Dr. Frank C. Laubach, internationallyknown literacy expert and Congregational missionary educator, recently flew to Hollywood, California, at the request of Nelson Rockefeller and the Coordinator's office, to work with Walt Dizney in the production of films to teach illiterates in Latin America.

Just back from a seven months' tour of Latin America in the interests of literacy, during which he worked with educational and government leaders in ten Central and South American countries, Dr. Laubach states that he traveled 20 thousand miles by air and that his system was adapted to 16 languages during his trip.

"In Latin America, as a whole, 71% of the people are illiterate," says Dr. Laubach. "However, in some countries, like Argentine, the percentage is as low as 12% while in others it ranges as high as 90%."

Dr. Laubach began his remarkable literacy work by developing a simple method of teaching the Moslem Moros of Mindanao, Lanao, Philippine Islands, how to read. His fame spread throughout the Islands and into other lands until now he has adapted his system to over 120 languages in India, Ceylon, Africa, Turkey, Central and South America.

Author of several books on the Philippines and on the subject of literacy and religion, Dr. Laubach's latest volume is entitled "The Silent Billions Speak."

Stopping in Haiti on his return trip to this country only a couple of weeks ago, Dr. Laubach was presented by the Hatian government, through its President, with the National Order of Honor and Merit with the grade of Commander.

"Dr. Laubach," said one man, "is that unbeatable combination, a realist and an idealist." Eager that the "silent billions speak" Dr. Laubach's fundamental interest in literacy as a Christian educator, is that it may prove to be "a bridge across which we may someday be able to lead people to Christ."

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of other's faults. In every person who comes near you look for what is good and strong; honor that; try to imitate it, and your faults will drop off like dead leaves when their time comes.

—*Ruskin.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

It is great to have friends. If we never needed a friend to help us, we would want friends. Rich is the person who learns the art of making friends in early life and holds to them through life.

The writer met a man a few days ago who introduced himself and said, "I went to school to you at a public school fifty years ago." He seemed to be very happy to see me again. He introduced me to his grown son who was with him. The friendship formed between us, although at that time he was a little school boy, has lasted through the years. The writer has always tried to make and hold friends. Friends are an asset far more valuable than silver or gold. Sometimes we need a friend and need one badly.

The writer well remembers a little more than two years ago when he had an automobile accident when he was pinned in his auto standing on its top. Friends passing along the highway stopped and came to our aid when we needed a friend, and took us out of the car, called an ambulance, and sent us to the hospital. They acted the good Samaritan when we needed a friend. The writer was unconscious when picked up, and we do not know who the kind friends were but wish we did know.

We have enjoyed our twenty-seven years of service as Superintendent of this institution. We have enjoyed working with children and we are always happy when they go out from the Orphanage and make good. But one of the things we enjoy out of the experience in this work is the many friendships we have formed and the many warm friends we have made—friends who have stood by us these twenty-seven years and have encouraged us when going was hard and we needed encouragement.

We heard a good man say on one occasion that he did not want to die. He had so many warm friends here on earth that he did not want to leave them. But God did not will it that way. God called him and he went. But we have often wondered if when he reached the other side if he did not meet many who had gone before and his happiness with them in the beautiful world above was not multiplied many times.

Friends, good friends, who stand by you when you need friends are worth more than gold.

You will notice from our financial report this week that the Sunday schools sent us $21.20. This amount of income doesn't match our expense account.

Thanks to our good friends, Mr. and Mrs. Walter Sellars, for their check for $25 as a special offering to help us in the time of high prices. We wish we had a thousand friends as loyal and generous.

Chas. D. Johnston.

The items listed below have been received since our last full report:

Missionary Society, First Congregational Christian Church, Henderson, N. C.: 8 dresses, 3 pairs socks, 4 little boys' suits, 4 pairs panties, 2 wash cloths, 6 towels, 1 boy's underwear, 1 child's skirt, 1 boy's tie.

Woman's Misionary Society, Ingram Church, Halifax Vo., Va.: 12 dreses, 2 pieces material.

Mrs. Roy Hosaflook, Linville, Va.: 2 dresses, 2 sweaters, 2 pairs socks.

First Christian Church, Roanoke, Ala.: 2 dresses, 2 pairs socks.

Concord Church, High Point, N. C.: 12 towels, 1 dress, 1 pair shoes.

Three L. Class, Shallow Well Christian Sunday School, Jonesboro, N. C.: 2 dresses.

Bethel Christian Church Missionary Society, Burlington, N. C.: 3 sweaters, 2 shirts, 2 wash suits, 4 suits boys underwear, 4 pairs socks for Norman Lowthrop.

First Christian Church, Norfolk, Va.: 3 skirts, 9 dresses, 1 ladies suit, 1 coat, 1 slip, 1 pair pants, 2 shirts.

Woman's Missionary Society, Mr. Carmel Church, Walters, Va.: 13 dresses, 2 sweaters, 4 pairs shoes, 1 boy's suit, 1 ladies suit, 5 blouses, 1 slip, 1 night gown, 7 pairs socks, 1 child's coat, 1 bath robe, 1 towel.

Miss Clarice Gunn, Reidsville, N. C., 2 dresses, 1 slip, 1 pair panties, 2 pairs anklets, for Margaret White.

Young People's Christian Endeavor Society, First Christian Church, Newport News, Va.: 5 girls coats, 17 dresses, 17 pieces of dress print, 5 sweaters, 13 boys shirts, 10 pairs socks, 1 slack suit, 2 small slips, 11 spools thread, 2 pairs shoes.

Rosemont Church, Norfolk, Virginia: 7 dresses, 1 pocket book, 5 handkerchiefs, 2 girdles.

First Congregational Christian Church, Greensboro, N. C.: 13 dresses, 1 boys suit, 1 boys shirt, 1 girls coat.

Wake Chapel Christian Church, Fuquay Springs, N. C.: 11 dresses, 1 shirt.

Flint Hill Woman's Missionary Society, Sophia, N. C.: 4 dresses.

Berea Church, Nansemond Co., Va.: 12 dresses, 1 boys suit, 1 slip, 1 pair shoes, 6 pairs socks.

Carrie Beale Sunday School Class, Franklin, Va.: 1 pair of shoes, 3 pairs panties, 4 slips, 4 skirts, 7 dresses, 3 pairs socks, 5 sweaters, 1 coat, 2 blouses, for Mary Alice Watkins.

Miss Violet Holt, Burlington, N. C.: 1 dress.

(Continued on page 15.)

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name..

Street or Route..

City.. State..

Church ....

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

BIBLE MEMORY WORK.

When I was six I could say a pretentious amount of Bible verses. By rote and by heart and sweat! That was before the year 1943 when Pilgrim Press published *Bible Memory Work* by Jesse Eleanor Moore.

It is very hard to decide on what passages are most adaptable for childish minds to commit to memory. Much that you and I learned long ago bore no real meaning to us. Even today I can conjure from the past some scrap of Scripture devoid of context and real meaning. Yet none of us would deny children the beautiful passages that we love and in our familiar King James Version.

Miss Moore is well suited to the task of writing about children and what they should learn. She has a child's knowledge and adult sensitiveness of the childhood likes and dislikes. As editor of *Children's Religion* she is well known to us.

Each of the sections of *Bible Memory Work* is devoted to an age level and the possible work that might be done. A short explanatory note is given before the Memory Work. Stress is laid on the importance of setting the background for the verse and explaining its meaning thoroughly.

Selections are given for Primaries and Juniors. These two age groups being the best memorizers. Ways of presenting and enlivening the background are shown. The cost of this little booklet is nominal in comparison with its import. And it comes from one of our very own distinguished children's workers. This will be a valuable addition to your personal or Sunday School library. A group of Primary or Junior Teachers might use it as a basis for a study group in preparing memory work for a coming season.

J. J. H.

NORWEGIAN LEADER SPEAKS.

Haakon Lie, president of the Norwegian Federation of Labor, who recently escaped from Norway, addressed the Forum Class of the United Church, Raleigh, last Sunday morning at ten o'clock. Large groups and other church school classes of the community were invited to attend. Lie spoke on the church situation in Norway as well as on the labor question. Lie has had to work under cover since the advent of the Nazis in his country. The noted labor leader said that he likes American audiences "but they certainly can ask a lot of questions."

Mr. Joseph Tone, assistant to Madame Perkins of the Department of Labor and two leaders from the Bolivian Labor Ministry also attended the United Church meeting.

ELON AND THE CHILDREN.

(Continued from page 6.)

termine largely his college and his college career. From a standpoint of the Church and training for the future of the Church, if the parents of our children could develop a unified interest for the promotion of the Church and the Church's work, they would make a telling contribution to the Church in the years that lie ahead. Recently I said to a child whose parents are members of our Church and graduates of our college, "You must begin to plan now to come to Elon." "No," she said, "I am going to Woman's College." So far as I know the child had never been to Woman's College. I think she had not. But somewhere in one or all of these training centers she had gotten the impression that our state school was the place for her to go. Early impressions are lasting and fruitful in the life of the individual. We need to begin to train the child at once for what we want him to be when he reaches the years of maturity.

Elon College is our institution and it is our hope and purpose to serve the Church through her children and young people.

FOR THE CHILDREN.

(Continued from page 7.)

Each year the Mission Board chooses some of our neighbors for special study. Vacation schools teach the children's books on these themes. Children learn about the habits and customs of the children of other lands. They learn to play some of their games. They come to know and to love them. That is what we need most of all among church children. That love which Christ taught us for all of God's children. A love which knows no barriers, caste or color.

Vacation church children learn to make things with their hands; to clean the church lawn, set flowers; to make worship centers for their worship periods. Children also learn to play together in a wholesome manner. Wholesome play is a major requirement today.

MRS. A. C. TODD.

THE ORPHANAGE.

(Continued from page 14.)

The Lura Butler Circle, First Christian Church, Newport News, Va.: 10 sheets, 9 pairs pillow cases, 8 towels, 2 bath cloths.

Woman's Missionary Society, Fairview Church, Roanoke, Ala.: 1 boys suits, 2 dresses, 2 pairs socks, 2 underwear, 1 skirt.

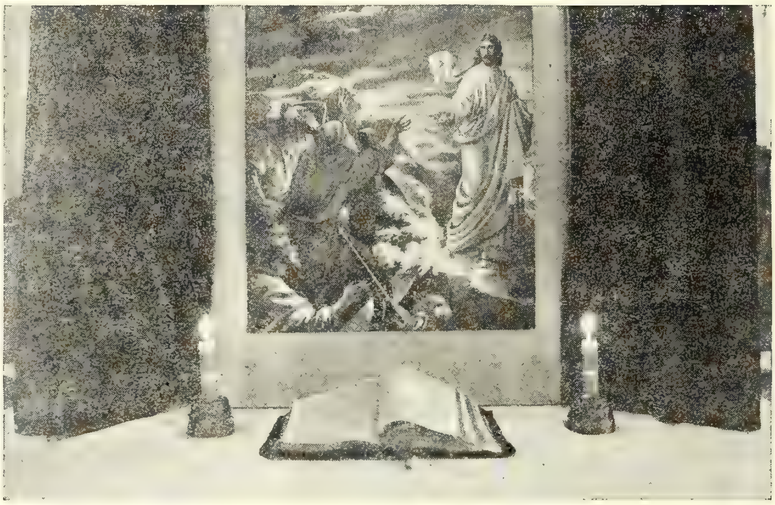
There are other items to be reported in future issues:

REPORT FOR JUNE 10, 1943.

Amount brought forward		$8,271.60
Sunday School Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 3.42	
. . . . d. now and then in the cou		
New Hope	1.78	
Hope Mills	6.00	
		11.20
Western N. C. Conference:		
Randleman		3.00
Eastern Va. Conference:		
Liberty Spring		7.00
Special Offerings.		
Mr. Cook, Graham, N. C.	$ 10.00	
Sale of sweet potatoes	45.00	
Mr. and Mrs. W. R. Sellars	25.00	
Mr. Cook, Durham	18.00	
Sale of wheat	169.95	
Mr. Baber	20.00	
John Morrison Bible Class, for Simmons children	25.00	
		312.95
Total for week		$ 334.15
Grand total		$8,605.75

WORSHIP CENTERS FOR CHILDREN

By RUTHANNA FOARD



If you had been in the Primary Department of the Suffolk Christian Church a few Sundays ago, you would have seen the expression on many young faces change as they entered the assembly room, and you would have heard many remarks.

You have probably guessed it. A new, beautiful worship center, the primaries very own.

For a long time Mrs. Wilkins, Superintendent of this Department, had been studying to discover the best way she could build a worship center for this particular situation. In the center of the wall, faced by the children, where the worship center should be, was a large blackboard, very useful at times but certainly not conducive to worship. As a solution to this problem Mrs. Wilkins used white mercerized oxford cloth from a rod at the top of the black board. The cloth comes only to the bottom of the board and is split in the middle so that the gathered material can be pushed back on either side when the board is being used and closed to form a background for whatever might be the center of worship.

A platform raised the worship center both in physical and spiritual height in the minds of the children. The American and Christian flags stand on either side of the platform and on the back of it stands a small oblong table. Upon the table can be placed flowers, etc.

Do you have a worship center for the children in your Sunday School Department? Perhaps you say the room is clean and neat. We have good pictures on our walls and beautiful fresh flowers on Sunday morning. But how much better is the worship center that approaches the mind of the child through his interest in beauty and form and holds his attention by something that is connected with the theme of the service. The secular world makes its appeal through color and arrangement. Can we expect children to feel a deep sense of reverence, love and devotion in a room which shows less thought and planning than in the homes from which they come?

Of course you will want to vary the worship center often for children. Making use of flowers, shrubs, leaves, and berries according to the seasons is very practical.

Above all, the worship center must illustrate or impress the theme of the worship service and be within the range of the child's understanding and experience. Simplicity is always good but for young children it is a necessity.

Some suggested materials for worship centers are: pictures, flowers, plants, flags, both American and Christian, candles, offering basket, Bible, hymn book, drawing or object made by the children, or complete gifts ready to be given away.

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, JUNE 17, 1943. NUMBER 24.

FATHERS' DAY--SUNDAY, JUNE 20, 1943

Mrs B F Frank R4 12-1-43

My Best

By JOHN G. TRUITT

The very best that I can be,
Is what my Dad demands of me;
The best he gave of toil and plan
To try to make of me a man.

The best that I can ever be
Will never be enough for me,
To give my Mother for the way
She worked for me both night and day.

And many others I now find,
Have been so good, and great, and kind;
The very best that I can be
They have a right to ask of me.

The best in word, and work, and deed,
The best of faith, and hope, and creed;
The best that's deep inside of me,
Is what the world demands I be.

NEWS AND VIEWS

NEWPORT NEWS ORGANIZES NEW WORK.

The Newport News Church, with the help of Miss Angie Crew, has opened a new Sunday School in the development adjoining the city, known as Copeland Park. This community consists of 5,200 family units. It is about three-fourths occupied. It is estimated that 25,000 people will live there.

The opening session of the new Sunday School was held on Sunday afternoon, May 30. There were 123 people present for the opening. The School is meeting in one of the community center buildings on the project. The interest is fine, and the people are anxious to help in the establishment of a well-rounded church organization. Some 250 families have been visited by Miss Crew and Miss Virginia Webber, and much talent has been discovered and enlisted so that by early fall a church organization will be established and a full program projected.

Various meetings are being held each week which are designed to acquaint the people with one another. This is necessary by virtue of the fact that they are from many sections of the country, and, in a community that size, much time would be required for them to come to know each other.

If the interest and enthusiasm of the people in this ommunity is indicative of that which may be felt in other war-centered communities, it certainly bids fair for a number of new churches within the bounds of the Convention, and the sponsoring churches are experiencing a real joy in establishing such work.

HAPPY HOME NEWS.

This is our second year of full-time pastoral service. It is a joy to be with these fine people. At first there was some doubt about full-time service, but now it is considered a necessity. We have a large community to serve and there is plenty of work to be done.

Recently, the church voted to send $25.00 to THE CHRISTIAN SUN deficit. At the same time, it was voted to send a six months' subscription to THE SUN to the boys in the armed forces who are members of our church. Mrs. G. D. Ellington, Chairman of our Religious Literature Committee, should receive much credit for these two actions.

At the Memorial Service, the fourth Sunday in May, it was felt that we should do more than remember those who are dead. Our vision should include all of humanity, its suffering and pitifulness all over the world. Thus, we couldn't help but share our money and prayers with those less fortunate than ourselves. A free-will offering, amounting to $37.00, was received for the Committee on War Victims and Services. This is the fourth offering we have received for this committee since last fall, and we are happy to do our small part in relieving the distress of humanity.

Our Missionary Society, with Mrs. H. E. Robertson as president, is still working. They have tried to remember our boys in the service by sending them cookies, New Testaments, sewing kits—one boy getting his Sunday morning and having need to use it immediately (he did try it out even though it was Sunday), and literature to read. Also gifts have been sent to the Japanese evacuees. At our last meeting our birthday service was held at which time we celebrated our third birthday. We had a returned missionary, Mrs. Knox, to speak on Cuba. We received $7.02 as our birthday offering.

Our Sunday School, under the leadership of John D. Carter and Robert J. Hudson, has been doing some effective work in its seven classes. The Young Married People's Class has recently studied Henry David Grey's book, "A Theology for Christian Young People." The two adult classes and young people's class have studied the book of Luke for the past six months—each scholar bringing and using his or her Bible.

Mr. and Mrs. Sam Hundley are our faithful workers in taking care of our church building and cemetery. So many rural churches have trouble in keeping their cemetery clean—most of them don't. Our church had that trouble and we finally employed Mr. and Mrs. Hundley to look after this. Now, our church and cemetery are lovely looking places and we are happy to have the public see these as they pass or stop by.

Our revival will be July 14-23rd and Rev. O. D. Poythress of South Norfolk, Virginia, will be with us again this year.

(Continued on page 11.)

FIFTH SUNDAY OFFERINGS.

In a short while now our churches will be concerned with conference apportionments. Many of our churches have adopted the plan of raising their apportionments for the College in advance. Fifth Sunday offerings afford a convenient and easy method of raising funds for Christian Education. The response to the College's appeals has been encouraging. The total amount of offerings sent to the College on conference apportionments is slightly greater than any previous year. This is helpful and greatly appreciated. If all Sunday Schools and churches would cooperate with this plan, the College would likely receive the entire amount apportioned by the Convention. I want to thank all churches and Sunday Schools that have sent in offerings during the past week.

Previously reported	$2,713.40
Churches.	
N. C. and Virginia Conference:	
Happy Home	50.00
Sunday Schools.	
N. C. and Virginia Conference:	
Durham	20.50
Happy Home	8.78
Burlington	57.03
Eastern Virginia Conference:	
Mt. Carmel	3.74
Norfolk, First	6.85
Western N. C. Conference:	
Ramseur	10.42
Seagrove	4.00
Ether	2.60
Virginia Valley Conference:	
Newport	7.11
Linville	6.27
Timber Ridge	5.79
Winchester	7.19
Mt. Olivet (R)	2.00
Grand total	$2,905.68

L. E. SMITH.

NOTICE!

The Board of Superannuation will meet at the home of Mr. J. M. Fix, Burlington, N. C., Monday, June 28, at 4:00 P. M.

J. H. LIGHTBOURNE,
Chairman.

NOTICE!

The regular monthly meeting of the Eastern Virginia Ministers' Association will be held at the Suffolk Christian Church on Monday, June 21, at 10:30 A. M. Ministers are requested to bring their wives and families together with a basket lunch. Following the meeting, a picnic lunch will be enjoyed by all present. This is the last meeting of the year, so let's have everyone out to gain inspiration and fellowship. Officers for next year will be elected.

R. L. JACKSON, *Secretary.*

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

VALLEY SUNDAY SCHOOL CONVENTION.

Friday of last week was the time for the annual meeting of the Valley of Virginia Sunday School and Pilgrim Fellowship Convention. The limitation of gas made travel very difficult but most of the churches were represented by almost as many people as usual.

The meeting was held in the Newport church, and all present enjoyed seeing the beautiful memorial windows just installed by the church as well as the fine fellowship and good dinner.

In the morning session Rev. R. E. Newton led the worship; Mrs. C. W. Louderback welcomed the Convention and Mr. Clarence Phillips responded; reports were made on Pilgrim Fellowship by Miss Amy Louderback, on teacher training by Miss Mabel Higgs, and on the Home Department by Mrs. Jacob Coffman; delegates from the various schools told what they were doing for progress; a quartet of boys from Leaksville gave organ and violin music; and Rev. D. M. Spence spoke on "Finding Our Place in Life."

In the afternoon Rev. G. H. Veazey led the devotionals; Miss Clarene Andes spoke on "What of Pilgrim Fellowship?" Mrs. P. B. Sanger reported as Cradle Roll Superintendent; reports were made by committees; and the Promotional Secretary (Who is writing this) spoke on "Lengthening Life" and installed the officers. The benediction was given by the Rev. P. B. Sanger.

Officers for the coming year include R. O. Rothgeb, President, Clarence Phillips, vice-president; Minnie Lou Showalter, secretary; and E. A. Showalter, treasurer.

The meeting in 1944 is to be held with the Palmyra church. It is the expectation of these church people to go forward with the work even under difficulties of war. Many schools reported an increase in attendance even though many members are in the military service.

CHILDREN'S DAY OFFERING.

Last Sunday was the time most churches hold Children's Day programs. It is also the time when our churches make an offering for the Board of Christian Education so it can carry on the united work in our churches.

If your Sunday School did not make the offering last Sunday, please be sure that the offering is made. The Board does most of its work through the Promotional Office, but there are other things like sending delegates to the national Pilgrim Fellowship meetings that must also be done.

All money for the Board of Christian Education should be sent to the office of Promotional Secretary at Elon College, North Carolina. By vote of the Board this office will receipt all money and turn it over to the treasurer of the Board.

Thank you very much for your help! We shall do our very best to turn all money into service for the churches.

CHRISTIAN SUN SUBSCRIPTIONS.

The Southern Convention through its Board of Publications has a contract to print 2,000 copies of THE SUN each week for a stated price. All papers beyond that number are to be paid for at additional cost to the Convention.

Last week there were more than 2,200 copies of the paper printed.

This means that we must check more closely on our mailing list. We may need decrease the number of exchange or free copies, and we must insist on prompt payment from subscribers. We cannot longer carry those who are far behind in payment of subscriptions. We surely hope that all the present subscribers will stay with us, but in order to do so some must pay up very shortly, for now we cannot afford to carry unpaid subscriptions.

WORK BEGINS.

Miss Angie Crew and our Newport News church have started a Sunday School in one of the new areas of Newport News. After considerable visiting and careful planning, the work began with 122 people present the first Sunday.

This week five people are expected to begin work in Norfolk and Portsmouth. They will undertake to assist the churches in finding places for and founding missions. It is hoped that additional workers may join our group for at least part of the summer. Perhaps many ministers could give some time to this work without great injury to their churches. Young people can do a real service by working with us there.

There are literally thousands of people in these areas who have no real chance at religious service. The growing children need the help that the church can give.

REVIVALS.

It is important that the churches have the annual revival meetings this year. There may not be gas for the cars, but there were revivals before there were cars. The people need the renewing influence of Christianity. Every pastor should be especially careful this year to see that there is a good revival in each church, a revival that really strengthens the faith of the faithful, and brings into the fellowship the faithless.

The army of the Lord must move forward and gain strength as it marches.

CRABTREE CONFERENCE.

One hundred people had a happy week at Crabtree Creek Recreation Area from June 2-10. They worked together in classes on the Bible, Personal Religious Living, Social Action, and Missionary Action. They worshipped together in morning devotions, vespers, in the closing campfire and communion service. They played together in the lake and on the shore. They shared in community tasks like washing dishes and setting the tables. They developed special skills through interest groups on dramatics, woodcraft, games, and decorating the tables. Special features included the presence of Aki Inui and Tama Korijama, Japanese-American students at Guilford College, who worked and worshipped with the others for two days, and of Rev. E. C. Lawrence, pastor of the Negro Congregational Church in Raleigh, who spoke at vespers one night.

The group gave $35.00 to the Committee for War Victims and Services. Eight dollars of this was given in the offering at the church service on Sunday morning. The remainder was placed in banks which the young people made and placed on the tables for the last three nights of the conference. On one of these nights the tables were decorated to represent the different countries which receive aid through the Committee. Another night the tables represented the twelve months and everyone sat at his birth-month and put a penny for each year of his age into the bank.

Never take counsel of your fears.
—*Stonewall Jackson.*

THE EDITOR'S MESSAGE

IS OUR CHURCH IMPORTANT IN THE SOUTH?

A defense worker who had recently come from one of our churches in North Carolina said, "Oh, I go to church every Sunday." As the conversation progressed, however, it was disclosed that no effort had been made to locate the church of his denomination. Is it important to find, support and promote our church in this area? Does our church really matter in the South?

It mattered originally and tremendously so. It mattered to James O'Kelley. It mattered to our fathers who were neither narrow nor bigoted. It mattered to those ministers who founded our church and institutions. It mattered to those laymen who were willing to assume all risks and build from the very foundation.

It has been said repeatedly that our religious fervor and our devotion to the church are a great asset to the Merger. Would that it were so; but it is sometimes difficult to believe! One would like to believe that implicitly; but certain facts and conditions do not substantiate the statement. There is a widespread coldness of spirit and dearth of loyalty in our church.

As we lengthen our ropes we must tighten our stakes. We can no longer take loyalty for granted. It must be cultivated and inculcated. Our church has a history which is commendable. Its theory and principles are unexcelled. Its witness is needed today. Its future is full of hope. But the glory of the past must be matched with a new zeal and dedication today.

CONGREGATIONALISM IN THE SOUTH.

The statement is sometimes made that the Congregational Church has been a failure in the South. It has made its mistakes and experienced failures, to be sure. So has the Christian Church failed in many instances, either partially or completely.

If the Congregational Church has no future in the South, then it has no future. That is to say, the expansion of Congregationalism was synonomus with the expansion of American democracy. For the most part, areas where Congregationalism has its strength have reached the zenith of their economic development. If then it recognizes no responsibility in the future development of the vast Southland, the real spearhead of its future development will no longer exist.

The South is an amazing laboratory for social study and action. Congregationalism is equipped for this task. It has the technical and financial resources. These must be matched, however, by essential qualities of spirit. The same spirit of self-abandon and dedication which is reflected so brilliantly on the foreign mission field must find expression on the home mission fields of America. To illustrate, statistics concerning sharecroppers will avail little without those who are willing to actually share the burdens of the croppers. Congregationalism, in order to remain fully prophetic, must cultivate the soil from which the prophets arise. This cannot be done by absent treatment. Congregationalism must become continental or else it will curtail its witness and revert to sectionalism. A Congregational vacuum in the South will not contribute to the vitality or influence of national Congregationalism.

Congregationalism cannot succeed in the South without Congregationalists: Congregationalists who do not change denominations when they cross the Mason and Dixon Line, Congregationalists who are willing to be the leaven rather than the lump. This suggests a willingness to be small for a season, but active and dynamic, nevertheless.

Freedom and broadmindedness may be assets or liabilities. Lacking the yoke of ecclesiastical harness, we must develop our own initiative and resources. Freedom must mean for us freedom to cooperate, and not to distitegrate. It must mean freedom to go the second mile. And if broadmindedness is synonymous with the willingness to go into the biggest church, we might as well abandon our posts and continue the line of least resistance. Christian broadmindedness which is more than a mere matter of convenience may be put to constructive purposes in the South today. After a rather unique conference had been held at the United Church, Raleigh, Howard Kester wrote, "To them, pastor and members, we are indebted for many things but above all that a **Free, United,** and **Christian** church unhesitatingly opened its doors." This kind of broadmindedness, which is not so broad that it simply ceases to be, is a most needed commodity in the culture of the South.

Our united Church is capable of making a telling impact upon the social and theological life of this area during the coming years. New avenues of cooperation are opening. Our contribution lies in our willingness to cooperate now, and yet so preserve our strength and identity as to have something definite and positive to contribute to the world church when, please God, it shall come. An interesting parallel is Dr. John B. Hanna's description of our national role, "America's contribution to the World State lies not in her willingness to cease to exist, but in so implementing her assets and resources as to have a definite contribution to make to this ultimate world state." R. L. H.

THE MORE EXCELLENT WAY.

There is the story of the various tools which set about to cut a piece of iron. "I will master it," said the ax. His blows fell heavy, but each blow made his edge more blunt, until further striking was useless. "Leave it to me," said the saw, and with his relentless teeth he drew back and forth on the surface, but the teeth were only broken. Then the hammer laughed, and said, "I knew you couldn't do it; I will show you the way," but after a few hard strokes its head flew off, while the iron remained unchanged. "Shall I try?" said the small flame. All despised the flame, but it curled round the iron, and embraced it, and did not leave until the iron melted under its irresistible influence. There is the ax of correction, and the cutting saw of criticism, to conquer the heart as hard as iron; but God's way is more excellent. Love, "which hath a most vehement flame," will be found the only effective way.—Prophetic News.

Yes, We Have A Creed

By Rev. H. H. Lindeman, *Superintendent, District of the Central South.*

In these days, when power is the dominating concern and attack is still the best defense, one cannot help wondering about the voltage of our Congregational Christian faith. In the South, where beliefs really do matter, "What's your fightin' pynt?" is a challenge unescapable. But South and everywhere disturbed and questing souls are seeking an ultimate reliance, a foundation faith that earthquakes cannot touch.

In such a time a church must know whom it hath believed and of what it is persuaded, should not only live week by week in the comfort, poise and power of those convictions, but should have and widely use its best statement of them.

In the failure to do the latter I have found, in thirty-five years of service, lies our chiefest Congregational Christian weakness and sin of omission. Granted that the whole truth cannot be packed into any one usable formulary. Granted that creeds have been atrociously abused. It nevertheless remains true that the human mind seeks definitely marked highways of truth. So compelling is this urge, that the popular mind will follow a positive definiteness even though it be less than true—a "trinity" that may be actually tritheism; a Bible "infallibility" that may be nothing short of magic; or an "atonement" that may be a veritable corruption of the character of God.

The escape from such doctrinal scandals is not renunciation of creeds, but *perfection of creed.* With what complacent self-righteousness Congretional Christian churches have declared "We have no creed!" As well might a common crew signal to the enemy "We have no sights." Or the chief of staff tell the world "We have no strategy." A church without a creed makes a feeble appeal indeed against militant bodies that know what they believe, have a definite "ism" or "ology" or creed which they unfurl before the world as a standard to rally hosts for the Lord.

Right now, while the legions are being shattered in the universal din, while anchors are dragging in the gale, our church, which I verily believe has come into the Kingdom for a time like this, should lift high its banner of faith, should strengthen a hundred fold its beacon of truth to penetrate the menacing storm.

And we don't have to design a new standard. We don't have to ignite a new candle. We only have to lift off the bushel and place our ready lighted candle on the stand where it will light the whole house.

We have the adequate creed. We only need to use it. It is a creed given by inspiration of the Holy Spirit—as attendants at the National Council of 1913 well remember—an overwhelming sense of "thus-saith-the-Lord" when the creed was first uttered in public. Souls grown hungry on the husks of tradition and famished for the real meat of the Gospel found there the vital germ and sustaining kernel of Christian truth by which men can live. In that Word, tentativeness was dismissed and authority was trumpeted. Our Congregational creed is both a body of beliefs and a committment to redemptive service. It asserts a life as well as a thought.

The first paragraph acclaims the God of the New Testament: Father, Son and Holy Spirit:

"We believe in God the Father, infinite in wisdom, Goodness and love; and in Jesus Christ, His Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men."

The second paragraph declares an inspired revelation in the recorded Holy Scriptures and the ceaseless illuminations forever to break forth therefrom:

"We are united in striving to know the will of God as taught in the Holy Scriptures and in our purpose to walk in the ways of the Lord made known and to be made known to us."

The third paragraph commits us to the task of the Kingdom of God on earth, worldwide evangelization accompanied by full education, the establismment of justice everywhere. the eradication of war, the perfecting of world brotherhood in Christ:

"We hold it to be the mission of the church to proclaim the Gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood."

The last paragraph is a sunlight flash of hope, purpose and consummation, the full reign of God in time and eternity, as His own Spirit grants guidance:

"Depending as did our fathers upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and the Life Everlasting. Amen."

Here is strong sustenance for the mind, great staples of Christian experience and enlightenment. It has no special patent that confines it to any one church or makes it a bone of contention between individuals. It is *ecumenical*—fit to be the confession of the Church Universal. Our congregations should repeat it in worship Sunday after Sunday, at least during special periods in the church year such as Lent. Young people should commit it to memory for church membership. Adult recruits should be introduced to its profound richness. Personal workers should be armed with copies of it whereby to speak with authority to persistent appeals of the questers: "What does the Congregational Christian Church stand for?"

No church can live on what it does not believe. The confidence and strength of any soul is what he *does* believe. We already possess the greatest creed ever written. Let us put our lamp upon the stand in every home and upon the altar in every church. Let us become conversant with and shout to the world those things which we do believe.

—*Cong. Christian Beacon.*

THE CONGREGATIONAL CHURCHES —FOR WHAT DO THEY STAND?

The democratic church and the democratic state have grown up together in the American tradition. The American free churches have taken their part in nurturing the ideals of freedom and democracy. The Congregational Church claims no monopoly in teaching these ideals, but it does cherish the strong emphasis it has placed upon such teachings throughout the history of our Republic.

The Congregational Church in America began on the day the Pilgrim Fathers landed at Plymouth. In that first group were William Bradford, John Carver, Miles Standish, and William Brewster, names well known to all lovers of freedom. The Pilgrims left the Old World and came to the New in order that they might be free men and worship God according to their own consciences.

Out of the background which they created grew the principle of inde-

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CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Sunday School Convention is scheduled to meet at Oakland church during the week after the Third Sunday in July. The present plans provide for a one day session and every one is asked by the Convention to bring his or her lunch. That was the plan adopted by the last session. The suggestion has been made that it may be necessary or expedient to meet in Suffolk again this year on account of the restricted use of gasoline for driving. That will be decided by the Executive Committee within a few days. Announcement will be made as to the place of holding the session in due time for the convenience of delegates and visitors. Oakland will be glad to have the Convention if such a place meets the approval of the officers at the present time.

Next to supporting the Defense Program of the Government, at the present time stands the faithful allegiance of Christian people to the essential activities of the church. Putting it this way does not mean that the church has second place. "Render to Caesar the things that are Caesar's and to God the things that are God's." They are linked together. One cannot stand without the other. Narrow minded men of short vision may look upon either of these obligations to the exclusion of the other. Some people see only the church—others see only the state. Both groups are wrong in their viewpoint. If there is a limited supply of gas for driving a sufficient amount of this should be reserved for a proportionate attendance upon the duties we owe to the church and its essential activities. Share with the church as well as with the state is a fair way to sum up one's obligations to society.

The church is already suffering from the effects of the war spirit. It will suffer more in the months to come. Individuals are suffering and they must prepare for greater suffering and sacrifice. The spritual losses of World War I have not disappeared. They are with us yet. To that account must be added the spiritual decadence of the present conflict. The total accounting is staggering and heart-breaking. Character standards have been lowered, spiritual values have been discredited and religious ideals have been obscured. This is not the wail of a pessimist. It is the hard boiled conviction of a realist. Sin is a reality. It may hide in high places and wear the mask of hypocricy. But sin is in our midst. War does not destroy that monster. It attacks the church in these days by suggesting that its program should be halted during the war. Some are saying "Let the Sunday Schools and the classes and the Missionary Societies defer their meetings for the duration." All these meetings are essential to the future growth of the church. The major part of all church work is now done in organized groups. These organizations, where they are properly functioning, should be faithfully continued. And the Sunday Schools hold first place in the promotional work of the church. By all means we should have our Conventions for the study of our future plans, and these sessions should be well attended. Superintendents and teachers should count it a privilege to be numbered with those who attend our Sunday School Convention sessions in July.

I. W. Johnson.

WILL YOU HELP?

Elon College is prepared to offer excellent advantages to young people for college work. Our equipment is first-class; our curriculum is sufficiently broad for elections in all departments in addition to required courses; our faculty is selected with discriminating care from the standpoint of disposition, training, and experience. These standards will be maintained even though we are at war. Our one great problem is our student body for 1943-44. And here is where you can help greatly. A large number of our own Christian Church young people and their friends will be going to college. If these young people knew about Elon College, if the College could be presented to them intelligently and sympathetically, there is no doubt but that they would consider Elon's appeal favorably. Mr. George D. Colclough is field secretary for the College and he is a good one. It is his responsibility to contact prospective students, tell them about the College and enlist them as students for the ensuing year. He is willing and anxious to do his work and would but he can't get the gasoline necessery to cover the field. We have appealed to the Fuel Administrator for the State of North Carolina. The appeal has been denied. If Elon were a state school, we could get gasoline, but since it is a church school, we can't.

This is an earnest appeal to pastors and laymen to help. Surely you know some young people in your church or community who are ready for college and who should go to college. Won't you talk with them earnestly about coming to Elon? Personal interest and personal contact are usually effective. Should these young people have financial difficulties, it may be that we can be of service if you will investigate and write us about them. We can offer a limited number of tuition scholarships and work scholarships for all who want them and loans from the United States Government and College Loan Funds. No one should stay out of college this year because of the lack of money for necessary college expenses.

Elon College needs the help of our ministers and laymen. May we depend on you? Should you wish catalogues and other materials, they will be sent immediately on request.

L. E. Smith.

THE WAKEFIELD (VA.) PARISH.

Upon the completion of fifty-six consecutive years in pastoral work, physicians advised that to conserve and save my future health I should retire from active service and take at least a year's rest, for recuperation under the care and guidance of a physician. Under such circumstances we hardly expected to ever return to the active list again; but the year's rest and recuperation had carried me so near to normal condition, that with the great scarcity of pastors, and my great love for the work I was prompted to accept an invitation to occupy the Wakefield Parish, early last November, which had been without a settled pastor a full year. Thus far I have suffered no inconvenience or break in health, but have possibly advanced some in that matter.

This work is so different from any field I served in the past forty-nine years that it has been a little difficult and tedious for me to fully adjust myself to the new conditions, yet we are making some progress. While we found some units a little discouraged and declining interest, it was much less than I had expected, and in fact they had carried on in a very fine way, to have had no pastor. That speaks well for the character of local leadership in the various units of

(Continued on page 13.)

FOR THE CHILDREN

BETSY'S COOKIES.

Today, at least she could make the cookies. Betsy hurried into the coatroom, grabbed her sweater off the hook, and almost ran out of the schoolhouse.

She skipped through the yard, singing to herself, "Today's the day—to-day's the day." Mother had promised to help her put the cookies in the oven, but she was going to mix them herself. They were to be her first cookies. Last week she had wanted to do it, but mother had been too busy. But today—well, nothing, absolutely nothing, would keep her from making those cookies.

"Oh, Betsy." It was Helen, coming down her front steps. "I've been watching for you. What's your home work for tonight?"

Betsy did not want to stop. "Why weren't you at school this afternoon?—then you wouldn't have to ask." She kept on walking.

"I had to care for the baby. Mama couldn't, she was sick."

"Oh, Betsy, please tell me about it, then too, Helen had been absent last week and had a hard time catching up with her class.

"Do we have to memorize anything for tomorrow?" Helen sounded a bit frightened.

"Not much. Just some things about rubber that the teacher read."

"Oh, Betsy, please tell me about it. I'm afraid to go tomorrow unless I know. Last week she was cross because I didn't know the home work."

Betsy frowned. If only she hadn't met Helen. Mother had insisted that right after school was the only time she could help her. But she knew Helen was right. The teacher had been cross. Perhaps she didn't know why Helen had missed school so much. "Maybe if you tell the teacher why you were absent, she'll excuse you," she suggested.

"But I'll still have to learn the home work. Tonight I haven't anything to do. Please, Betsy," Helen pleaded.

"Nothing to do tonight! Well, I have . . ." Betsy bit her lip to keep back the words. "All right, Helen." Betsy sighed a big sigh and sat down on the bottom step.

"Well, the teacher read to us about rubber, where it comes from and what it's used for. Our home work is to make a list of twenty things made of rubber."

"Twenty things? I don't know that many!" Helen gasped.

"Oh, yes, you do," Betsy assured her. "I'll help you get started, What does your baby sister chew on?"

"A rubber teething ring," Helen answered.

"What does she play with?"

"A rubber rattle," Helen laughed.

"What does Towser play with?" asked Betsy.

"Oh, this is going to be fun. A rubber mouse," Helen cried.

Fun, yes, but what about those cookies! "What do you play jacks with?" Betty sighed.

"A rubber ball. Oh, Betsy, I didn't know it was so easy. The way you ask me questions is much easier than learning it from a book," Helen beamed.

"Now you tell me some without the questions," Betsy said.

Helen thought for a moment. Then she said, "Daddy sprinkles the yard with a rubber hose. Baby sister's carriage has rubber tires. Our automobile has rubber tires. Now, wait a minute—"

"Fine, go on," Betsy said.

"Oh, yes, when it rains I wear rubbers. My raincoat is rubber, my pencil has a rubber eraser on it, and—"

"Go on. You're doing fine," Betsy urged.

"That's all I can think of. You tell me some more, please," Helen begged.

"Well, there are rubber heels, rubber boots, hot water bottles, rubber corks, rubber jar rings and rubber bands. Then some things are made of hard rubber like combs and fountain pens," Betsy finished.

"I won't mind going to school now. All I have to do is think about things and not words," Helen said happily.

Betsy jumped up and started for home. Maybe there would still be time for the cookies. Helen walked along with her.

"Look, Betsy, is that Sugar? It looked just like him. He ran behind the house," Helen cried.

"Where? I don't see anything. Anyway, it can't be Sugar. We never let him outside alone. He is such a little pup, he won't come when he is called." Betsy was very sure.

"Let's run back and see," Helen urged. "I'm pretty sure it is Sugar."

Just then a little light-brown, sugar-colored cocker spaniel darted across the yard. "Oh, it is Sugar," Betsy cried. "Here, Sugar! Here! Sugar!"

Sugar stopped for a moment, and cocked his head to one side, looked impudently at the two girls, and dashed away in the opposite direction. "Oh, what'll I do?" He just won't come when he is called." They ran after him, but the faster they ran, the quicker his little furry feet scampered away.

You watch where he goes, I'll be right back," and Helen ran to her house. In a minute she was back with Towser in her arms.

"What are you going to do?" Betsy shouted.

"I'm going to put Towser where Sugar will see him. He'll run to play with him and when I call Towser, Sugar will come too," Helen explained.

In a moment Sugar and Towser were rolling on the grass together.

"Oh, Helen, I'm so glad you were here. I never could have caught him," she said.

Just then Betsy saw a car stop in front of her house and her mother got out. So mother was late, too, and hadn't been waiting for her! Suddenly she had a wonderful idea. "Listen, Helen, why don't you come in with me and help me make my first cookies?"

After all, it would be much more fun for two of them to learn together. And it certainly was a good thing that she had stopped to help Helen. For how would she ever have caught that little scamp Sugar without Helen's help?

Both little girls ran up the steps with Towser and Sugar at their heels. "Oh, look," Helen pointed to Sugar's rubber mouse on the porch. Then she began to sing happily to herself, "Rubber rattle, rubber hose, rubber tires, rubber bands—"

And Betsy knew just why Helen was singing because she wanted to sing, too.—*Selected.*

I wonder if there are many nobler folks than Planters in all this world of ours? And by Planters I do not merely refer to those who put seeds in the ground, but to those who put ideas into people's heads, and who plant bits of themselves in scores of hearts. The Planters of the world are the ones who are going to save it, and finally give it a peaceful security. Things keep growing that are planted—and the results nourish the bodies and souls of all who walk this earth.—*George Matthew Adams.*

Missions
The World for Christ

DR. RUTH A. PARMELEE, M.D.

By D. P. Cushing.

Dr. Ruth A. Parmlee, M.D., Congregational missionary physician under the American Board of Foreign Missions has just received from Oberlin College, her alma mater, the honorary degree of Doctor of Science. Read the citation in part: "Devoted and skillful ministry of health to a people who, loving life, hath yet loved freedom more."

On May 27 Dr. Parmelee received from Harvard University School of Public Health the degree of M.P.H. (Master of Public Health).

Dr. Parmelee worked for four months in stricken Greece under Nazi and Italian conquerors who descended, as she described it, "like locusts." When unable to do more for the Greek people she returned to the United States with the one main idea of getting back to Greece at the earliest possible moment. She will return to the Near East, probably in July, for a three year period under the Near East Foundation by special arrangement with the American Board.

Dr. Parmelee has prepared for the Near East Foundation a Maternal and Child Health Program for Greece.

Born in Turkey the daughter of missionary parents, Dr. Parmelee speaks Turkish, Armenian and Greek fluently. She was educated at Oberlin College and the University of Illinois (M.D.) taking her interneship at the Philadelphia Woman's Hospital. She began her work under the American Board in 1914 and has been in charge of hospitals, organized Nurses' Training courses and has planned and supervised other Public Health Programs for Greece. Just prior to the war she assisted the Patriotic Foundation for Social Welfare and Prevention in Athens, Greece, to organize and run a school of nursing.

"It has been estimated that due to famine 110,000 babies out of 300,000, infant population in Greece in 1941 have died," says Dr. Parmelee. "Nine out of every ten babies born during the past two years have died and the death rate of children under ten has reached twenty times the normal rate and is still rising."

MISSIONARY OFFERINGS

WEEK ENDING JUNE 10, 1943.

Sunday Schools.

Newport News, Va.	$ 13.00
Cypress Chapel, Suffolk, Va.	13.50
Elm Avenue, Portsmouth, Va.	25.00
Ramseur, N. C.	9.15
Linville, Va.	5.76
Antioch, Harrisonburg, Va.	6.38
First, Norfolk, Va.	16.33
Wake Chapel, Fuquay Springs, N. C.	5.87
Winchester, Va.	8.05
Hanks Chapel, Pittsboro, N. C.	6.70
Mt. Olivet (R), Elkton, Va.	3.00
Newport, Shenandoah, Va.	3.50
Bethel, Elkton, Va.	3.00
Mayland, Broadway, Va.	1.50
New Hope, Harrisonburg, Va.	14.13
Total	$ 134.87

Individuals and Churches.

Cypress Chapel, Suffolk, Va.	$ 26.80
Seagrove, N. C.	3.00
Big Oak, Eagle Springs, N. C.	13.00
First, Burlington, N. C.	5.00
Winston-Salem, N. C.	20.00
Total	$ 67.80

Specials.

The Glad Gleaners Sunday School Class, Rosemont, Norfolk, Va.	$ 25.00
Total	$ 227.67
Previously acknowledged	17,452.68
Total since Sept. 1, 1942	$17,680.35

War Victims and Services.

Oak Grove, Sunbury, N. C.	$ 2.25
First, Burlington, N. C.	19.22
Total	$ 21.47

Gratefully,

Mattie Cox Parker,
Secretary.

GOOD WORK AT FAIRVIEW.

Our Missionary Society here at Fairview Christian Church, Roanoke, Ala., is doing some real good work under the leadership of Mrs. R. P. Kuble. The Society is doing a large part in helping to take care of the "New Church Fund" by giving suppers.

We are indeed proud of our new church. We thank God for giving us faith and strength to help in doing our little part in our humble way.

We are few in number in our Society but we are striving and we are most grateful to our Lord and Master.

Remember us in your prayers.

Mrs. Bunion Edmonson,
Correspondent.

DURHAM WOMAN'S SOCIETY.

The women of the Durham Church feel proud of the work done this year, with Mrs. D. M. Estes as president. The following are some of the outstanding deeds accomplished:

A contribution in gifts was made to the Grants Hospital in Texas, also an offering was given to the War Victims. In February there was a special meeting in the pastor's home at which time a special birthday anniversary silver offering was taken. A special offering was also made to the China War Relief.

The World Day of Prayer was observed with a good program. Considering traveling conditions there was a good representation from our Society at the District Rally which met in Raleigh in April.

Our study of Latin America was enjoyable and interesting and was taught under the capable leadership of Mrs. Shelton Smith.

Between 25 and 30 active members are on our roll. It is most gratifying that we have three of our charter members. They are Mrs. W. B. Bagwell, Mrs. J. S. Carden and Mrs. R. J. Kernodle. Mrs. W. H. Boone came in some few years later.

One Sunday in each month is observed as Mission Sunday in every department of the Sunday School. We have splendid leaders in all the departments.

Our Junior Department under the supervision of Mrs. Clarene Perry presented to one of our most faithful members, Mrs. H. L. Johnson, who has been ill for some time, a Life Membership on Easter Sunday.

We are happy when we can make others happy. That is the example that our Master gave us.

Mrs. J. E. Harward.

HINES' CHAPEL SOCIETY.

We are happy to report another profitable and successful year at Hines' Chapel.

We recommended an increase in our apportionment and have already exceeded that to date. There has been a noticeable harmony at all times in our group financially and spiritually. We were grateful for our Thank Offering. Our annual "Revealing Party" was enjoyed in

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The Congregational Christian Churches of the South

Though Congregational Christian churches are spread throughout the world to the number of about three million members, they early came into being in the southern states and have had long years of uninterrupted service here. They are of the South-Southern. Sixty years (1680) after the Mayflower Pilgrims landed in New England, the Pilgrims of South Carolina came to Charleston and established there a Congregational church. The Circular Church, founded near 1680 still ministers to that expanding city. The persons who joined in forming it were Presbyterians from Scotland and Ireland, Congregationalists from Old and New England, and French Protestants lately exiled from France. It was a fine illustration of the broad, union principal inherent in Congregationalism. Sixty years later, when Georgia was being settled, Congregationalists founded the Midway Church (in Liberty County) which had for a century, perhaps the most remarkable history of any church in Georgia. It gave to our country four governors, two of whom, Button Gwinett, and Lyman Hall, were also signers of the Declaration of Independence; gallant soldiers, including Gen-James Screven and Gen. Daniel Stewart; writers and teachers, and more than 100 ordained clergymen and missionaries of different denominations.

Beginning with James O'Kelly's movement in Virginia and North Carolina in 1792, the "Christian Church" has contributed to the development of the free church in the South. Prior to the merger between the Congregational and Christian churches in 1931 there were more than 400 of these Christian churches in the South. Elon College, founded in 1889, and THE CHRISTIAN SUN, their church paper, established in 1844, not only strengthened these churches but made their contributions in the field of Christian education and journalism.

These Congregational and Christian denominations had long preached Christian union, and in 1931 merged their forces because of their common belief in liberty of conscience, freedom from ecclesiastical and state control of religion, and their desire for the union of all Christ's followers. Today these churches extend into every state of the union in more than 6,000 congregations and more than 1,000,000 members, uniting their strength with the international Congregational Christian bodies in more than 24,500 churches with about 3,000,000 members in 30 countries of the world, serving a foreign missionary parish of nearly 60,000,000 people.

There are more than 600 Congregational Christian churches located in city, hamlet, and countryside in the South. They are found in every sounthern state. Over twenty southern colleges and schools—Elon, Piedmont, Rollins, Southern Union, LeMoyne, Talladega, Tillotson, Tougalee, Atlanta Seminary Foundation Affiliated with Vanderbilt, Fisk, Dillard, Atlanta Universities, and such schools and academies as Pleasant Hill, Thorsby, Avery, Fessenden, Ballard, the two Lincolns, Trinity, Cotton Valley and others reflect the interest in Christian education these churches have always maintained.

Congregational Christian Churches are Progressive Churches.

Not loaded with the heavy weight of ecclesiastical machinery their members are free to think and act according to the dictates of their conscience in facing a changing world. When the Pilgrims left Holland for America their pastor, John Robinson, said to them, "If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth by my ministry." He further declared that he was very confident that the Lord had more truth and light to break forth out of His Holy Word. This spiritual adventure has characterized the Congregational Christian churches throughout their existence. They have been pioneers in progressive thought, in popular education, in social action and reform movements of many kinds. The ministers of these churches are free to speak the truth as they see it. The congregation is also free to express its opinion on any matters that may come to its attention. This is democracy in action.

Congregational Christian Churches are in a very real sense Community Churches.

They solve, in a unique way, the problem of church union. If in a community where there are families of different denominations they may come together for worship and service in this church, laying aside the questions wherein they may differ and exalt together Christ and His Gospel, they are eligible to become a part of this national and international fellowship.

Congregational Christian Churches are Democratic and Independent Churches.

The government of each local church is in the hands of its members. It chooses its own ministers and its own officers. It determines what its creed and covenant shall be. No outside organization dictates to it what its policy shall be.

While Independent, Congregational Christian Churches are Churches in Fellowship with One Another.

In the freedom of its own choice a local church unites with other Congregational Christian churches in the great tasks of world-wide missions, evangelism, education and social service.

The fellowship of these independent churches is preserved through a common love of and loyalty to Christ.

Yet the Congregational Christian churches are not without denominational organization. The local independency is expanded into district associations, the state conference, the General Council of the United States, and into the International Council. The function of these bodies is one of fellowship and counsel to the local churches, not of compulsion.

How the Congregational Christian Churches Began.

The Congregational churches were first organized in England in the 16th century in revolt against state control of worship and conscience. They came to America as the Church of the Pilgrim Fathers, and in cooperation with the Puritans, who came later, they greatly influenced the founding of the American Republic. Perhaps no church in America played a larger part in the early history of this country. Out of the cooperation of these independent churches has come a wonderful record of "First Things" which Congregationalists have given to this country. To mention some of these, to the Congregational churches must be credited the first state Constitution (1639), the first college for young men (1636), the first academy for either boys or girls (1636), the first Protestant theological seminary (1808), the first home missionary society (1798), the first foreign missionary society (1810), the first schools for the Negro race (1861, which produced such men as Booker T. Washington), the first Christian Endeavor Society (1881). To this record it should be

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Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

THE SUMMER PROGRAM.

The summer can be one of the most fruitful seasons for most churches. It ought to be a time when leaders are prepared for their work and when special types of service are added to the regular activities.

1. *Training Leaders*—At least six points may be considered in planning the summer training program: (a) sending key young people, including officers and prospective officers, to summer conferences; (b) sending young people who are to teach to conferences where leadership education courses are offered; (c) making it possible for the adult counselor and teachers of young people to go to adult or leadership education schools, or to conferences which deal with social issues; (d) planning a course of home reading for teachers and officers of young people; (e) encouraging eligible young people to apply for admission to work camps and similar social action enterprises (write to the Young People's Department, Division of Christian Education, 14 Beacon St., Boston, Mass., for information); (f) visiting home mission or social service projects where a new understanding of Christianity-in-action may be obtained.

2. *A Specialized Summer Program.* The types of activity suggested above are for only a few of the members. There are things which may be done in every neighborhood by all who remain at home. Many young people are bored during the summer. The church ought to have enough spirit and imagination to provide them interesting and worth-while things to do during their vacation. Study the following list. Mark those things that your church could do and then decide which ones it will undertake.

(a) Maintain regular services of the church, church school and young people's society. These services are needed more than ever during a time of gas and rubber shortage. Find ways of making these meetings uniquely interesting and helpful—have some of them at homes, out of doors, invite special speakers, etc.

(b) Hold union services, if that seems wise. This may be possible with church schools and young people's societies as well as with Sunday morning congregations. Set attendance goals and make a strenuous effort to reach them.

(c) If regular meetings seem impossible, let an interested group meet in a home each Sunday morning or afternoon and listen to a sermon over the radio. It may then be discussed.

(d) The summer is a time when some churches may take religion to where the people live. This is especially true in rural communities where people are very busy and may not have the facilities by which to come to church. Sunday schools may be held on farms, young people's programs may be scheduled for the afternoon, and religious literature may be left for adults and for children.

(e) Take carloads of young people to other churches or to young people's meetings, both to share the values to be found there and to gain new ideas for the improvement of your own work.

(f) Have an officer's retreat, for at least a day and a night, preferably at some camp or farm, and plan the details of the program for the coming year.

(g) Have your own summer conferences, for junior high or senior high school young people. Sometimes a church may thus have its entire membership share some of the values of a summer conference, while only a very few go to the conference conducted by the state organization. Those who go to the more inclusive conference should help to plan the local church assembly.

(h) Organize a vacation school for the children of your community, either in the name of your own church or on an interdenominational basis. (Secure information from Miss Mildred C. Widber, 14 Beacon St., Boston Mass.)

(i) Plan to take care of the children of mothers who are working, or relieve other mothers one afternoon a week by having your young people organize a play program for the children.

(j) Make some contribution of service through one or more of the recognized social service agencies of the community.

(k) Contribute labor to those who are over-burdened. For example, there may be farmers who need help which young people could supply. It may be possible to raise a church garden, to can vegetables and fruit for those who need them in this time of emergency.

(l) Engage in some local work project, under skilled leadership, such as: building a tennis court or playground for children, landscaping and improving the church property, rebinding hymnals, decorating and furnishing the children's or young people's room in the church.

[From the booklet "Young People at Work," which presents the program of the Pilgrim Fellowship for the local church. The booklet may be ordered (10 cents) from the Division of Christian Education, Board of Home Missions, Boston and Chicago.]

LETTER FROM BAXTER TWIDDY.

Here is a letter I received several days ago which seems to be a real challenge not to let up on our work this year. It is from one of our old friends now in the service.

May 30, 1943,
Fort Meade, Md.

Dear Mr. Jackson:

How are you getting along? I hope everything is fine. I'm in the army now and have been here for two weeks. Fort Meade is the camp where I'll train for the Engineer Corps. So far I like it very much. The training will last approximately 13 weeks. This is called "Basic Training." I hope to make good in the army and I will try my best to do it.

Has there been a decision as to whether there will be a Training School this summer? I hope I'm not too late to add some weight to the argument for it. The army has taken a great deal of my time for the past several weeks thus the excuse for my lateness on this question. I think the school should be held this year and every effort should be made to have a school similar to the one held at Elon every year. There is probably some central location in Eastern Virginia for the conference, whether it is a camp site or not. It will mean a sacrifice for some due to the gas rationing. There will be a lack of leadership in Eastern Virginia and the other conferences if it isn't held. I don't know of any other work than the work of the church which is more important. A concentrated effort is needed on the part of the ministers

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JOHN DESCRIBES TRUE CHRISTIANS.

Lesson XII—June 20, 1943.

Golden Text: *"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."*—I John 1:7.

Lesson: I John.

Devotional Reading: Psalm 15.

That We Might Not Sin.

"My little children these things write I unto you that ye may not sin." The beloved disciple wanted the Master's followers to live godly and righteous lives, he wanted them to win the victory over sin. He wrote this letter so that they might know how to keep from sinning. It could not be done in their own strength, nor by mere power of will, but by the Spirit of the living God in their hearts and lives. It was through faith, it was through fellowship with Him, it was by the power of the Holy Spirit.

But If We Sin.

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The ideal is that we should live above sin, but we have this treasure in earthen vessels. If any man says that he does not sin, John bluntly says that that man is a liar and the truth is not in him. But if we sin, we have an advocate with the Father, one to plead our cause, one to represent us and to present our case. Not that Jesus is a party to any shrewd lawyer practices. But Jesus was tempted in all points like as we are and He knows our frame, he remembers that we are human. What a comfort it is to weak, sinning mortals to know that at the bar of God's justice we are represented by Him who is love and grace.

A Propitiation for Our Sins . . . and for the Whole World.

"And he is the propitiation for our sins, and not for ours only, but also for the whole world." Christ loved us and gave himself for us. He loved the whole world and gave himself for the whole world. Through faith, simple and sincere, men are justified, are made right in the sight of God through the sacrifice of Christ.

How Can We Know We Know Him.

"And hereby we know that we know him, if we keep his commandment." Jesus said "If ye love me, ye will keep my commandments."—A simple, but supreme test of discipleship and of devotion. This does not mean that we will never do anything wrong, that we will never sin, but it does mean that we will want to keep his commandments, that we will loathe sin even while we sin, that we will not sin deliberately. If we love him, we will keep his commandments. A man who says he loves God and does not keep his commandments is a liar, says John.

Even as He Walked.

"He that saith he abideth in him ought himself also to walk as he walked." A Christian is a man who tries to reproduce the spirit of Jesus Christ, to embody it in his character and to express it in his conduct. Jesus said, "Follow me." He meant walk with him and walk like him. The Christian life is a way of trust and obedience.

The Test of the New Life.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not abideth in death." One of the first and the most fundamental changes in the life of one who becomes a Christian is the coming into his heart of a new spirit. He finds love a compelling motive. A man who professes to be a Christian who has hate and ill-will in his heart is not fundamentally a Christian at all. He is not in life, but under death. To love is to live, to hate is to be under the power of death.

Guilty of Murder in the First Degree.

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Guilty of murder! How many could be insulted and indignant if one told them that. But John, and Jesus is John's authority for the statement, says that a man who hates, commits murder even if he never raises his hand. For the spirit of Christ concerns the inner spirit and not simply the outward act. Jesus applies this principle in the Sermon on the Mount to hate, sexual suggestiveness, etc. There is nothing in all the world more deadly to the soul of man that the spirit of hate, ill-will, unforgiveness.

Because He Laid Down His Life for Us.

Christ loved us and gave himself for us. He laid down his life for us. We live because He died. And because that is true we ought to do something about it. His love for us ought to constrain us to do something for one another. He died that we who live should no more live unto ourselves, but unto Him that both lived and died for us, said Paul.

Religion in Action.

"My little children, let us not love in word, neither with the tongue; but in deed and in truth." Talking about religion, talking religion does not usually cost much. Here more than anywhere else talk is cheap. Religion is to find expression in action. Actions speak louder than words. As Emerson said "What we are makes such a loud noise that I cannot hear what one says." We are to love not with the tongue, although our tongues may well speak words of love, but we are to love in deed and in truth, in action.

God is Love.

"God is love." Here is one of the few places where God is defined. Often described, He is seldom defined. But the essential nature of God, the basic quality of his character is love. And love is of God. He that loveth knoweth God for God is love. He that loveth not knoweth not God. And if love abides in us God abides in us.

HAPPY HOME NEWS.

(Continued from page 2.)

The marital urge has been evident among our young people, especially those in the armed services. Cpl. Marvin Gunn, a former president of our Pilgrim Fellowship, married Miss Ruby Lee Thompson of Graham in April. Cpl. Haywood Powell, a former secretary of our Sunday School, married Miss Lillian Carter in May. Miss Thelma Vaughan of our church married Pvt. Wharton Carroll of our community in April. Pvt. Bobby Lee French and wife are in California. All over the earth are our boys. What a small world after all.

Five new members have been added to our church roll since November. All came on profession of faith. We are looking forward to others coming into the fellowship of the church before long.

The Lord has blessed us in many ways. Our difficulties have been present to hinder us, yet through the grace of Christ we can continue to progress in His great service.

W. J. Andes.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Friends of Satan.

"Thus saith the Lord, shalt thou build me a house for me to dwell in."—II Sam. 7:5.

"The little foxes . . . spoil the vines."—Songs of Sol. 2:15.

We were in a new hospital supposed to be the last word in architecture, arrangements, and conveniences. Evidently the architect knew nothing about what is required in the little details of a sick room. Closets were overlooked. Baggage had to be left in a corner. Beautiful indirect lighting, but no light over the mirror for shaving. Artistic wall lights are placed over the head of the beds. But there are bed lights and the former will be little used. No table in the room such as a patient likes to have by the side of, or near his bed. A tiled bath room, but no hand-grip at the bath tub, etc.

We prefer to call it ignorance and incompetency, notwithstanding the effect.

As we build life for the dwelling place of God, He expects us to build it according to His specifications, and the law of the Lord is perfect. It is certain that we must watch the details which make life happy.

Prayer—O Lord, endow us with common sense in the ways of living, patterned after Christ, our Saviour. *Amen.*

TUESDAY.

His Counsel Still Good.

"Keep thy heart with all diligence for out of it are the issues of life."—Prov. 4:23.

In our present war-torn world we look back over the centuries for a voice and a guidance for us now. We see Jesus, seated on the Mount of Olives, foretelling the disasters lying just ahead. He counsels His disciples to stand steady: to keep their hearts; to avoid panic, and to believe God.

Prayer—O Lord God, we cannot understand the times, but Thou canst, and we trust Thee, and may we carry on for Thee now and forever. *Amen.*

WEDNESDAY.

Where Are We Going?

"I go to prepare a place for you."—Jno. 14:3.

A friend of mine said to me once, "My what it takes to get ready for a long trip—home, affairs, everything need be thought of. It is devastating to my senses."

Is that any different from the long trip we all must make some day, that day when we shall meet our God? We must take thought of how we shall leave things behind us. We must take thought to ourselves that we shall be ready and equipped well in every way. We must take thought as to the way we shall go. It is He who hath made us. We are His. He hath prepared a home there for our souls. Is it the place for which our spirits are striving? Is it the destination of our living?

Prayer—O dear Saviour, be Thou our companion on the way and make us ready for the end of the journey and for life everlasting. *Amen.*

THURSDAY.

A Divine Quality.

"They that wait on the Lord shall renew their strength."—Isa. 40:31.

To be still and know God, to muse upon Him and find Him, to lean on Him and find strength and refreshing, is a divine quality superceded by nothing.

"Before thou dost ask," said He, "I will answer." Often while we pray He hath bestowed what we sought without our recognizing it.

Prayer—O Lord, we pray for strength, quietness and confidence. Teach us how to wait on Thee. *Amen.*

FRIDAY.

At Peace With God.

"My peace I leave with you."—Jno. 14:27.

"The peace that passeth understanding."—Phil. 4:7.

The daily greeting, "peace unto you," as customary in ancient times, was one of the finest of customs. It referred to the hearts desire of one for another, that his own spirit might be at peace. Such a place bespeaks an awareness of the realities of one's faith. It is inspiring to meet one whose faith is so fixed that, come life or death, he will carry on the train of God's Kingdom.

Prayer—O Lord, beneath the fret and cares of life, the burdens and perplexities, grant us the anchor of a heart at peace with God. *Amen.*

SATURDAY.

Silly Incompetence.

"Whatsoever things are . . . pure . . . think on these things."—Phil. 4:8.

During our illness this summer (1942) I received a great many "get well" letters and cards. All of them (except one) bore affection and prayers. They must have contributed their quota of stimulation to faith and courage. The one exception seemed to be an attempt to be funny and make me laugh. It brought to my sick bed four smutty stories, and the wish that I might be cheered by them. The worst of it was it was from a woman. I returned the letter with a foot-note saying that if I had a mind like that I would wish that no one know it, and so long as that was the best she could think of, to keep them to herself.

Some people think that slime and filth make the best sort of entertainment, when it is but an admission of incompetence.

(Continued on page 13.)

WAKEFIELD PARISH.

(Continued from page 6.)

the parish. The parish consists of the followng churches: Wakefiield, Ivor, Burton's Grove, Barretts. Wakefield, where the parish owns a good parsonage, is considered the parish center. From that center, Ivor is only six miles distant; Burton's Grove about three miles; Barretts about eight miles. All of these outposts can be reached over very fine highways, except about two miles on the road to Barretts. Wakefield and Ivor are on the N. & W. Railway with a fine highway running through each. Wakefield with a population of about 800 is midway between Petersburg and Suffolk, and midway between Richmond and Norfolk. Our church here is of modern design, with an ample and very attractive auditorium, and five Bible School class rooms. The major part of our membership here is in the surrounding country. Ivor has about 500 population and our church is the oldest in the village, but has suffered decline in membership during the past few years, in consequence of the moving of social tides in population, and the loss of local leaders, by death. However, the few remaining are among the very finest people of the community, and are standing by in a loyal way, with a very good church plant. Burton's Grove and Barretts are located in good farming communities, and while present world conditions have made heavy inroads in attendance and activities generally they are also blessed in having some of the choice people of their communities faithfully standing by the work. All of these churches are out of debt, and keeping their finances up to date. From Barretts Church have gone out the following ministers: W. B. Wellons, J. W. Wellons, Mills Barrett, Mills B. Barrett, Burwell Barrett, Stephen Barrett, R. E. Barrett, W. J. Lane.

Each church except one has a Ladies Aid Society and a Missionary Society, and each has a service of worship twice monthly except Ivor where we have only one monthly service. It is a very pleasant experience to find ones self back in the area where he commenced his pastoral work in 1885, at Waverly, just nine miles away, and to have the children and grandchildren of those who were his friends and helpers years ago, now taking their places. There is a sense in which the reflection is a sad one, in that we miss the outstanding personalities of our early ministry in this area. Brothers J. H. Harris, Willie Whitmore, Mrs. Bettie Bains, and among the much younger of those far off days so active in the work is Mrs. Blanch Moffett and Miss Lilly Burton. These are all still devoted to the work. J. H. Harris, so widely known in our brotherhood is now in his 92nd year, but until recently was regular in his Bible School and church attendance. He has suffered illness, but is convalescing at Petersburg.

Murdock W. Butler.

CONGREGATIONAL CHURCHES.

(Continued from page 5.)

pendency in church life. Each local church in early New England was independent in the governance of its own affairs. This insistence upon the independency of the local church is responsible for the fact that Congregationalists, particularly in New England, use the term "The Congregational Churches," rather than "The Congregational Church."

It was not long, however, before the local churches were drawn together in the common need for neighborly relations and cooperation which has always characterized Christian peoples. And so grew up that second principle for which the Congregational churches are known—fellowship. Independency guaranteed democratic government in local church affairs. Fellowship led to the formation of local associations of churches, conferences, and in 1871 a national council. Fellowship was further extended when, in 1931, the National Council of the Congregational Churches and the General Convention of the Christian Church merged, creating the General Council of Congregational Christian Churches. And these two principles, independency and fellowship, have remained cardinal in Congregational church life.

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTH.

(Continued from page 9.)

added that more than a score of colleges, beginning with Harvard (1636) and Yale (1701), have been established by the Congregational churches. As the nation expanded westward, Congregational men, women, teachers and ministers were everywhere present and leading. In 1852 a movement known as the Congregational Methodist Church arose in Georgia. It extended from Georgia into Alabama, Florida and Mississippi. In 1888 many of these churches joined the Congregationalists.

The Christian Church grew out of three simultaneous movements led by stalwart, forward looking ministers—in Virginia and North Carolina in 1792 under James O'Kelly, in New England in 1801 under Abner Jones and Elias Smith, in Kentucky and moving westward under Barton W. Stone in 1805. It was the first American denomination to grow up out of the soil of the new American Republic. Its strength was chiefly in North Carolina, Virginia, the Middle West and New England, though early after 1800 its churches were organized in Alabama and Georgia. In North Carolina and Virginia, there arose immediately following the War between the States the Afro-Christian Convention with a membership of 20,000 or more Negroes. Here Franklinton Christian College was developed. Under the leadership of Horace Mann, the Christian Church founded Antioch College in Ohio, which was one of the first colleges to open its doors to men and women on an equal basis. The Christians established in 1808 the first religious journal, *The Herald of Gospel Liberty*, now merged with *Advance*, the united denomination's monthly magazine.

—*Down South News.*

QUIET HOUR.

(Continued from page 12.)

Prayer—Our Father, we like Thy blessings bestowed upon clean hands and a pure heart. Teach us the love of the beautiful and give us hate for the impure and unseemly. *Amen.*

SUNDAY.

Psalm 135.

"Ye that stand in the house of the Lord (today) praise the Lord; for He is good: (and) to sing praise unto His name . . . is pleasant . . . Thy name, O Lord, endureth forever. . . . Ye that fear the Lord, bless the Lord."

This Psalm is an exhortation to stand by the church and with the saints praise God for all His mercies.

AN APPRECIATION.

We wish to express appreciation for the work done by the Reverend A. Lanson Granger, Jr., in teaching Bible in our high school at Asheboro, N. C., the past year.

Mr. Granger has taught two classes, numbering about sixty, for the eight-month term just closed. He is a most efficient and conscientious teacher who has done a good work. I for one thoroughly enjoyed his lectures on the Bible and feel that many young people have learned much about the Holy Book they otherwise would not have known.

Nellie Alice Brown.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The girls in the Christian Orphanage Baby Home are very happy over the fact that we have built them a new bathroom. We have had two bathrooms on the lower floor and it has always been inconvenient for the little girls to go down stairs to take a tub bath. We built a nice room and put all modern conveniences in it, so from now on they will have these conveniences on their floor. They are very proud of this additional blessing that has come their way. In fact this should have been built when the building was built in 1923, but the architect made no provision for it.

In an institution of this kind we always have a need. Something that will add to the betterment of the work here. When we took charge of this work twenty-seven years ago, we visioned the day when we would have three buildings for children and run the Orphanage like a big family and give the children home life. We have the three buildings and we have always run on the family plan. We visioned a good farm acreage and a nice Dairy barn with pretty cattle and good mules and farm machinery. We have worked patiently all these years to bring these visions to pass, and these things have been accomplished.

We have one more vision to work out and make come true and we will have completed our plan. The Orphanage needs one more building to complete its plant. We need a combination building. In other words three in one. We need a building where we can have an office separate and apart from a building where children live. At present, our office is in the Johnston Hall where the children have free access to it all the day, and we have to listen to all the noise they make, besides answering hundreds of questions that are useless. Then we need a play room large enough for the children to play basketball and other games and have their little entertainments without having to disturb some other building to find room. Then above all, we need a chapel room where the children from all the buildings can come together from time to time and hold religious services, where they can work out their programs and all have a part in the services.

We have a beautiful location for this building on a lot between Johnston Hall and the Baby Home. It would be fine for someone to give it as a memorial. We know we cannot build during the duration, but we could have the money ready when the war is over.

CHAS. D. JOHNSTON.

Report of trticles received from various sources, continued from last week:

Mr. and Mrs. W. S. Ayscue and Harriet Ayscue, Henderson, N. C.: 1 dress.

Mrs. L. C. Huffines, Pleasant Ridge Church, Guilford College, N. C.: 3 small suits.

Women's Missionary Society, Ramseur Congregational Christian Church: 7 dresses, 1 slip, 3 boys suits, 2 pairs panties, 5 pairs socks.

Mrs. W. D. Hamond, Dendron, Va.: 1 pair shoes.

Pleasant Ridge Women's Missionary Society, Asheboro, N. C.: 9 dresses, 1 pair hose, 2 pairs shoes, 1 blouse, 1 pair panties, 1 hat, 1 pocketbook, 1 box cards.

Newport Christian Church, Shenandoah, Va.: 6 towels, 2 bath cloths, 1 pair pillow cases, 3 cakes soap, 16 dresses, 1 sweater, 1 pair overall pants, 1 shirt, 1 pair panties, 2 pairs socks.

Ladies of Asheboro Congregational Christian Church, Asheboro, N. C.: 2 dresses, and 7 pairs socks.

Young Girls Class, Liberty Vance Church, Henderson, N. C.: 5 dresses, 2 pairs panties, 1 blouse, 2 pairs socks.

Pleasant Ridge Missionary Society, Guilford College, N. C.: 3 boys suits, 2 sweaters, 7 dresses, 1 shirt.

Portsmouth Christian Church, Portsmouth, Va.: 17 dresses, 1 boys jacket, 1 pair pants, 1 ladies coat suit, 7 sweaters, 6 blouses, 3 hats, 8 pairs socks.

Mrs. Nannie Allen, Ramseur, N. C.: 1 quilt.

W. H. Fisher Co., Greensboro, N. C.: 3 dresses.

Ladies Missionary Society, Chapel Hill, N. C.: 16 dresses, 4 skirts, 4 blouses, 2 sweaters, 1 pair pants, 1 pair underwear, 1 shirt, 2 pairs socks, 3 caps, 1 bath cloth.

Hayes Chapel Church, Garner, N. C.: 2 pairs shoes, 15 dresses, 1 sun suit.

Mrs. Fields, Reidsville, N. C.: 1 slip, 1 pair panties, 1 pair socks, 1 dress.

Berea Ladies Aid Society, Driver, Va.: 6 dresses.

Business Girls Circle, Greensboro, N. C.: 1 dress.

Ingram Christian Church, Paces, Va.: 1 dress, 1 boys suit, 1 slip, 1 pair panties.

Shiloh Missionary Society, Ramseur, N. C.: 14 dresses, 1 boys suit, 4 pairs pants, 2 blouses, 1 pair socks, 1 cap.

Mrs. D. R. Fonville, Burlington, N. C.: 2 suits, 2 pairs pants.

Miss Nellie Mae Holt, Burlington, N. C.: 1 dress.

Miss Wilma Holt, Burlington, N. C.: 1 coat.

There are other items to be reported in future issues.

(Continued on page 15.)

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

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Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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PILGRIM FELLOWSHIP.

(Continued from page 7.)

in each conference to put it through in their conferences. If the school was held in a centrally located church, a good school could be worked out. I know how much the Elon Training School meant to me and will mean the same to many others. I'll be praying for it. God be with you in the work of your church.

Your friend,

BAXTER TWIDDY.

Ministers and young people, here is a real challenge to us from one of the leaders of our young people, a product of the summer conference. Nowhere in the annual program of the church do young people receive the same inspiration and concentrated training as in this school. If the school is not held it will mean that the Kingdom of God will be further delayed by that much.

Is there a church or young people's society which will invite their conference young people to meet with them for a week, or if necessary, a shorter period? Now of all times, we need to redouble our efforts to stimulate our thinking and acting. We dare not let up on our work. Ministers, we have had difficulties finding a place in which to hold the school. Here is a good suggestion—bring it up before your young people. Perhaps it might be held in the latter part of August. Let us not fail them now!

R. L. J.

MISSIONS.

(Continued from page 9.)

Mrs. T. E. Smith's lovely home last Christmas. The members and their friends enjoyed a pleasant evening, and in the exchange of gifts, we discovered the identity of our Sunshine Sister.

We were very fortunate to receive an invitation from the Monticello Society to meet at the parsonage to hear Rev. W. E. Wisseman review a Latin American study book. This was most interestingly presented. The World Day of Prayer was jointly observed by several churches in the Monticello church auditorium to an appreciative audience.

Our Friendly Service Gifts were sent to the Japanese evacuees. There was a goodly number present and some attractive and useful gifts were brought to be packed for this purpose. No one would have thought there were any hostilities between their country and ours. During the evening prayer for peace and understanding was offered.

For the public service, members of the Society had charge of the Easter Sunday morning worship program with the President, Mrs. R. W. Iseley, presiding. "The Dawn Immortal," an Easter service of story and song, was beautifully presented.

Four new members have been added to the roll. They have already proved their merit in various ways. One has entertained the Society in her home and she was a most gracious hostess. One new member is a most interesting character—a Jewish Refugee—Mrs. M. J. Frugh. She often gives us first-hand information about the various places where she found it necessary to reside. For three years she has been in "the most wonderful United States," as she expresses it. She has made a place in our hearts here at Hines' during the year and we are grateful that we have had the privilege of having her in our group.

At the last business meeting it was voted to assist Greensboro First church in entertaining delegates to the Convention which meets with that church in June.

We covet your prayers here as we continue in His way through our giving, that others too, may know of His good works and follow Him.

VERA L. GERRINGER,
Reporter.

THE ORPHANAGE.

(Continued from page 14.)

REPORT FOR JUNE 17, 1943.

Amount brought forward		$8,605.75
Sunday School Offerings.		
Eastern N. C. Conference:		
Plymouth	$ 6.35	
Catawba Springs	15.00	
Bethel	11.37	
Piney Plain	8.00	
		40.72
N. C. and Va. Conference:		
Lebanon	$ 1.36	
Ingram	.8.96	
Bethel	.2.92	
Durham	18.46	
		31.70
Western N. C. Conference:		
Ramseur	$ 17.21	
Needham's Grove	3.55	
Seagrove	3.00	
Pleasant Union	2.20	
Pleasant Hill	11.67	
Ramseur	15.30	
		52.93
Eastern Va. Conference:		
Liberty Spring, Jr. and Sr. Classes	$ 1.00	
Oakland, I. W. Johnson Bible Class	6.00	
Berea, Nansemond	5.00	
First, Norfolk	13.61	
Rosemont	86.93	
Mt. Carmel	8.71	
		121.25
Valley Va. Cent. Conference:		
New Hope	$ 6.08	
Mt. Olivet (R)	3.00	
Timber Ridge	3.74	
Concord	.72	
Linville	9.91	
		23.45
Georgia Conference:		
Vanceville		1.00
Special Offerings.		
Miss Seymour	$ 15.00	
Mr. Overman	$ 10.72	
Sale of wheat	30.60	
Cash	2.00	
Sale of wheat	261.79	
Mrs. Simmons	25.00	
Sale of Potatoes	15.00	
A friend	5.00	
		365.11
Total for week		$ 636.16
Grand total		$9,241.91

With all its alluring promise that some one else will guarantee for the rainy day, social security can never replace the program that man's future welfare is, after all, a matter of individual responsibility.

—*Dr. Harold Stonier.*

Some Things Congregational Christian Churches Believe

1. **We Believe in God** the Father, Infinite in Wisdom, Goodness and Love.
2. **We Believe in Jesus Christ,** His son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth ever more.
3. **We Believe in the Holy Spirit,** who taketh of the things of Christ and revealeth them unto us, renewing, comforting, and inspiring the souls of men.
4. **We Believe the Holy Bible is a Sufficient Rule of Faith and Practice.**

   We are united in striving to know the will of Gad as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us.

   The right of private judgment and the liberty of conscience is a duty and a privilege that should be accorded to and extended by all.
5. **We Believe the Lord Jesus Christ is the only Head of the Church.**

   Christian character is a sufficient test of fellowship and of Church membership.
6. **We Believe it to be the Mission of the Church of Christ to Proclaim the Gospel to all Mankind:**

   By exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood;

   Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God.
7. **We Believe in the Union of all the Followers of Christ, that they may be one even as Christ prayed.**

   The Church of Christ is His, and it should be so named and governed as to include all and exclude none who have been accepted by Christ.
8. **We Look with Faith for the Triumph of Righteousness and the Life Everlasting.**

   The Congregational Christian Churches maintain a continuity with the Church of the Ages and desire order, dignity and beauty in their churches and worship.

   We believe the Church should call men directly and forcefully to repentance of sin, and to the acceptance of Jesus Christ as Saviour and Lord.

   We believe in the freedom and responsibility of the individual soul, the right of private judgment in faith, policy and fellowship, which are in keeping with the basic principles of democracy.

   We believe that the candidate for Church membership should have the right to be baptized as he may desire, choosing any one of the historic modes. Christian baptism is an act of consecration and witness to the world that he has accepted Jesus Christ as his Saviour and Guide.

   We believe in the progressive revelation of God through the scriptures, through nature and human personalities. The test of such revelation in human experience is a consistent Christian life.

   We believe in an open communion and invite all Christians to partake of the Lord's Supper.

   We believe that such a Church will be a spiritual Church with Christ its only head and all members brethren.

HISTORICAL [illegible]
Southern Convention of Congregational [illegible]

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, JUNE 24, 1943. NUMBER 25.

OUR CHURCH WOMEN and MISSIONS

My Missionary Creed

By JESSIE M. TROUT

I believe in the world mission of the Church because I believe in Christianity.

I believe in the world mission of the Church because of my experiences in God.

I believe in the world mission of the Church because it furnishes the only avenue for the expression of God's universal love.

I believe in the world mission of the Church because it proves Christ's claim to the universality.

I believe in the world mission of the Church because it bears fruit.

I believe in the world mission of the Church because it interprets a suffering Christ to a suffering world.

I believe in the world mission of the Church because it given some hope that the sovereign God may some day supplant the sovereign state.

I believe in the world mission of the Church because it demonstrates Christianity in action, the development in Christians everywhere of a consciousness of world-wide fellowship, world-wide community, and world-wide responsibility.

NEWS AND VIEWS

Daily vacation Bible Schools are being held this week in the Suffolk and Newport News churches.

The South Norfolk Church, under the leadership of Rev. O. D. Poythress, recently raised $1,500 on its building debt.

Dr. W. B. O'Neill was elected president of the Eastern Virginia Ministerial Association last Monday. Other officers elected were Dr. Lewis, vice-president; R. L. Jackson, secretary; B. H. Watkins, treasurer.

Rev. John W. Baggett brought the congregation of Elm Avenue Church and nineteen candidates for baptism to the First Christian Church, Portsmouth, on Wednesday evening of last week. Rev. H. G. Councill extended the use of the pool for immersion and spoke on "The Meaning of Baptism."

BURLINGTON YOUTH PROGRAM.

A new form of church and school cooperation were in evidence here June 7-18, when union daily vacation Bible Schools were held in five of the city's best equipped school buildings. These Bible schools, which are being sponsored by the Burlington Ministerial Association, were conducted by the best qualified teachers available and were so located as to be accessible to all children of the city. Ordinarily, such schools are held in the individual churches. As was expected, the new plan, which provides for the pooling of the leadership of all churches and where united efforts were put forth by all religious groups, was one of the most successful yet mapped.

CHAPLAINS COMMISSIONED.

Thirty-five commissioned chaplains and two enlisted "specialists" were graduated recently in the 8-43 class at the Naval Training School for Chaplains, College of William and Mary, Williamsburg, Va.

Capt. Francis Lee Albert, (ChC.), U.S.N., of Camp Lejune, New River, N. C., made the principal address. Paying tribute to the loyalty and devotion of service men, he challenged the newly commissioned chaplains to match this loyalty with their own. Said he, "A turret barbette may be a Holy of Holies to a chaplain at sea. There, with the strong steel of the barbette as his seat, in the quiet of the night and with the stars overhead, he can realize the still stronger ties between the chaplain's life and work, and the power of God."

In the graduating class were seventeen Catholics, nine Methodists, three Baptists, three Presbyterians, two from the Congregational Christian Church, and one Episcopalian. Those from our group were: George M. Milne of Rye, N. Y., and Stanley M. Sargent of Rehoboth, Mass.

PLEASANT HILL.

The annual Children's Day and memorial services were held at pleasant Hill Christian Church in Alamance County, on Sunday, June 6.

The children's exercises began shortly after Sunday School and were in charge of Mesdames R. C. Carter, A. T. Ashley, T. G. Andrews and others.

The children gave a splendid program after which they marched to the cemetery and placed flowers on the graves.

In the afternoon Mr. Earl Farrell, our pastor, spoke about the organization of the memorial association which was organized at Pleasant Hill in 1942. Mr. Farrell also mentioned memorials of the past and paid tribute to our beloved dead.

We still have a good attendance each Sunday at Sunday School in spite of war and other things. We have recently refinished the church floors and had new rugs placed in aisles and pulpit.

Mrs. B. D. Hargis,
Reporter.

NO ELON LEADERSHIP TRAINING CONFERENCE THIS YEAR.

It is with deep regret that we have to make the announcement that we cannot have the Elon Leadership Training Conference this summer. We have not waited until now, but have been trying since February to arrange our annual pilgrimage.

The presence of Air Cadets, some two hundred and fifty of them, coupled with the presence on the campus of the regular school students, made it impossible to arrange housing and other facilities for a third group. We tried to get sufficient camping facilities at Crabtree, but without results. We explored the possibilities of Divisional Conferences. Some of these have been arranged. We have tried every available place and condition but in each case the idea had to be given up. We tried the Baptist Girl's Camp at Virginia Beach, the Yorktown Presbyterian Camp, Camp Okie, Massanetta, Suffolk. The answers we got were as follows: The Army has taken over Virginia Beach, Yorktown has a full summer's program, Camp Okie has an extended program, including Girl Scouts this summer, Massanetta proved too expensive, and Suffolk was ruled impracticable. We knew of no other possibilities.

It is presumed that by this time all are of the opinion that there is to be no school, but we write this note so that everyone may understand. Young People and pastors have written asking that we "have it anyway" but we could not. We hope and pray that next summer conditions will, somewhere within the bounds of the Convention, permit us to resume these annual pilgrimages—and we hope the place can be Elon. Meanwhile, let's keep our interest up, face the facts of the present and look to the future.

Jesse H. Dollar, *Dean.*

AN EPOCH ENDS.

With this issue of The Christian Sun an epoch in its history truly ends. We are printing today the last of the Family Altars or Quiet Hour meditations written by the late Chaplain Hersey E. Rountree. After his death we hesitated at first to continue their publication, but we finally decided that it would be his desire and certainly the wish of those to whom they were written.

More than twenty years ago, the editor, Dr. J. P. Barrett, printed in the issue of August, 1923, the first of this series of meditations. It consisted of clippings from various authors. The following month, Chaplain Rountree assumed the editorship of the "Altar" page, and on shore or at sea, in good health and in sickness, he continued faithfully to supply this material. Only on the rarest occasions did he fail in this task.

We who print The Sun will miss the page as we have missed his genial letters since he left us. There will be a page twelve that will be hard to fill. We wonder what our readers would put there if they had their say. If you wish to express your opinion we are sure the present editor would be delighted to have it.

We are thankful for the services which were given by this great, good man. May his faithfulness to duty be an example for us all.

John T. Kernodle,
Managing Editor.

CONVENTION WOMEN MEET.

More than 100 women of the Southern Convention met in their biennial session June 15-16 at the First Congregational Christian Church in Greensboro. Highlight of the meeting was the presence of Mrs. Guy Thelin, missionary to China, who spoke at the Tuesday evening and Wednesday morning sessions.

Mrs. J. Monroe Harris, president, of Norfolk, Virginia, was the very able "presider" at all of the sessions. The theme of the Convention, "For the Living of These Days," was emphasized in the president's address, as well as in the address by Rev. F. C. Lester. According to the latter, for these days we need a firm faith in God, hope that lets us look into the future with confidence, wisdom, courage, and the love that was in the heart of God when he sent His Son to live among men.

Mrs. Thelin inspired all those present with her messages. She emphasized the fact that we live in *one* world, a *small* world, full of *folks*, and that although it is a *dark* world it is full of hope. Those who were present will long remember her illustrations and some of the quotations she used: "It is better to light a candle than to curse in the darkness." "Resistance without bitterness, war without hate." "In times like these we must not retreat, we must not even stand still, but we must press forward for the cause of Christ and His Church." (These all come out of China.) With great enthusiasm the Convention voted that the Thank Offering in 1943 be sent to the Union High School in which Mr. Thelin is a teacher. Mrs. Thelin told us in graphic fashion of the 200 mile trek which the 250 boys of that school took over mountains to reach their new home after the Japanese invaded the coast of China. Mrs. Thelin was the only "foreigner" to make this long hike with the school boys and Chinese teachers.

Fine Financial Report.

The treasurer's report, given by Mrs. W. V. Leathers, was very encouraging. The total apportionment giving for the biennium was $21,433.86 while the goal was $20,000. The most important feature of the increase is that each one of the three conferences went over its goal, instead of all the increase being in one area. In addition, $2,621.99 was reported as raised for the Atkinson Memorial Fund. The goal for the new biennium was set at $22,250, with a $250 increase for the Valley and $1,000 increase each for Eastern Virginia and North Carolina.

Mrs. Harris has often lamented about the fact that the SUN is always in debt, and Chinese children always starving—and has hoped to live to see the day when at least one of the two could be done away with. Her dream is about to come true. The Woman's Convention took an offering for THE CHRISTIAN SUN deficit. This amounted to $35.02. Then, upon motion of Mrs. J. G. Truitt of Suffolk, Va., the women voted to pay the remainder of the deficit from their general fund. And so, as soon as the necessary financial steps have been taken, THE SUN will be out of debt.

Important Recommendations.

Two recommendations from the Executive Board were approved by the Convention. A committee composed of Mrs. Claude Eley, Mrs. J. G. Truitt, and Mrs. W. E. Wisseman is asked to work with Dr. L. E. Smith and one member of the Board of Trustees of Elon College to plan for the investing of the principal of the Staley Memorial Fund, and for the gift of interest on same to some Elon student who plans to engage in Christian work.

The foreign mission money sent in by the young people is to be earmarked for the projects of the American Board chosen by the National Pilgrim Fellowship for all young people of our denomination to support. Material for study about these projects is available for our young people's societies.

New Officers Elected.

The following officers were elected for the next two years:

President, Mrs. W. E. Wisseman, Greensboro, N. C.; Vice-President and Superintendent of Friendly Service, Mrs. H. P. Harrell, Driver, Va.; Recording Secretary, Mrs. J. S. Rollings, Park Road, Suffolk, Va.; Corresponding Secretary, Mrs. Mattie Cox Parker, Elon College, N. C.; Treasurer, Mrs. W. V. Leathers, Suffolk, Va.; Convention Editor and Superintendent of Literature, Mrs. F. C. Lester, Elon College, N. C.; Superintendent of Spiritual Life, Mrs. O. H. Paris, Greensboro, N. C.; Superintendent of Life Memberships and Memorials, Mrs. John G. Truitt, Suffolk, Va.; Superintendent of Young People's Work, Mrs. J. H. Lightbourne, Burlington, N. C.; Superintendent of Children's Work, Mrs. R. L. House, Richmond, Va.; Superintendent of Cradle Roll, Mrs. D. J. Bowden, Elon College, N. C.

Other Matters of Importance.

Reports were given by departmental superintendents and the Conference presidents. These will appear in THE SUN in a later issue. Fine devotionals were presented by Mrs. C. H. Rowland and Dr. L. E. Smith. Special music added to the worship.

The one regret of the Convention was that no delegates were present from the Valley Conference. However, Rev. Mark Andes, ministerial student of that Conference, and Mrs. Glenn Walker, daughter of Rev. R. E. Newton of Luray, attended the sessions.

It is always appreciated by the women when their pastors can find it possible to attend such a meeting as this. Among those present were: Mark Andes, W. J. Andes, A. L. Granger, S. C. Harrell, R. L. House, I. W. Johnson, J. H. Lightbourne, J. E. Neese, A. G. Ritchie, L. E. Smith, and W. E. Wisseman.

All of those attending would agree that "For the Living of These Days" we need meetings like this one to inspire us to keep the light of the Church shining in the midst of darkness.

MRS. F. C. LESTER,
Woman's Editor.

VACATION CHURCH SCHOOLS.

The Salem Chapel and Belew Creek Christian Churches held their Vacation Church Schools from May 10 to May 21. Salem Chapel had sessions in the forenoon and Belew Creek in the afternoon. Both schools studied the theme "God's Beautiful World." The older children studied nature projects. About a dozen bird houses were constructed in each parish by the students with special reference to blue birds and wrens. Leaves of trees were also collected and mounted as found in the vicinity of the church properties. The smaller children collected pictures and wrote poems and Scripture passages into handsome little booklets made by hand. In Belew Creek the pastor taught a class in the fundamentals of church membership. The closing exercises were held in the Salem Chapel Church on Friday, May 21, and in Belew Creek on Sunday, May 23. Twenty-two received diplomas in Salem Chapel and twelve in Belew Creek for attendance and work accomplished. The teachers who were Rev. Max Volkmann, Frankye Marshall and Lucie Kate Strader, feel that the school was a success.

THE EDITOR'S MESSAGE

HOARDERS AND HEADLINES.

Hoarders are anathema in the public eye today. Woe unto that person or family caught hoarding sugar, canned goods, etc. Even the smallest family has developed a conscience for the good of the public.

While the OPA is concerned with those who hoard essential materials, the Editor is disturbed about those who carelessly and unconsciously hoard essential news. Much of our news of the churches comes indirectly, second-handed, and sometimes, post-mortem. "Hoarders of Headlines" is an epithet which might be hurled into many churches and ministerial camps. When belated news finally trickles into the editorial office, one may hear the pathetic soliloquy: "Oh, what headlines this would have made—last month." News must be made, then recognized and reported promptly. You see, news is highly volatile and perishable.

We are interested in receiving the news of the churches; the large churches and the small churches, the city and the rural churches. What should a church report? Well, we sometimes wonder about those "poundings" received by inadequately paid ministers. Surely the church has other events of far greater news value. We are interested in projects, programs, personalities and progress. Churches throughout the Convention may generate and liberate this type of news. Hoarders may become heralds of thrilling and practical news. News is valuable, dynamic, provocative. News from your church may change the destiny of another church. Don't hoard the news; liberate it! Does modesty forbid? Listen to the Master: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

MISSIONS AT GREENSBORO.

"We missionaries are strangely sustained by the prayers of the Christian people," declared Mrs. Guy Thelin before the Women's Missionary Convention at Greensboro. Mrs. Thelin spoke from her experience as a missionary to China concerning the essential oneness of the world and the power of Christ which is adequate for the needs of the world.

Many interesting sidelights appeared during the Convention. Ten of the twenty-nine delegates from Virginia were from the churches served by Dr. I. W. Johnson. Miss Edna Fulcher, on vacation from New York, assisted in the sale and distribution of literature. Mr. and Mrs. W. T. Dunn of Lynchburg celebrated their silver wedding anniversary by attending the Convention. Mr. Dunn presented his wife with a life membership.

The report on Friendly Service prepared by Mrs. Claude Eley reflected a great variety of missionary activities and achievements. Mrs. John G. Truitt reported $680.00 in Life Memberships and Memorials. These 68 memberships were confined to 36 churches. Many other individuals and churches should utilize this beautiful and appropriate means of showing appreciation to loved ones. These funds are used for ministerial education in Bangalore, India. Could a more worthy project be found? Has your church sent in a Life Membership or Memorial this year?

Mrs. J. Monroe Harris, the gracious and efficient president, suggested that their offering be applied to The Christian Sun Deficit Fund. There was a generous response to this suggestion and $35.02 was received. We bespeak our appreciation.

The pastor and members of the Greensboro Church should be highly commended for their thoughtfulness and generosity in providing hospitality. The cause of Missions has been greatly strengthened in our churches by the Greensboro Convention.

FRANKLINTON SUMMER CONFERENCE.

Many of our readers are interested in the progress of the work at Franklinton Christian College. It is a pleasure to report that a very successful Conference was held last week. The total enrollment was 114. It was possible to accommodate this number only because of two facts: (1) During the past seven years there has been a constant addition to the furnishings of the kitchen, dining room and dormitories. (2) A gift of one thousand dollars by the Home Boards enabled the College to purchase essential furniture. Now the sadly depleted furnishings have been greatly improved and augmented. A multitude of small gifts now remind one of the Biblical statement, "To him that hath shall be given." Above every door and upon every article might be inscribed the word "given". There are countless souls whose highest joy it is to give to Franklinton. How could one forget old Aunt Mary, reverently counting her five dollars for Franklinton? There is a picture, eloquent with the Grace of God!

Miss Flora K. Heebner, the missionary from China who visited the Spring Rallies, brought vitality and vision to the daily program. The text for her message was, "Hitherto the Lord hath blessed our workers." From history and personal experience she gave many proofs of "being sent" to persons near at hand or across the sea.

The Board of Control met during the week. The gift of one thousand dollars by the Home Boards in compensation for furniture removed to Bricks college was cheerfully announced. The unfinished building, which has been an eyesore for many years, was named Henderson Hall. It is named for the Rev. J. A. Henderson, life-long friend and once President of Franklinton. Mr. Henderson is a subscriber to The Christian Sun and has contributed to many of our institutions. Plans were made by the Board to begin a campaign to raise at least $2,000 for the completion of this building: one thousand from individuals and one thousand from the church at large. It has been suggested that many white friends of Franklinton would like to contribute. The

Editor serves as the Treasurer and as the Dean of the Conference. All contributions, even though modest, will be cheerfully and gratefully received.

Here is a field, our Samaria, for missionary activity. It is immediate and immense in proportions. It goes not begging only, for it has much to offer. It is perhaps the most easily accessible point in the Southern Convention. In these days when most meeting places are either congested or conscripted, Franklinton is ready to open its doors for any group within the Denomination of which it is a part. Here is a centrally-located, commodious building for minister's meetings, young people's conferences, camps and retreats. There is no better spot in this area to become saturated with the missionary spirit.

It is good to share for a few days the Franklinton spirit. It is irresistible and contagious. Here young people and adults have religion and are not ashamed of it. And how they do sing! We sometimes wish our white congregations would sing with the same fervor and abandon. Woe unto our churches when we become victims of sophistication! Sane spirits no longer view the religion of the Negro with amusement but with amazement. We go as teachers and, lo, we learn again the lessons of humility, simplicity, and religious fervor. R. L. H.

The Quality of Leadership

By Wendell L. Willkie.

An Address Before the World Christianity Meeting of the Presbyterian General Assembly in Masonic Temple Auditorium, Detroit, Michigan.

When I was invited to appear before this Assembly, I hesitated to accept. For I was acutely reminded of the words of an eminent preacher who said, "The doctrine is easy enough to preach; it only becomes difficult afterward." It has seemed to me, however, that there is a subject about which I might appropriately speak to you.

One of the effects of the struggle for the world's freedom, in which we are engaged has been to make everyone look *forward*. Sometimes we look forward with dread; sometimes—and more often, I think—with great hope. I am one who looks forward with hope. Yet if our hope is to have any chance of being realized, we must be able to count upon certain capabilities in our people, and, in other people elsewhere.

It is about one of those capabilities perhaps the most important of them all for our future welfare, that I want to speak to you tonight. It is the quality of leadership. By this, I do not mean the leadership of those few individuals who find their way to the top. To lean too heavily on that kind of leadership is to pervert the democratic meaning of leadership—a perversion which has been carried to its extreme in the German state. Leadership, as I am thinking of it, is a quality that any man or woman may be called upon to exercise during his lifetime. It may extend no further than providing a leadership for your own boys and girls, to give them something to look up to, some personal standard for their lives—such as my father gave me. Or it may extend to some broader field—to your church, your business, your community. I think it is characteristic of our republican form of government that every citizen among us has the opportunity of leadership and few can escape its obligations, however humble. The acceptance of such obligations is basic to our very conception of life.

As you know, I have recently returned from a trip around the world. And one of my keenest impressions from that trip, after talking to hundreds of persons, important and unimportant, is that people all over the earth are awakening to this kind of individual leadership that we know so well here in America. All over the earth people are breaking the old bonds; the bonds, for instance, of imperialistic domination; the bonds of ancient priestcraft, so especially marked in the Moslem countries; the bonds—as in China—of old traditions now obsolete. All over the earth there is a ferment, not just of masses, but of individuals, millions of them, who are acquiring new individual hopes and are preparing to accept the individual responsibilities that support such hopes.

This new awakening, this democratic ferment, is closely bound in with a fact to which I have often referred since my return. I mean the existence of almost universal goodwill toward the United States of America. Without this goodwill, I would be fearful that this war will be only another war, tragically, because uselessly, fought. I see this goodwill as a cement, binding the nations of the earth together. And the most important hope I have, as I look forward, is that this cement shall hold.

Undoubtedly, after the war, we face a period of demoralization. An effort of such magnitude as this war, involving so many people and such intense passions, must produce emotional, psychological, and moral reactions. That period will be critical for all of us. It will be critical for the United States. It will be critical for the cause of freedom. In that period, the democratic ferment of which I have spoken might well degenerate into chaos. And in that chaos the United States would inevitably become involved. The cause of freedom, even here among us, might well be lost. This is, surely, a danger that we face. And as I see it, our chief insurance against such a calamity is this good will—this cement which now binds so many peoples together in a common faith in America. Only if the cement holds, only if the goodwill continues to bind, can we hope in the future to build strongly enough to support freedom —and well-being—and human faith.

Now this goodwill toward the United States is the result of many factors; all created for the most part not by a few selected official leaders but by a multitude of Americans who in industry, agriculture, education, the arts, medicine, science and religion have exercised the qualities of individual leadership around the world. For instance, as I have pointed out, other people admire our wonderful industrial development, but are watching to see how widely we diffuse its benefits among our own people. Our motion pictures, even when they are presenting our less glamorous conditions, portray for them what seems to these people an almost fabulous standard of living that has come in the wake of industry: the people of other lands want to emulate that standard. Even more important, they know that, however good or bad our international policies, we have no desire to rule, own or control them. They have confidence in us because they know that however powerful we may become, we do not want to enslave them.

Those are some of the reasons for the existence of this goodwill toward America, so indispensable to world recovery. But there is another reason, one of particular interest to this group tonight.

Back in my home town in Indiana when I was a boy, we were always raising funds for foreign missions. Our Sunday Schools provided us

(Continued on page 10.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Woman's Southern Missionary Convention of Congregational Christian Churches met in its 16th Biennial Session in First Church, Greensboro, N. C., Tuesday and Wednesday, June 15 and 16, 1943. Before the Convention there were serious misgivings on the part of many as to the possibility of having a quorum present to transact the business. Such fears were unfounded when it was announced that 110 were present for the first afternoon session. There were twenty-nine delegates from Eastern Virginia. Ten of the number went from Berea (Nansemond), Liberty Spring and Oakland churches. The pastor of these churches was justly proud of such a fine evidence of interest and enthusiasm. It is not easy to get transportation these days and we were grateful for all who could reach Greensboro this year.

Mrs. J. Monroe Harris who has served so faithfully and acceptably as president for some years called the Convention to order on time and directed the business of the Convention with enthusiasm and consecration. Mrs. O. H. Paris of Greensboro, filled her office as Secretary with ability and credit to the Convention. Mrs. W. V. Leahhers the efficient Treasurer presented her report which showed a fine record for the past two years. The officers of the Convention presented favorable reports in every department and this was very gratifying to the entire Convention. The program provided for a session on Tuesday afternoon, another Tuesday evening and the final one on Wednesday morning. An amazing amount of good work was crowded into these three sessions and the spirit of each session was marked by a rising tide of interest and a determination to go forward. The theme was "For the Living of These Days."

In addition to the reports of the various departments there were two speakers on the program. Dr. F. C. Lester spoke during the first afternoon session on the theme: "For the Living of These Days." Tuesday evening and Wednesday morning Mrs. Guy Thelin of Pawtucket, R. I., and China spoke on the mission work in China. Her addresses made a deep impression. A large wall map of the world was used to illustrate her addresses. Among other things she said: "We must look upon the world as *one world.* It is a unit and not a jungle of disconnected political, racial or social groups. It is a small world in these crucial days. It is a dark world. It is a hopeful world." Around these sentences she presented a convincing argument for increased knowledge of the world and deeper interest in the world-wide missionary work of the church. Those who heard these wonderful addresses were deeply impressed by the consecration and vision of the speaker.

The worship periods conducted by Mrs. C. H. Rowland, Mrs. W. R. Sellars and Dr. L. S. Smith were of an unusually high order and prepared the delegates and visitors for the constructive work of the Convention. It is not possible to evaluate the Convention in the space allotted to this article. Others will write in detail about the financial reports for the biennium. The Convention voted to increase the apportionments from $20,000.00 to $22,000.00 for the next biennium. This forward looking action should meet the hearty approvaal of the Woman's Conferences to be held later in the year.

I. W. JOHNSON.

EVANGELISM.

The gospel of Christ is evangelistic. The church of Christ is evangelistic. The followers of Christ are evangelistic. There are different types of evangelism—mass evangelism, personal evangelism, educational evangelism. The purpose of all is the same—to bring men to Christ that they may realize the saving grace of Christ included in the gospels and be numbered with Christian people as the redeemed of God.

The Christian Church in the South had its origin in the deliberate counsel and purposeful decision of Rev. James O'Kelly and his associates for liberty in religion. But its permanency and progress were assured through evangelism. The ministry of our church during its first hundred years of service was predominately evangelistic. The ministers were either traveling evangelists or local evangelists working within the local church. New communities were entered, new churches were built, and local congregations were strengthened. It was the spirit of evangelism moving within the ministry and the constituency that gave the church its power and extended its borders.

The impression was given that individuals could be converted only in an evangelistic meeting and that this meeting could be held only at certain specific times. There are some churches today that feel that they cannot have a successful meeting at any other time than the week following the third Sunday in August. "This has been the time for revivals in our church ever since I can remember."

In recent years our churches have not been predominately evangelistic. We have had the contention between modernism and conservatism with open condemnation in certain places and on certain occasions of mass evangelism. During this period came a new emphasis on educational evangelism contending that salvation does not result in undue emotions but in deliberate and intelligent decisions. Out of this contention came a new emphasis on visitation evangelism. In our church this came under the name of "Kingdom Enlistment" conducted in the main by men like Hausauer, Helfenstein, and Lightbourne. This movement among our church resulted in a decided increase in the membership of our local churches located principally in cities.

At the present time and for the past five years with but few exceptions, the majority of our churches have been indifferent to the spirit and practice of evangelism. Existing conditions would seen to warrant a return of the evangelistic fervor and program that characterized our people prior to the present generation. In these days of high prices, high salaries, and easy money it is a temptation to become grafty in our attitudes and pagan in our practices. A visitation of the spirit of God with its attendant fires would purify our altars, inflame our spirits, and send us again to be evangelists of the Kingdom. We should not wait for those who need the church to come to the church but it is our mission and commission to take the church to them. The present day demands that we shall go into the streets and lanes of the city, find those who are lost, and bring them in that they may be saved. A comprehensive and spiritually directed campaign of evangelism in our Sunday Schools, young people's organizations, and the church itself would result in the saving of the lost and great blessing to us and to our church. Such a program is the only salvation for us.

Shall we pray for the baptism of the spirit that He may move within us and through us to reach others?

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

Mr. Todd, Oliver and I returned from the Young People's Camp at Crabtree Park last Thursday. Some of you who will read this page were there! Didn't we have a grand time in spite of the chiggers? I do not think that they liked children for Oliver didn't seem to have one bite.

This was my first time to go to Camp Crabtree. I think that I enjoyed it more than I did some of the camps which I used to go to when I was young.

The very youngest members of the camping party seemed to take it in their stride. Elizabeth Lester, Sidney Ritchie and Oliver Todd seemed to have about the best time of all. I had not seen Sidney or Elizabeth since they learned to walk. Therefore I was quite surprised to see how fast their little feet could carry them. I wish that you could have seen all three of the youngsters when they were in swimming on their last afternoon in camp. How they loved the water! I think that all three of them will develop into good swimmers if they keep on going swimming.

I'm sure that all of those who went to camp will want to go again next year. One of the boys who went from our church wanted to know how old you had to be, when you couldn't go to camp any longer. Mr. Todd replied, "I don't know. Just see how old I am and I am still going!"

The young people all were good to the three small children. I think they helped to keep the older folks from getting homesick for their younger brothers and sisters back home.

Marilyn Mason and her brother Lannie made lots of friends. Everyone loved them for the nice things which they did for their mother. It must not seem so bad to have to sit in a wheeled chair if you have such willing children to run errands for you. We shall think of you often and we do hope that the summer will be kind to the whole Mason family.

Then there was James David Johnston. I do not know if he reads the children's page or not. Perhaps his friends do. His mother called him "Deen." That was his nickname. Oliver took a special liking for Deen and wanted to bring him home with us. I think Deen slipped Oliver some peanuts, fruit and tomatoes from the pantry when he got hungry. Deen also helped me to look after Oliver and keep him out of mischief. I had fun pitching a game of horse shoes with Deen after dinner one evening. I won the game but Deen certainly did well for a small lad.

MEET MILDRED.

Mildred is a bunch of sweetness dressed up in a cute pink dress and bonnet. Yes her skin is black but her heart is as full of love as any white child's. Her mother is staying with Mrs. Katie Wicker, across the street from the Todd home in Sanford. Mrs. Wicker's father had a stroke this spring and Mildred's mother is helping Mrs. Wicker to nurse him back to good health again. Mildred was very lonely at first but now all of the children who live nearby come to play with her. Phyllis, who is four years old, said, "I wish that my daddy and Mommie were negroes so I could be like Mildred!" Mildred is just a little over two years old. She is such a cunning little body in her pigtails and pink outfit that no one could help loving her.

VACATION CHURCH SCHOOL.

We started our Vacation Church School here at our Sanford church Thursday, June 17. The three Todds are attending the school. Mr. Todd is bossing the whole school. I am teaching the Juniors part of the time. Oliver is learning how to get along with other children in the Beginner's Class. It seems good to me to be going back again. I haven't helped with a church school since we left Illinois, in 1939.

GUEST WRITERS.

Our Children's Page will have some Guest Writers during the first week of each new month in the year ahead. These writers are members of the Committee on Religious Education for Children in the Southern Convention. I know you will be happy to welcome these guest writers. I certainly shall be and perhaps I can get caught up with my work so that I need never skip a week. I was terribly sorry not to be able to get a Children's Page written for the last Christian Sun. I got back from camp too late to get it done. Which reminds me that this will not get to you if I do not say,

Sincerely,

Dorothy Todd.

ABSENCE MAKES THE HEART GROW FONDER.

Coming home is a glorious feeling! There is an eager expectancy exercised by those who wait to receive, and deeply felt by the one who arrives. This morning, I walked into our church here at Albemarle, and here, my friends were waiting to welcome me back to my place among them. They had preserved my place with a faithfulness that could only be maintained by folks at home. The ladies of the church greeted me with genuine warmth and asked the many questions about little details which friendly interest demands. Our conversation connected our thoughts so that we might realize the happenings during the interval of time which had passed since we were separated from one another. Several familiar faces have disappeared from our little community. War and death are steady with their demands and do not respect absence. The regret for sadnesses, however, was matched by the pleasure in viewing the hope in the eager eyes of the Sunday School boys and girls and the innocent smile on the face of a mother's new bady. So life compensates for what it takes away.

The minister asked me to check the church envelopes on Sunday afternoon to see if his figures on benevolent expenses were correct. I could not help but note that one of our church members, who recently left us for the armed forces, had sent in his tithe. I can remember very well when this same boy was an usher and also assisted in taking the offering during the worship service. Broadus Eudy was one of our younger boys who was always ready to do what the church asked him to do, and now, in time of national emergency, he is not forgetting his church back home. Such gallant actions make the minister proud of his chance to serve.

One who leaves a place for awhile can more readily see progress than can he who helps to further progress. Albemarle is steadily moving forward. Where there are people earnestly endeavoring to attain, things cannot stand still. This morning, there was a special offering to raise money to paint the parsonage which was purchased just before Christmas. Over $25 was raised in this our first collection.

The springtime has brought a transformation, in the new church property. Flowers are blooming 'round the door, roses and sweet peas, and the porch boxes are filled

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Missions
The World for Christ

FAITH IN THE MEMBERSHIP.

The present year has been a busy one with the Mission Board, many meetings of the Executive Committee, much planning, and many new problems arising.

Having faith in the membership to increase offerings for missions, we have made several new appropriations, which seemed absolutely necessary. It will take from ten to twenty per cent increase to close our books without a deficit.

A large part of our membership having much larger incomes than for many years, we have faith to believe that missions will share to some extent in the distribution of the larger income.

Do not disappoint us, but forward many special gifts promptly and help us reach a suggested goal of $25,000.

J. E. West.

MISSIONARY OFFERINGS.
WEEK ENDING JUNE 17, 1943.

Sunday Schools.		
I. W. Johnson Bible Class, Oakland Church, Chuckatuck, Va.	$	6.00
First, Portsmouth, Va.		13.07
South Norfolk, Va.		15.00
Chapel Hill, N. C.		3.47
Linville, Va.		17.50
Mt. Carmel, Walters, Va.		4.52
Antioch (R), Seagrove, N. C.		3.00
Mt. Auburn, Manson, N. C.		1.00
First, Greensboro, N. C.		6.69
Total	$	70.25
Individuals and Churches.		
New Elam, New Hill, N. C.	$	9.00
Mt. Auburn, Manson, N. C.		4.80
Concord, Timberville, Va.		2.41
Wentworth, Raleigh, N. C.		6.89
Total	$	23.10
Specials.		
Mrs. Ben T. Holden, Louisburg, N. C.	$	5.00
Mrs. J. M. Darden, Suffolk, Va.		25.00
Total	$	30.00
Total for the week	$	123.35
Previously acknowledged		17,452.68
Total since Sept. 1, 1942	$	17,576.03
War Victims and Services.		
Christian Temple, Norfolk, Va.	$	80.75
Previously reported		2,610.30
Total War Victims and Serv.	$	2,691.05

Mattie Cox Parker,
Secretary.

TURNER'S CHAPEL WOMEN.

The June meeting of the Turner's Chapel Missionary Society was one of the most interesting meetings held thus far this year.

Mrs. D. V. Wicker, president of the Society, called the meeting to order and was in charge of the devotional service. The parable of the "Good Samaritan" was used as the Scripture lesson. A circle of prayers were then offered.

At the close of the devotional a special study of Mexico was made. A "Round Table" discussion was conducted during the study and much interest was shown by every one.

Mrs. V. J. Cline acted as leader throughout the discussion and in turn other members of the society gave entertaining facts about Mexico such as: "The Historical Facts About Mexico;" "The Mexican People as a Whole;" "What One Sees Upon Visiting a Mexican Village;" "Rev. J. Howard Smith's Tour of Mexico;" "Needs of the Mexican People in Order to Make the Work More Effective;" and "The American Board Work in Mexico."

Very much was learned about Mexico and its people during the study, thus creating a desire to be a better neighbor and friend to Mexico by sharing our knowledge of Jesus Christ with them.

Mrs. D. V. Wicker, *President,*
Mrs. John Redding, *Secretary.*

GRANTS HOSPITAL.

Grants Congregational Hospital is the outgrowth of the early pioneering medical work done by Mrs. Collings and her daughter under the New West Educational Commission. It provides the only medical service between Gallup, 65 miles to the west and Albuquerque nearly 100 miles to the east. It serves the Mexican-Spanish-Indian population of Grants and the surrounding plazas as well as the English speaking people. Emergencies are also cared for at the hospital as there are frequent automobile accidents, for in this wide open country there is little observance of speed laws and no safety protection on the highways.

Dr. Cornelius, who came to the hospital in 1937 had long needed a resident nurse. The women of four states—Massachusetts, Indiana, Kansas and Northern California—agreed to make her salary possible through their Sacrificial Gifts, and the Board authorized her appointment. Miss Henrietta Seeger came to Grants as the resident nurse in January 1941 and for fifteen months proved to be Dr. Cornelius' able assistant. In March 1942 she responded to the call of our country for nurses and joined the army. Her successor is Miss Helen Horton of Wichita, Kansas. A recent letter from Mrs. Cornelius bears high testimony to Miss Horton's skill and gives a word picture of the improvements in the hospital structure.

There is a new roof which eliminates leaks; a new coat of lovely brown paint with blue trim in the most approved Mexican style; and most wonderful of all—a brand new nursery made possible through the gifts of the children of Massachusetts. She closes her letter with the words: "We're kept pretty busy. I served 577 meals last month. Babies continue to be born, people get hurt in accidents. The patients are always glad we are here and we're glad too."

Board of Home Missions.

GREENSBORO COMPLETES CENSUS.

An all out city-wide religious census has just been completed by the religious forces of this city. 1120 workers in 560 teams from 48 churches, representing Jews, Catholics and Protestants, cooperated wholeheartedly in the undertaking. The census, under the direction of a strong Steering Committee appointed by the Greensboro Ministerial Association and headed by Rev. Wilson Woodcock of the College Park Baptist Church, was begun on May 23 and completed May 30. Repeat visitations were made to many homes throughout the week in an effort to secure a one hundred per cent coverage of the white population. It is reported that the movement has given great impetus to the church work here and far reaching results are expected when the final reports are made.

When one works for personal glory the work is bound to suffer. Only work for the sake of work itself and the good it can do deserves success.

—*Mme. Chiang Kai-shek.*

For the Living of These Days

Mrs. J. Monroe Harris.

I have heard life likened unto many things. Some compare it to a stage where each may play his part; some a tapestry into which each may weave his thread; some a garden into which each may bud, blossom and decay; some a great symphony where each may play his part of the grand whole. At this particular time I should like to liken life to a great stream sweeping over this earth and carrying in its waters the influence of all people who have ever lived. Its origin could be found in the Garden of Eden and its first influence those of Adam and Eve.

Truly you and I are a part of all that has gone before us and we must make some contribution to those who follow. Think of your own blood stream. Frm how many generations have you received a heritage, even a blood heritage? Think of the great number of generations that have contributed to your welfare. Each generation that has lived has poured into this great stream of life in which you and I find ourselves, influences for good or evil. Whether they will to or not is not for them to decide but regardless of their desires or intents they have emptied into this stream a certain kind of heritage for all who are to come after them.

Scholars have made contributions that we are enjoying in all phases of life. Inventors have added to this great stream the magic of their thoughts and the work of their brains and hands. Explorers have added new fields for settlement and adventure. Lawyers, doctors, and artists of all kinds have made their contributions to this great life stream and our comforts, pleasures and our physical bodies have been the happy recipients of their contributions.

Now, the question arises, what has the church contributed to this stream of life and what are we as women of our church contributing that shall really have an influence over those that come after us? The history of the church will prove that it has not been idle all through the ages if has had a part in making wider and deeper this stream of life as it flowed on through the years. Every phase of worship set up by the hand and thought of man is a living testimony to the fact that from the earliest days the church of Christ has had an influence to pour into this great stream. Every cathedral, no matter how grand, every meeting house, no matter how humble and insignificant, has added in some measure to the influences for good that have ever been pouring into the great life stream.

One little church on a lonely hill may seem little and lonely, but when united with thousands of others it makes itself felt and enlarges the stream of influence as it goes by.

We had a fable in our readers this year about a king who was cruel and selfish. He was lazy and hired soldiers to carry out all of his mean laws to his subjects. At last he became ill and was afraid to die. He dreamed of a land where people lived forever so he set out with his lone body guard to find the desired place. After traveling for days he reached the village and was greeted by an old man. Upon inquiring if that was the land where people never died the old man invited him in and told him that it was. "But," said the old man, "there is one provision only that you have to meet to enter our fair city. That is, that in your life time you have performed some kind of work or some good deed that will live after you. Unless you have you cannot enter." The wicked king was brought to the realization that his life had not a thing in it that would stand under such a test, but it gave him the chance to go back to his people whom he had always treated harshly and unfairly and make amends.

As women of our church are we serious enough about this great influence that we wish to exert? We believe with all our hearts that our church has given us the opportunity for service through this particular channel and we are firm in the conviction that with a united effort for Christian Missions we could pour into this great stream of life a mighty influence for good.

Think of the influences we have to combat. All of our days we who have had Christian convictions have been fighting evil and sin that has been poured continuously into this stream as it passed our way. At times it may seem that the great evil emptied into the life stream might be so powerful that we would be swamped as it were, and that our influence for better things would be lost, but not so. You and I still feel the influence and bear the heritage of the good things that this stream has borne to us. It will ever be so, and the influence that you and I and other women of our churches pour into this stream will be measured only by the quality of our service. We are but rivulets running into that large tributary, our church, which shall eternally feed this great life stream and shall ever do its part and save those who deserve to be saved.

Our country is calling every day for its sons and daughters, if they hear and answer, so well and good. If they do not hear and answer they are sent for and challenged. Our church is calling every day for its sons and daughters. If they hear and answer, so well and good. They keep its doors open, its bells tolling, its pulpits occupied, its services at the disposal of all, and they help their church to feed this large stream of life that is continuously flowing by whether we wish it to or not.

What about those who do not hear? We have no law to reach them nor challenge to offer, but we do have an example to set and an influence to exert and into that stream of life we can pour it with all our minds and hearts and it shall not be for naught.

Amazed, I was when first my geography teacher taught currents of the sea. She told me how certain currents started and remained intact as it were, as they ploughed their way through the mighty ocean. The Gulf Stream, for instance, she said, begins in the Gulf of Mexico and flows as a definite current of water across the Atlantic until it reaches the shores of the British Isles where it tempers the climate.

On a passage to Europe I read on the ship's Log one day these words: "We are today sailing in the waters of the Gulf stream." Miles away from its source it was a definite current of water flowing along with the mighty ocean but remaining a different color and a different temperature, not blending thoroughly with the deep sea currents.

Could it be possible that the work of our women plus the work of all other church women could make a current strong enough to maintain its identity and carry its influence for good so that the world at large might be benefited by its entrance into that great stream of life? With all my heart I believe we can and we will. I believe that already our stream has entered the great life stream and that it has bathed the shores of other lands and that it has tempered the winds of adversity and ignorance. Already we have demonstrated that we can remain intact; that we are willing to share the good things that this life stream has brought to us; that we desire to strengthen this influence by broaden-

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QUALITY OF LEADERSHIP.

(Continued from page 5.)

with books on foreign lands written by returning missionaries. They stimulated our interest in foreign countries, especially China, and we all gave our small contributions for the work that those Americans were doing.

In later years, I have sometimes wondered about the wisdom of foreign conditions. In the light of the great teachings and the age-old civilizations of the East, it has sometimes seemed to me presumptuous, on our part, to aspire to convert the entire world to our particular religious views.

But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of goodwill for America. Everywhere I went I found American colleges, schools, hospitals and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but to our own United States.

It is difficult to find words to describe the effect of these missionaries upon an American traveller. I cannot possibly hope to convey to you what it means after flying over thousands of miles of uninhabited mountains and desert to reach a small town, or maybe a great historic city of glamorous legend; to be greeted at an airfield by the local dignitaries; and to find, in a milling crowd of thousands of people dressed in strange garbs, speaking strange tongues, a little group of American missionaries, maybe half-a-dozen, or ten, or twenty, with their wives and children, who have come in from miles around. There they stand, clean, fresh, healthy, familiar, respected by all for their kindliness.

I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead.

The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preachment. As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindliness is proverbial. They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.

Furthermore, the missionaries have everywhere stimulated a desire for education—not mere dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together. When Hitler wanted to prepare for war, he burned the books. We who want to prepare for peace must open them—open them all over the earth. China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China today no longer a nation of inert masses, but a nation of individuals—individuals who are willing to fight and die for a future of freedom. They are just beginning to glimpse a future which they know is inevitably tied with the Western democracies. The germ of this process, in my judgment, was planted fifty, sixty years ago, under the patient work and leadership of men and women who received little acclaim and no reward except the satisfaction of accomplishment. All America knows some of their sons and daughters. Pearl Buck's father was one of them; and Henry Luce's.

American missionaries and American schools and colleges have played a similar role elsewhere. Turkey has become one of the most modern of nations. She has adapted many of our western institutions to her own chosen way of life; and she has acquired social and economic standards that are amazingly congenial with ours. Today she withstands the onslaught of Axis propaganda and Axis pressure. She turns in her thinking to the Western world to which her neutrality has been a bulwark. One of the big factors in this attitude has been Robert College at Istanbul, where thousands of young Turks have received a western education.

This kind of work, in which our American missionaries have been so loyal and conscientious, is a fine example of what I mean by leadership. The missionaries themselves are leaders—but that is not all the point. They teach the people to provide their own leadership. They develop within their missions a sense of well-being, of self-reliance, of self-respect; others in nearby communities are awakened to these new forces; the movement, constantly nourished by western ideals, spreads outward to revitalize an entire nation. That is the practical and living process that has been going on now for decades. And that, I believe, is one of the chief causes for the goodwill toward the United States that now exists in almost every corner of the earth.

Furthermore, it is multiplicity of leadership exercised by thousands of men and women that is responsible for one of the most striking contrasts in the Far East today. In Japan, western education, western industrial development were welcomed more eagerly and earlier than in China. But they were imposed upon the people from the top by the leadership of a ruling clique who were interested solely in the commercial, mechanical and military advantages to be derived from the new ideas. In China, these same ideas spread slowly through the people, initially under the leadership of missionary educators, doctors and religious teachers who were primarily interested in ethics, culture, and ways of living. Consequently, in Japan, tyrants perverted the great power of modern industrialization to efficient, mechanized barbarism. In China, the people, through their own leaders, have found in western ideas the way to individuality and freedom.

But we do not have to go to ancient China or the Far East to know the multiplying benefits of leadership which springs from the people. In every phase of our own life, the results are abundantly evident. Sometimes our leadership finds its expression in mechanical invention. In fact we have been rich in that type of leadership. The Wright brothers, for instance, without subsidy or help, without even the encouragement of approval or of recognition, through sheer inventive genius, solved the problems of the motorized airplane. That first flight on December 17, 1903, in a plane so slight that Wilbur Wright standing on the ground could reach up and steady its wings as it took off from a mono-rail, was the beginning of our great air fleets today—of the giant transport planes that carry in their bellies hundreds of men and tanks; of the powerful fighting and bombing planes that every day bring nearer our victory over our enemies; of the commercial airways that are so dramatically reducing the size of the world by their quick spanning of continents and oceans.

Sometimes among the unrecognized and humble people who have built this country, we find a political

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Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JOHN'S COUNSEL TO CHRISTIANS.

Lesson XIII—June 27, 1943.

Golden Text: *"Beloved I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.*—III John 2.

Lesson: John II and III.

Devotional Reading: Acts 20:28-35.

The Preacher's Reward.

"I rejoice greatly that I have found certain of thy children walking in truth, even as we received commandment from the Father." This is after all the teacher's and the preacher's joy and reward—to see or to hear those to whom he has ministered walking in truth, to see them living Christian lives, to see them growing in grace. The true servant of God would rather have godly people than gold. His meat and drink is to see folks growing in grace and in the knowledge of the Lord Jesus Christ.

An Old and a New Commandment.

"Walk in love" or its equivalent is both an old and a new commandment. Love is the fulfilling of the law. On the law of love embodied in the commandment "Thou shalt love the Lord thy God with all thy mind and with all thy strength and with all thy soul," and to love one's neighbor as one's self—on this law hang the law and the prophets. The substance of the religion of Christ is love. There is no substitute for love.

Deceivers.

Much of the work in the early church was done by traveling evangelists, men (and perhaps women) who went about from place to place preaching the gospel, telling in a simple way the story of Jesus. For the most part they were sincere, and sound folks. But then, as now, there were some sorry ones among them. They trafficked in the gospel, used it as a means of getting free hospitality, and taught false doctrines. John warns against them. He proposes a test of their orthodoxy—do they teach that Jesus came in the flesh? There was a group known as Docetists who taught that there was no actual historic Jesus, or rather that Christ did not come in the flesh. John says that belief in the fact that Jesus came in the flesh is the touchstone of real Christianity. Our religion is rooted in a historic and real person. There was a person named Jesus who was the revelation in time and place of the unseen and eternal God. That is basic belief of orthodox Christianity.

Helping Along a Bad Cause.

"For he that giveth him greeting partaketh of his evil works." If a false prophet or a deceiver comes along, and one entertains him and sends him along with his blessing, he becomes an accomplice in the wrongdoing—this is the gist of what John is saying. We are not to be indifferent to false doctrine.

Gaius the Man With the Home of the Open Door.

Gaius was well-thought-of and well-beloved. He was a warm-hearted, whole-hearted man, whose home was always open to those who came to his town to preach the good news. He was known for his charity and for his hospitality to strangers. He was one of those men who have ministered in a very acceptable way to countless preachers who have gone off to preach over the week-ends but who did not know where they were going to stay. The writer of these Notes recalls with gratitude those homes which were always open to him when bobody else invited him for a meal or to spend the night when he was off on church work while in college or during summer vacation periods. And these people were helping to preach the gospel even though they probably did not realize it. In the country this grace of hospitality is still rather widespread, but it is not as prevalent in the city as it used to be or ought to be.

Diotrophes—Who Loveth to Have the Pre-eminence.

Diotrophes was undoubtedly a valuable member of the church and probably meant a lot to the church. But he wanted to be boss, to be the big-shot, to be the Number One member of the church. If he couldn't be the batter he would take his bat and ball and go home. Nearly every church has a Diotrophes, a man or a woman who thinks he is the whole cheese, and who like Diotrophes, not only refuses to take suggestions from others, even their superiors, but who try to keep others from doing what is right. John tells Gaius that he will tell Diotrophes a few things when he comes to see Gaius.

Demetrius—The Man With a Good Reputation.

"Demetrius hath good report of all men, and of the truth itself." Demetrius was rich, although he probably was a poor man. For a good name is rather to be chosen than great riches, and Demetrius had a good name. Folks thought well of him in his home town. They knew he was one of those old-fashioned honest-to-goodness men who was the salt of the earth. Some people say that they do not care what folks think of them. To be sure we should not be afraid of what folks say if we are doing the will of God. But we ought to care a great deal about what folks think of us, of what kind of reputation we bear in the community. Character is, of course, the most important thing in life. But reputation is not to be held cheaply. There is a significant verse in one of the gospels. One of the writers refers to a man named Judas, and he hastens to add, "not Iscariot." There is something after all in a name, and a great deal in a good name. As stated above it is to be desired above great riches by folks who know life's ultimate and supreme values.

FIFTH SUNDAY OFFERINGS.

As expenses increase elsewhere they also increase at College. I am sure that our people will keep this in mind as the opportunity presents itself to remember the college in their gifts and offerings. It will be exceedingly difficult for the College to meet its current bills through the summer months. A contribution from every Sunday School and church, however small or large, would be of assistance and encouragement. All such contributions are credited on conference apportionments and will help the local church materially as it reaches the close of the year and faces the responsibility of meeting conference and Convention requirements.

We are grateful to those who have assisted and anticipate their continuance and hope that others will join with them.

Previously reported	$2,905.68
Churches.	
Eastern N. C. Conference:	
Wentworth	$ 5.15
Sunday Schools.	
Eastern Va. Conference:	
Holland	15.66
Portsmouth	5.38
Va. Valley Conference:	
New Hope	4.43
Mayland	1.50
Grand total	$2,937.80

L. E. Smith.

FOR THE QUIET HOUR

By Chaplain H. E. Rountree

MONDAY.

Life's Noble Certainty.

"How shall we escape?"—Heb. 2:3.

One advantage of three score years of travel and a wide experience, is that one learns the inevitableness of God's laws of life. Sin cannot escape its punishment and righteousness cannot fail in its rewards.

That is as true of divine mercy as it is of divine justice. Results may seem slow, but they always come. If we could realize this in our youth, we would refrain from many things which we have indulged and we would do many other things which we have omitted.

Prayer—O God, we pause in the thought of Thy almightiness, and we thank Thee that we are in Thy hands. *Amen.*

TUESDAY.

Solving the Liquor Problem.

"This they did . . . first gave their own selves to the Lord."—II Cor. 8:5.

Speakers on prohibition, years ago, often made use of the following term: "The liquor business that must first be chased is the one that is carried on between your own chin and nose."

That is basic, for the evils of drink arise solely from the fact that man drinks—that woman drinks. If every individual in the land would only abstain from liquor, there would be no liquor problem.

Prayer—Our Father, in humble contrition and deep desire we pray for a revival of religion in the world, and begin, Thou, in us. *Amen.*

WEDNESDAY.

The Spiritual Airport.

"I go to prepare a place for you."—Jno. 14:2.

Among the interesting experiences it was our privilege to enjoy on our trip around the United States in 1941 was our visit to the various airports. It was interesting to watch the planes come in from everywhere and to see the people tripping gaily ashore.

Thousands are leaving this world daily for eternal climes. It must be interesting at the port of their landing. God is there, Christ is there, the ancients are there, and loved ones are there—all to welcome them home.

Prayer—Our Father, we look to the home of our souls which has been prepared for us. May it all be well when we land. *Amen.*

THURSDAY.

An Emerald Drive.

"In the beauty of holiness from the womb of the morning."—Psalm 110:3.

One of the most entrancing drives of the United States is the shore drive between Pensacola and Tallahassee, Florida. For almost a day one drives close by the edge of the sea watching the waves break into an emerald line on the sands, more beautiful in color than any gem.

It is also thrilling to realize that in the troublesome breakers of life there is also a beauty that enlivens the soul. God has in reserve, it seems, a supply of happiness for troubled ones which compensates for each pain and each loss.

Prayer—Our Father, open our eyes to Thy rare delights along the pathway of life. *Amen.*

FRIDAY.

Little But the Greater.

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity . . . neglect not the gift that is in thee."—I Tim 4:12-14.

To retire from an active life is one of the hardest things for an ambitious person to do. Yet the force of conditions and circumstances make it necessary for some of us. We finally accept the inevitable and are counted with the little things; little traits, little deeds, little words, every day living that reflects God and His love. While we would like to be doers of great works, yet we know that the smaller things are just as important, and so we go on endeavoring to minister the patience, the gentleness and the helpfulness of Christ.

Pray as you feel.

SATURDAY.

An Important Warning.

"Be ye also ready."—Matt. 24:44.

In a radio broadcast yesterday (1942) the people of the United States were warned against an imminent peril. The announcer said that we are not going to have fuel oil for heating purposes for the winter. Unless we change over to other methods of heating we will be caught without sufficient heat.

This warning has a spiritual implication. Jesus taught the disciples to anticipate seasons of testing, and to make ready. As we see it, a good part of every well ordered life must be devoted to preparation for things to come.

Prayer—Dear Father, we know not what oncoming time may bring to us. We are sure of sorrows, and partings and testings. Grant us the strength that will serve our tomorrows. *Amen.*

SUNDAY.

Psalm 105:1-5.

This portion of the Psalm is an exhortation to praise God. The remainder of it gives historical reasons for praising Him and the blessed assurance that we can depend upon His Providences as much as the ancient fathers did. The Sabbath day is the one day of the week in which we may give ourselves to singing His praises and glorifying His name.

Prayer—O Lord, we praise Thee; we glorify Thee; we sanctify ourselves to Thee seeking Thy strength evermore. *Amen.*

QUALITY OF LEADERSHIP.

(Continued from page 10.)

leader, a Lincoln whose heart even in the fires of war remained unseared by hate. And when the people have been sorely troubled, from their midst has come a Whitman to lift their spirits in songs of freedom.

Sometimes the leadership that springs from our people is a moral leadership, as when a woman driven by a great indignation and a great sympathy, writes of the cruelties and indignities of slavery in a way to arouse the conscience of the western world in an Uncle Tom's Cabin, a classic in the literature of man's struggle for liberty.

Always our truest leadership has sprung from humble men and women who were free to develop themselves and to express their ideas.

Now and then we hear it argued that some present advantage suggests the substitution of leadership from the top. The pressure of critical circumstances is urged; the inability of a democracy to act quickly and effectively. That is an insidious argument. That is the voice of our destruction. We must at all hazards keep our leadership among the people. For it is the priceless ingredient of democracy. At its best it is based on the principles of truth and justice by which nations must live as well as individuals.

I am not speaking in any doctrinaire sense. I am not advocating the dogma of any particular church. To be perfectly honest with you, I would say that the churches of our time have not always succeeded in making men aware of the fact that principles should be applied, not just preached. The churches of this land should encourage among their members, a high sense of personal leadership. For it is such personal leadership as exists in every decent American home that, multiplied many times, safeguards our town leadership, our state leadership, our national leadership.

I believe the churches should be exacting of public leaders, not by petty interference with their personal and private lives, but by measuring their responsible public acts against the yardstick of the very truths which the church teaches.

The leadership of men who practice the forms of religion, who exhibit the requirements of church membership and attendance but in their official acts and statements cynically violate the simple moral principles and verities; who say one thing and do another; who publicly pray and privately scorn; vote-catching leadership, the leadership of the compromise, the leadership of expediency—these lead us nowhere. These open the way to chaos, not to progress.

Today our energies, our minds, our hearts are consumed by the urgencies of the war we are fighting. But our hopes turn to the future. Deep in our consciousness we find ourselves saying again and again: "When the war is over—" and, tentatively, fearfully, like children with their fingers crossed, we begin to plan our personal lives. But we are beginning to realize that we can make no plans, we can have no personal lives if the world around us is not at peace. Let's go a little further in our thinking.

We know that when the Allied armies have destroyed the organized forces of tyranny and cruelty and evil in this world, we shall have a technical peace. The fighting will be over. But how can we make that peace real; how can we make that peace enduring?

There will be conferences to solve these problems; there will be official discussions, appointed commissions. These things must be; they are the machinery by which nations function.

But if we are intent on establishing in this world a future where men can live in peace and enjoy the benefits of modern civilization, if we wish once more to be able to plan our lives without an overhanging burden of fear, we cannot rely merely upon governmental forms or world councils or the intricacies of diplomacy. A world of peace and well-being, to survive, must rest upon and be suffused with those age old principles which this and other churches have been teaching throughout the centuries. It must find its inspiration in the leadership of a multitude of people who to Cain's ancient question: "Am I my brother's keeper?" have the courage to answer "Yes"!

FOR THE LIVING OF THESE DAYS.

(Continued from page 9.)

ing our banks and digging deeper our channel.

Never again will we feel that the world is too big for us to consider our field; never again can we rest on our oars and gratefully receive that which this great stream of life brings to us. As the earth needs nourishment, the river water, so you and I need this great stream of life as it passes our doors, to bring us the heritage of our fathers who poured into it all they possessed. This stream is a challenge to you and to me and all the church women everywhere to pour into it an influence that shall remain intact as it flows along over the years of time and bathes other lives and shores.

The challenge for you and for me is finally: How shall I live these days of mine so that the current into which they flow shall be enriched and shall carry the influence of the kind heritage that I have enjoyed?

MORE CHAPLAINS NEEDED.

The Third Service Command led the nation's nine service commands during the five-month period from January 1 to May 31 this year in forwarding Army chaplain applications to the Chief of Chaplains in Washington according to Major General Milton A Reckord, Commanding General.

Applications from 196 clergymen in the Pennsylvania, Maryland and Virginia area were forwarded, as against 186 submitted from the Second Service Command, with headquarters in New York, and 185 for the Seventh Service Command, with headquarters at Omaha, Nebraska..

Colonel Harry D. Southard, chief of the Third Service Command Chaplain Branch, said however, that probably "more than twice the number of chaplains now in the service" would be needed, and that requisitions were open in every denomination.

Eligibility requirements for chaplains were revised recently to permit acceptance of a limited number of men between the ages of 50 and 55, Colonel Southard explained, although clergymen in this age bracket must be qualified for general military service.

Clergymen from 24 to 55 may be accepted in a limited service status, he said. Acceptable ecclesiastical indorsement from the clergyman's denomination and active engagement in the ministry as his principal vocation in life prior to appointment as a chaplain are among the qualifications.

Applicants should contact Colonel Southard at Third Service Command headquarters, Post Office Building, Baltimore.

Democracy is built on God. Take away God and democracy falls like a stack of cards. What has happened to the German people shows the catastrophe that befalls democracy when you separate it from God. Unless there is a great turning back to God there will be no peace either in our souls or in the world.

—*Harold A. Cockburn.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

I guess everyone thinks he has more trouble than anyone else. We sometimes talk with people and they tell about their troubles and misfortunes and think they have more than anyone else. The reason they think so is because they don't know anything about the troubles the other fellow has. We all have our troubles and disappointments. We may think out job is the hardest, but we have not been on the other fellow's job. We might think differently.

Last fall we decided that we would plant twenty acres of land in early oats and crimson clover and make a fine lot of hay for our cattle. We got a perfect stand and it grew nicely and was looking fine. We were looking forward to making some fine hay. The weather man was against us. Along in May when the hay was ripe enough to mow, the weather was rainy, damp, and cloudy. It continued from day to day until the clover was too ripe to make hay. We then decided to let it get thoroughly ripe and combine it and get the seed. The weather man is still against us. It has rained so continuously that we cannot get the machine in the field to harvest it. Then, too, the heavy rains have beaten the larger part of the seed out on the ground which is a heavy loss to the Orphanage. Both seed oats and crimson clover seed are bringing a good price.

The Kiwanis Club of Burlington has been very kind to the Christian Orphanage and has had a number of children's eyes examined and glasses fitted where needed.

The Rotary Club set aside a fund to have tonsil operations for charity patients and have let the children at the Orphanage in on it, and we are having a number treated.

It is very generous of these clubs to do this for us, and it is highly appreciated. They, too, get a real joy out of doing this service.

CHAS. D. JOHNSTON.

Report of articles received from various sources, continued from last week:

Liberty Christian Church: 34 dresses, 7 skirts, 9 sweaters, 8 baby dresses, 8 blouses, 3 coats, 3 pairs pants, 4 hats, and underwear.

Hanks' Chapel Christian Church, Pittsboro, N. C.: 1 coop chickens.

Mrs. W. C. Seely, Waverly, Va.: 2 pairs pillow cases, 2 pairs socks.

Mrs. W. O. Ray, Chapel Hill, N. C.: 1 boy's suit, socks and underwear.

Mrs. S. D. Scott, Greensboro, N. C.: 2 dresses.

Woman's Missionary Society, Mebane, N. C.: 4 boy's suits, 1 shirt, 1 dress, 1 pair socks.

Mrs. R. H. Riedel, Holland, Va.: 2 boy's suits, 2 sweaters, 2 blouses, 2 pairs socks.

Woman's Missionary Society, Raleigh, N. C.: 3 dresses, 3 pairs socks, 4 pairs panties, 4 slips, 1 cap, 1 hair ribbon for Patsy Allen.

Mrs. Glenn, Durham, N. C.: 2 dresses, 1 ladies suit.

Bethel Missionary Society, Elkton, Va.: 3 pieces dress print, 3 dresses, 1 short coat.

L. Herman, Danville, Va.: 5 little boy's suits.

Martha Rose Brown, Asheboro, N. C.: 2 dresses.

Ellen Grimes Bible Class and Men's Bible Class, Portsmouth, Va.: 3 dresses, 2 slips, 3 pairs panties, 4 pairs socks, 2 pairs pajamas, and a hat for Betty Jo Blackwood.

Reliable Bible Class, Portsmouth, Va.: 3 dresses, 2 slips, 2 pairs panties, 2 pairs socks, 2 pairs pajamas for Margaret Blackwood.

Albemarle Cong. Christian Church, Albemarle, N. C.: 1 boy's shirt, 4 dresses, 1 slip, 5 towels, 1 bath cloth.

Women's Missionary Society Shallow Ford Church: 1 coat, 1 pair pajamas, 4 pairs panties, 2 slips, 1 dress for Pee Wee Stone.

Concord Christian Church: 3 bath towels, 2 pairs panties, 1 dress.

Union Ridge Church: 8 sheets, 10 towels, 4 pairs pillow cases.

Miss Ruth Stephens, Ruffin, N. C.: 1 dress.

Miss Minnie Lee Fine, Steppville, Ala.: 4 quilts.

Miss Edith Walker, Burlington, N. C.: 3 dresses, 2 turbans.

REPORT FOR JUNE 24, 1943.

Amount brought forward		$9,241.91
Sunday School Offerings.		
Eastern N. C. Conference:		
Youngsville	$ 5.00	
N. C. and Va. Conference:		
Wentworth	15.63	
Mt. Auburn	4.80	
Shallow Well	15.00	
Hayes Chapel	5.00	
New Elam	6.00	
		51.43
N. C. and Va. Conference:		
Greensboro	$11.84	
Happy Home	4.84	
		16.68
Western N. C. Conference:		
Flint Hill (M)	$ .45	
Pleasant Ridge	3.88	
Ether	1.36	
		5.71
Eastern Va. Conference:		
Johnson's Grove	$ 6.66	
South Norfolk	15.00	
First Norfolk, 2 mos......	12.99	
		34.65
Valley Va. Cent. Conference:		
Bethel	$ 3.00	
Bethlehem	4.62	
Antioch	6.82	
Total for week		$ 122.91
Grand Total		$9,364.82

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

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Church..

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

STANLEY.

Resolution offered by Liberty Sunday School:

Whereas on June 19, 1943,, our Gracious Heavenly Father in His infinite Wisdom and love saw fit to call to his heavenly home, the soul of Mr. Jim Stanley, who was a member of this Sunday School.

Whereas we the members of Liberty Sunday School, shall miss him in our Sunday School and in our community, yet our loss is his eternal gain.

Therefore, Be It Resolved:

1. That we extend to his bereaved loved ones our heartfelt and loving sympathy assuring them of our prayers, that they may find the grace of our Heavenly Father sufficient for them in time of their sorrow.

2. That we bow in humble submission to the will of our Father, who doeth all things well, and may we profit by the example he has set.

3. That a copy of these resolutions be sent to the Church paper for publication.

Mrs, W. S. BRAY,
Mrs. LOUIS RICHARDSON,
Mrs. GARLAND FORLINES,
Committee.

TURNER.

Whereas, God in His Divine Providence has seen fit to remove from our midst our esteemed and beloved sister, Miss Laura Turner, whose death occurred on March 12, 1943.

"Miss Laura," as she was familiarly known was unassuming by nature, but very sincere in her home, church and community life. Those who ministered to her in her long illness were impressed by her deep gratitude for each and every kindness, leaving loved ones a beautiful and sacred memory of Christian patience and endurance under suffering.

Therefore Be It Resolved:

1. That the Woman's Missionary Society of Liberty Spring Christian Church has lost a most devoted and faithful member.

2. That we hold in sacred memory her love of doing deeds of kindness.

3. That we extend our sincere sympathy to her loved ones and may they look to God for comfort.

4. That a copy of these resolutions be sent to the family, one to The Christian Sun, and one be placed on the church record.

Mrs. S. H. RAWLES,
Mrs. L. F. BRADSHAW,
Mrs. WILLIAM HARRELL,
Committee.

ABSENCE MAKES THE HEART GROW FONDER.

with petunias and wandering dew. Our minister, in keeping with the victory-garden project, has two very healthy rows of tomatoes growing in the back yard and has built a brand new clothes line. The shrubbery and chinaberry trees have lively new foliage, just come forth after their winter pruning.

Every member of Albemarle church feels some pride or has had some part in the new parsonage, and the minister possesses a certain pride in explaining how wonderful the people were in responding to their pledges.

We aren't exactly on "easy street" yet because the church debt is still ours, but it is diminishing each year. We are strictly observing a pay-as-you-go plan now, which will mean that the future holds for us a day when we shall emerge free from debt. At times the struggle seems to carry with it obstacles, but always there is the faith of some to carry things forward.

MARGARET EARP.

STEWARDSHIP AND INCOME TAX.

Every minister of a local church and every lay officer now has a special responsibility for informing and educating the public with respect to the exemptions available to income tax payers for contributions to religious, educational and charitable purposes, said Dr. Roswell P. Barnes, Associate General Secretary of the Federal Council of the Churches of Christ in America. The new withholding tax provisions, Dr. Barnes stated, make it especially necessary for those who wish to safeguard the traditional American interest in free churches in a free society.

The new tax law, Dr. Barnes stated, permits no specific advance deduction for religious, educational or charitable contributions. Likewise, he said, the short form of the income tax return now used by many millions of tax payers makes no mention at all of the fact that a deduction of 15% is permitted by the basic Internal Revenue laws for contributions to voluntary agencies.

This may create a difficult situation for some of these churches and agencies. Dr. Barnes observed, but it need not necessarily be so if the churches and the social and educational agencies are aware of their responsibility for educating the public with respect to the continuing provisions of the 15% deduction in the basic law. With the inauguration of the procedure of withholding tax money at the source of wages and salaries, our people will have substantially reduced current cash incomes. They must be reminded that they can claim deduction credit for contributions when they file their annual income tax returns.

Throughout our entire history, according to Dr. Barnes, governments have encouraged free churches and voluntary educational and social enterprise. It is important, he said, that in the current critical financial situation of the nation religious leaders, both lay people and clergymen, now become centers of information and education on tax questions.

Be sure to find a place for intellectual and cultural interests outside your daily occupation. It is necessary that you do so if this business of living is not to turn to dust and ashes in your mouth. Moreover, do not overlook the claims of religion as the explanation of an otherwise unintelligible world. It is not the fast tempo of modern life that kills but the boredom, a lack of strong interest and failure to grow that destroy. It is the feeling that nothing is worth while that makes men ill and unhappy.

—Harold W. Dodds.

Rev. S. E. Madren is associated this week with Rev. J. E. McCauley in revival services at Pleasant Grove.

SEASONAL STEWARDSHIP

By JESSE H. DOLLAR, Convention Chairman

We break the seasonal silence to set forth certain necessary considerations if the fall program of Stewardship in the Convention is to be effective.

I should like to call to the attention of all members of the Convention Commission on Stewardship (who are chairmen of the five conference committees on Stewardship), the necessity of beginning now to set up in the conferences and churches the fall program. There is much that these conference committees can do to advance the cause of Stewardship. A few examples of a course of action are suggested as a pattern—but our needs should determine what is done in the several conferences:

(a) The chairman of each conference committee should call a meeting of his committee very soon. Having met, the committee should face the needs for action in the churches, determine the best approach and lead the pastors of the conferences into a vital approach to the problem.

(b) The latest literature should be placed at the disposal of the pastors. There is an abundance of Stewardship literature availaable, and for every kind of situation in all types of churches. For rural pastors I can suggest no better injection of enthusiasm than that they read "What the Lord's Acre Did for This Church," appearing in the June issue of Church Management. If a church is to do anything effective along this line, it is time to begin laying plans. The church in the article referred to used pledges of land, seed, labor, fertilizer and all needed equipment as a part of the Every-Member Canvass. In addition the people pledged more money than ever before, and a larger per cent of pledges were paid than ever before. It is a thrilling article, well worth your reading.

(c) Each pastor should lay plans for the fall Stewardship Institute now, present his plans to the approaching quarterly conference of his church and begin to work toward the most effective fall program possible. Any church can profit by this experience if the pastor and leaders will set the pace. Together with his Finance Committee (or the proper committee in his church) each pastor should see that the budget is prepared well in advance of the time of the institute, and follow the institute with a thorough Every-Member Canvass. The job of taking an Every-Member Canvass will be more difficult this year due to lack of gas for travel and time for the work on the part of those who are to help. The knowledge of these handicaps should stir us to early action so that the cause of the Kingdom will not suffer through our lack of preparedness to meet these emergencies. Maybe there should be a "Church Loyalty Sunday" this year. All those present would be asked to make their pledges at church, after a carefully prepared plan and sermon. This would shorten the work of the outside canvass.

(d) Pastors should decide NOW whom they will invite to conduct the institute and canvass. Though it is not imperative to have an outsider, it often proves a very great stimulus. Though the visiting minister may say nothing, or do nothing the pastor does not know and do, it is of great value. It means the pastor is right!

(e) **Every pastor should preach on Stewardship before he goes away for his vacation.** Such presentation of the cause will spiritualize his thinking and will put the church into a frame of mind which will be helpful to the fall program. It is obvious that if we only preach on Stewardship in the fall when money is to be raised, the whole picture and spirit of Stewardship is narrowed and warped.

(f) Write to the office of Promotional Secretary, Elon College, or to the Commission on Evangelism, 287 Fourth Avenue, New York City, for the latest pamphlets and booklets on Stewardship. Some are free. All are worth much more than they cost. The distribution and proper use of such literature is invaluable to any church. No church can expect to do the job without using it freely.

(g) Go to it!

HISTORICAL SOCIETY. 195[illegible]
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, JULY 1, 1943. NUMBER 26.

A Soldier's Prayer

O God of all who need Thee to reach out for Thy hand,
I'm not expert at praying, but Thou dost understand;
Since days of "Now I lay me" beside my mother's knee
I've known that Thou wast there, Lord, when I have called to Thee.
And as I prayed in childhood before I went to sleep
I ask Thee now in manhood, ask Thee "my soul to keep;"
I also pray for courage, dear God, I need it so.
For faithfulness in duty wherever I may go.
In every encounter help me to do the right,
In marching, or in waiting, or in an actual fight.
Deliver me from hatred of any human kind
And keep my heart full, steady and clean and clear my mind.
Bless those I've left behind me, my dearest one, and dear,
And as I name them over, God, keep them free from fear.
"If I should die tonight," Lord, I pray "my soul to take,"
And may my life, thus given, be counted for Thy sake.
As in my childhood's praying, now once again, as then,
I ask in Jesus' name, O God, and then I say: Amen.

—La Prairie Church Bulletin.

NEWS AND VIEWS

The Richmond Church paid $650.00 plus interest on its church debt this week.

Next Sunday will be "Annual Shuht-Ins Sunday" in the Suffolk Christian Church. An effort will be made to arrange special transportation and a special service for the people.

Officers for the Eastern Virginia Ministerial Association were elected at the June meeting. They are as follows: President, W. B. O'Neill; Vice-President, F. H. Lewis; Secretary, R. L. Jackson; Treasurer, B. H. Watkins.

Read the article in this issue by Oliver J. Caldwell on Christian Cooperation in China: then get a copy of last week's *Saturday Evening Post* and read the article on China published therein. You may learn something about Missions.

An interdenominational Daily Vacation Bible School is being held at the Waverly Methodist Church with all denominations participating. Mrs. Minnie England is the superintendent of the school. The school will extend over a two weeks period.

Do you like the page devoted to messages from our boys "under the Stars and Stripes"? Read your copy, then mail it to someone in service. Are there other ministers who will follow the very fine example of reporting set by the Rev. W. J. Andes.

Dr. David Nelson Beach will succeed Dr. Oscar Maurer at Center Church in New Haven, Conn., Dr. Maurer is a former Moderator of the General Council. Dr. Beach was a classmate of Dr. H. S. Hardcastle at Yale and is now pastor of Plymouth Church in Minneapolis, Minn.

CHRISTIAN SUN OUT OF DEBT.

Congratulations that The Christian Sun is out of debt.

With such little general interest in the campaign, Drs. John G. Truitt and Dr. Jesse H. Dallar are to be congratulated on the success of an up-hill campaign, for which they deserve the thanks of the entire denomination.

Let's celebrate The Sun's one hundredth anniversary in 1944.

J. E. West.

CHAPLAIN F. E. HYDE.

It will be of interest to the readers of The Christian Sun to know that Chaplain F. E. Hyde is with the army, near Nashville, Tenn. He states in a recent letter that they will be there for a short while and then will be moved. He hopes to have a few spare moments after they move, in which to visit his friends in the Southern Convention again. Chaplain Hyde was formerly pastor of the Monticello Church, then pastor of Sanford and Shallow Well Churches.

Chaplain Hyde's wife and children are in Canada enjoying these hot days in their cottage near a Lake. It would be a treat to all his friends to see him and his family again.

CHILDREN'S DAY OFFERING.

Reports coming to us show that many of our churches used the Children's Day program written by Miss Angie Crew and sent out by the Board of Christian Education. The bulletin from Happy Home Church for the second Sunday in June contains an outline of the program by Miss Crew as well as a note of appreciation for its preparation. All of these things please us greatly.

We are also pleased when the churches and Sunday Schools send in their offerings for Children's Day. Those received up to June 25 are:

Reidsville	$16.01
Rosemont	25.00
Bethlehem (Valley)	3.23
Hopewell	3.00
Concord (N. C.)	3.80
Greensboro, First	17.85
	$68.89

THE SUFFOLK CHURCH.

The Suffolk Church has had a good year. Attendance at both the Sunday School and the regular worship services has been encouraging, and the spirit of togetherness and service is wholesome. Beginning in March intensive work on several major activities began. There was the pastor's class enrolling twenty boys and girls. This class met for six Fridays at 3:30 o'clock. During the intervening Sunday at the 11:00 o'clock service the middle section of the sanctuary was reserved for the Primary, Junior, and Junior High departdents of the Sunday School, and a talk by the pastor was made to them as a part of the hour of worship. The loyalty of teachers and pupils made this an outstanding occasion each of the six Sundays. On the last of these Sundays, which was Palm Sunday, fifteen of these boys and girls united with the church.

On March 28th an eight days revival service was begun, or rather the week previously there were seventeen "cottage prayer meetings" held in as many homes in the city wherein leaders of the church and Sunday School held devotional get-to-gether services in homes where neighbors had been invited in for the occasion. There is no doubt that this created a spirit of expectancy and willingness to devote a week to the work of the meeting. The newspapers gladly cooperated in giving announcements concerning the prayer meetings, and incidentally good publicity for the week of meetings anticipated. Our choir led the singing and the pastor did the preaching. The congregations were large and the spirit of revival was obvious. On one night upon the call for reconsecration and rededication almost everyone in the congregation seemed to come forward. The people joined heartily in the congregational singing. As a result of these services twelve new members were added to the church. Counting five who have joined the church since the revival, and the fifteen on Palm Sunday, the total for the season was thirty-two, thus bringing the number for this present church year up to forty-three. Twenty-two of the thirty-two received during the Lenten season were on profession of faith.

Last year from March until the middle of June our Sunday School had an average attendance of three hundred sixty-two. For the same period this year we have had an average attendance of four hundred and thirteen, or an average of fifty-one per Sunday more for the seventeen Sundays.

A goodly share of the credit for this increase must be given to our new director of religious education, for she has worked rather definitely with the nearly forty members of the teaching staff in the organized departments of the Sunday School; besides holding each month a fairly well attended and well prepared workers' conference; but a still greater share must go to the members themselves. There are on our Service Roll the names of one hundred five boys, and one girl. This is a sufficient number to decrease our average attendance in spite of any advantage (which is slight) that may accrue to us on account of increased

(Continued on page 7.)

An Effective Program of Alcohol Education

By John R. Mott.

Division, squadron, corps—are among the often repeated words today. Sometimes we gain the impression that size, and force, and mechanical precision are the elements that matter most in a nation that is at war.

But there is a unique power that the United Nations possess and which they are learning how to use. They dare to give their combatants and other citizens a considerable degree of personal choice and responsibility. Airmanship as taught in America develops individual initiative and group flexibility. The most powerful fighting machines are handled with a zest, an informality, that suggests the spirit of the old frontier. The Navy has been telling us that the very men it trains to handle the biggest guns at sea are qualified in small arms marksmanship as well—and owe no small amount of their accuracy to this more personal skill.

At home the individual counts for much. I am reminded of the personal fitness and efficiency that the individual young American needs, if he is to do his best for American and world causes, in the reports I receive frequently about the growth of the Allied Youth program.

The Allied Youth idea is reaching tens of thousands of our high school boys and girls each year. In their own community high schools, these alert and receptive young persons gladly take advantage of new and refreshing means to acquire and share the facts about alcohol in modern life. They join in experiencing alcohol-free fun and fellowship, such as the Allied Youth Post program helps and encourages them to have. The influence of these individual Posts, in many scores of high schools and communities, is becoming effective in causing young America to understand alcohol's blighting and handicapping effects. Post comradeship in fun and relaxation is a wholesome and welcome alternative to the alcoholic letdown and the parties dominated by drinking.

Here Chairman Homer P. Rainey, Executive Secretary W. Roy Breg, and other leaders in a particularly effective and American form of alcohol education have counseled and led wisely. The Allied Youth national movement has come out of a host of simultaneous Post organizations and autonomous programs in a variety of communities. Scientifically valid literature and other resources of the national movement make Allied Youth a single integrated program which, however, encourages a wide variety of learning and sharing experiences in the local Posts. The development is democratic, the total results are dynamic.

I consider that Allied Youth stands alone in its chosen field of progressive, youth-minded alcohol education. I am commending it to my friends who want to invest in youth at a point of great need and peril and in a program that beyond question yields results of utmost value.

Church groups—and congregations as a whole—may wisely invest in this cause. At this time their help will not only enlarge the field of work and educational services of Allied Youth to young civilians but will expand the distribution of the movement's trustworthy printed helps to service men, through the medium of a large number of interested chaplains.

The Executive Secretary, Mr. Breg, is in the field from coast to coast for weeks and even months at a time. Most of his messages are given to students in the high schools, but Mr. Breg has also been heard with profit by many gatherings of adult leaders in religious work and by individual congregations and church societies. I suggest that he be invited to speak at a number of our most significant church meetings and to our ministers associations, for he understands the spirit of our youth and how they can be helped in body and mind and soul.

It is in the American spirit to look after the welfare of the individual child and youth—and through this humane and Christian process we find that we possess as a nation the ability to organize and to work together when great needs arise. A part of this human freedom to be cultivated and nurtured by the Christian community, is protected and also strengthened by such work as Allied Youth does and the way in which that work is done. I urge that the church help Allied Youth to serve our youth, through the schools and other channels of community education.

Those who wish to inquire and to help may address Allied Youth at its headquarters, appropriately housed in the National Education Association Building at Washington, D. C., 1201 16th St., N. W.

WITH L. L. WYRICK IN REVIVALS.

Some men love headlines in the newspapers for themselves, and others. Some like to see a picture of themselves on the front page of a daily. Some are more modest and only care to see their names mentioned occasionally in the news. Then there is another class, who work hard, earn little of this world's goods, and whose "modesty bespeaks their merit" who are unconcerned as to whether their names ever get into the news at all. My friend, "pal" and Brother, the late Reverend Lonnie L. Wyrick, belonged to the class of modest, pious, unassuming Christian characters that never boost or brag on themselves or "toot their own horn." The Southern Convention Secretary has asked me to write a word about Lonnie, and it is a pleasure to do so. It brings back to my mind some very happy memories. We were together in many meetings. We visited, prayed, ate, slept and worshipped God together. No home was too humble, no sinner too low, for Lonnie Wyrick to pray for and try to lead Godward. His one passion was to see souls coming to Christ. As we worked together in revivals (and a few months ago we were in a good revival) one of the most interesting sights was to notice Lonnie's face aglow, and the sparkle in his eyes just before the tears began to flow, for tears of joy did flow as into aesthetic joy he would go when a sinner for whom he had been praying would come to Christ.

As I think of the happy times we had together, and the many meetings we enjoyed it seems his sacred saintly spirit is close by, and it is, just over in the other realm that we cannot see, but it cannot be far away. As our thoughts concerning our revivals stir and revive my memory the closing words of Bryan's "Flood of Years" comes to my mind thus:

So we pass,
From stage to stage along the shining course
Of that bright river, broadening like a sea.
As its smooth eddies curl along their way
They bring old friends together; hands are clasped
In joy unspeakable; the mother's arms
Again are folded round the child she loved
And lost. Old sorrows are forgotten now,
Or but remembered to make sweet the hour
That overpays them; wounded hearts that bled
Or broke are healed forever. In the room
Of this grief-shadowed present, there shall be
A Present in whose reign no grief shall gnaw
The heart, and never shall a tender tie
Be broken; in whose reign the eternal change
That waits on growth and action shall proceed
With everlasting concord hand in hand.

THE EDITOR'S MESSAGE

SPECIAL GIFTS FOR MISSIONS.

No individual or church ever suffered by giving to Missions. The purifying and redeeming influence of the giver and the gift are a benediction to our world. Many of our good people have been trained to give to Missions. This habit should be constantly stimulated and cultivated. As a matter of stewardship policy in the local church, it is good to have all the conference claims raised in the regular budget. This should not, however, eliminate the special or extra gift. Every steward of the manifold blessings of God should experience those moments of spontaneous generosity when the traditional scale of giving is gloriously transcended.

Could any more appropriate motive or object of giving be found than that of Missions? During the coming weeks we anticipate a large number of special gifts from Christian people throughout the Convention. Thus we show ourselves in our true colors as Christ-centered, missionary-minded and love-guided Christians.

One faithful pastor, Dr. John B. Truitt of Suffolk, included this appropriate paragraph in his church bulletin last Sunday:

Our Mission Board, Col. J. E. West, chairman, has been doing an outstanding piece of work in increasing our Missionary giving in the Southern Convention. Col. West has given considerable thought, time, and leadership to the development of our gifts to Missions. His local church—your church—has made its annual Missionary Offering at Easter time, but it would be greatly encouraging to him and to the Missionary Cause if individuals and organizations in our church would make during the month of July an additional gift to Missions. It is our Christian Faith—and besides, the Cause is more urgent now than ever before. What class, organization, or individual, will respond to this plea to make an "extra gift to Missions?" R. L. H.

THE FUTURE OF OUR FELLOWSHIP.

During the past 350 years the Congregational churches served the nation and the world in three conspicuous ways.

Our churches began as a protest against the corruption of a state church; they soon became the protagonists of self-government both in church and state. To a remarkable degree the principles for which the Pilgrim Fathers stood have been incorporated into both the ecclesiastical practices and the civil law of the land.

During the westward trek of the American people our churches were a channel through which certain of the virtues of New England were transmitted to the new settlements along the fast-moving frontier. During these years we founded an astonishing number of colleges. Some have died; some have been absorbed into the state systems of education; many continue, but usually with rather slight ties with the churches. The sturdy settlers who founded our Western churches often failed to reproduce themselves. It has been aptly said of us in a certain state that we were "a spiritual success but a biological failure." Whatever we once had of cultural distinction has long since been woven into the general fabric of American life.

Negative Liberalism.

From the 1890's to the 1920's a goodly proportion of our churches espoused the current theological liberalism. Our freedom from overhead control invites experimentation. Instinctively we welcome such refugees from an overbearing orthodoxy as David Swing and Arthur Cushman McGiffert, Senior. Our example has discouraged heresy trials and promoted a more tolerant spirit throughout Protestantism. Meanwhile, however, the issues of life in America have become too intense for a rather negative liberalism to afford a satisfying basis for religious faith. Men hunger for a sturdier fare.

For a long period after the first world war we were caught in the doldrums. As local institutions most of our churches found plenty to do and commonly did it with increasing effectiveness, although a considerable number of congregations, having no distinctive purpose in life, ceased to be. As a denomination we lacked a clearly defined purpose. The gale of freedom-seeking which brought our fathers to these shores began to blow in other directions. The winds which carried our churches westward died. Even the theological zephyrs of thirty years ago quieted down. In their group life our churches did not know where they were going. Our peculiarity was that we had no peculiarities, and therefore little cutting edge.

A New Destiny?

The achievements of the past are secure, but what is our role for tomorrow? Already we begin to see a change and sense a new destiny.

An inclusive spirit is our greatest asset. The historians of the future will probably find greater significance in the entrance into our fellowship of the Evangelical Protestant churches in 1925 and the merger of the Congregational and Christian denominations in 1931 than is apparent to many people today. These two events greatly reduced our regional coloration and opened the door for further steps in the same direction.

Both our local congregations and our denomination have a genius for assimilation. We are poor propagators of "Congregationalists," but excellent absorbers of freedom-loving souls. Rather than the hard exterior of a creedal or hierarchical church, we have the easy adhesiveness of a rolling snowball. Many shades of theology, all varieties of congregations, and a wide range of racial groups are happy in our fellowship. What is often mistaken for weakness is our strength. We have nothing to impose on our fellow Christians. We accept them into our fellowship as they are, but at the same time introduce them into a spacious, tolerant, and inclusive household of faith.

Trail Blazers.

Obviously both the churches and the nations need drawing together. Historically our free churches have been trail blazers for the civil state. We set the pattern for our self-governing communities, we foreshadowed the present socially minded state by educational pioneering, in concern for the sick, in the care of the poor. The union of the churches may well serve as a test tube for the working out of principles through which the union of the nations may ultimately be achieved.

This is precisely the area in which our churches are prepared to serve the needs of today. Our destiny is to draw Christians of various traditions together. New days call for new graces. As the glue passes into the substance of the materials which it unites, so we will doubtless lose something of our past distinctiveness. The united church of tomorrow cannot be built without sacrifice.

Curiously, we can only achieve our interdenominational aims as we strengthen our own denominational life. This is not a matter of sectarian narrowness nor even of institutional ambition. What the world most needs at present is a successful demonstration of the effectiveness of voluntary cooperation.

Only as we walk together in such a fashion as to get somewhere will others care to walk with us or to have us walk with them. In our scheme of things the denomination is a necessary means to a noble end. It is the channel through which we freely unite our efforts; the goal is a united church through which men of many temperaments and traditions may serve God.

Leading editorial in Advance under its new editor, Dr. John R. Scotford, off the press June 21.

The Reawakening in Theology

By DOUGLAS HORTON.

Perhaps we should not be surprised at the vigorous rebirth of religious thought that is taking place among us. Perhaps we should take it for granted that the spiritual descendants of Jonathan Edwards and Horace Bushnell—to mention only two of the most celebrated of the theologians of the Congregational Christian tradition—should always cherish an active interest in Christian inquiry and interpretation. In any case, here we are, in the midst of a full-blown theological renaissance.

In a recent series of books on religion, by the most effective Christian writers in America, six out of the twelve were from the Congregational Christian fellowship. When last year a New York bookstore selected four books representing the best current thought of the churches, all four were by Congregational Christians. Of the four writers selected by *Fortune* to analyze the place of religion in contemporary life, three were from our denomination with the fourth from the Evangelical and Reformed group.

But—lest we should be tempted to boast—let it be added that of the seventeen Congregational Christians who occupy theological and affiliated chairs in our seminaries and to whom is largely due the prolific activity of the last years, only two of them were brought up in Congregational Christian churches in this country. The rest owe their early training to the Baptists, Disciples, Lutherans, Presbyterians, or Congregationalists of Canada or the Continent.

Theologians are attracted to the Congregational Christian fellowship because both our churches and schools take academic freedom for granted, thus furnishing a field in which religious thought flourishes prodigiously. No bishop or other official casts a searching eye upon them, withholding permanent appointment until they have proven themselves to be "safe." They face no head-hunting presbyteries who take themselves to be custodians of an unrefutable formula delivered to the saints. They are not asked to perjure their souls by assenting absolutely to a creed in which they believe only conditionally. The free air of our ecclesiastical landscape makes and keeps our leaders creative.

We also provide an environment of appreciation for Christian thinkers. Whether prominent or obscure, they are given a decent—even an eager—hearing. No Praxiteles has ever grown up except among art-loving Athenians, no Shakespeare except in the midst of audiences that wept with his Ophelias and laughed with his Falstaffs. So it is that among us a careful thinker, a clear writer finds a welcome and an encouragement to be himself. What he writes in January will be mentioned from many pulpits before June provided he despise not the language of the people. A prophet is not without honor among us.

Though we know a theologian when we see one, however, and give him every opportunity to speak and write freely, as a denomination we have not done our part for a generation or more in producing the thinkers in whom we delight. We adopt but we do not beget them. The fault must lie somewhere in the educational system that began to grow up among us fifty odd years ago.

It is here that the wave of theological interest sweeping over us today is most encouraging, for it has brought with it a bright new concern to improve our education. This is already in evidence at several points.

Harry T. Stock and the other leaders of our Education Division are thoroughly aware that Christian education is something more than the development of self-expression. The important matter is having a Christian self to express. The emphasis of John Dewey and his school upon the individual's need for release from vitiating inhibitions has been wholesome. But it failed to realize the place which the body of knowledge already acquired by the race must occupy in the education of children and has therefore lost its command of current educational philosophy.

There is no substitute for a theology of the person of Christ as the Church has thought it out through the centuries in lifting men to the highest type of self-expression. The days when we helped our young people argue from a beautiful sunset at a summer camp that all is right with the world are done. What they want is thought-content, not mere emotional expansiveness.

There is a demand for a statement of our beliefs as Congregational Christians. It is taken for granted that we shall never regard such a statement as sacrosanct nor use it as a test for church membership. Nevertheless there is an insistent request from lay men and women, church school teachers, ministers and superintendents in every part of the country that some confession of the faith commonly held by Congregational Christians be prepared and widely circulated. As a result of this insistence the Theological Commission was appointed at the Berkeley Council in 1940.

That commission has found its work increasing. We need a "creed" of about the length of the one adopted at Kansas City in 1913, suitable for use in the worship of the churches. So skillfully did our fathers do their work that the Kansas City statement might be made to serve with surprisingly few changes. A much longer exposition, reaching the dimensions of a small book, which would follow the outworking of the Congregational Christian idea not only into the area

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CONTRIBUTIONS

SUFFOLK LETTER.

There is grave danger that the church members may be engulfed by the spirit of evil in the world. Jesus saw this danger when He was in the flesh. Before He died upon the cross He made this matter an object of prayer. He prayed: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." Many people seek the way of escape from the world. Some seek this escape by suicide. Others attempt to withdraw themselves from contact with the world, and live in seclusion. Jesus chose the broader and better way of life. He dared to send His disciples forth into the world, to face all the problems and dangers of powerful and hostile organized evil. He measured the power of simple faith by this bold adventure. He faced evil before entering upon His ministry and trusted His future in the hands of His Father in heaven.

God has decreed that man should live for a season in this world. Jesus did not change that plan of the Creator. Men and women must become reconciled to this Divine order and gird themselves for its tasks and dangers. Evil is organized for man's overthrow and destruction. Man cannot win this struggle in his own strength. But every man has this assurance when he accepts Jesus as Lord and Saviour. Every woman who puts her future in the hands of Jesus Christ has access to superlative spiritual power. Every child in the kingdom of God may be assured of victorious living and triumphant dying.

Hence Jesus made this great prayer. By this He expressed His faith in the redemptive power of His Gospel. For a season He seeks to keep His followers in the world. He would not ask the Father to take them out of the world. But He calmly prays: "I pray that thou shouldst keep them from the evil." Evil will remain. So will mankind. Evil will threaten mankind—and the danger will be great. But God can keep mankind from the evl. That should give us courage and great hope. Sometimes the struggle seems too great for weak men and women. At times the battle seems to be hard and discouraging. The battle lines waver under the pressure of attack and counter attack. Above the din of battle a voice may be heard and the upturned face of the Master is marked by the lines of intercession. In such an hour Jesus prays: "Keep them from the evil." Can God do that for us? Will He do that for me?

The answer to these questions depends upon our faith and faithfulness. God will keep those who trust in Him by committing themselves unto His keeping power. Our God is able to deliver all who will trust in Him. Evil cannot overpower those who are protected by God. Victory for the Christian depends upon faith and loyalty to Him. Defeatism should have no place in our spiritual life. We are weak but our God is stronger than our enemies. Why not trust Him and keep up the fight for escape from evil? Surely there is encouragement in the prayer of our Lord Jesus Christ. Let us advance to victory in personal living and face the future with great hope and renewed courage.

I. W. Johnson.

THE SUNDAY SCHOOL.

The Sunday School is usually considered as the educational arm of the Church. It is also a missionary and evangelistic force. A large number of our churches began simply as Sunday Schools. The individual who had been active and loyal to his home church for some reason moved into a new section, interested his neighbors and started a Sunday School in the name of the Christian Church. The Sunday School became a preaching station. An evangelistic meeting was held, people were converted, the church was organized, and a pastor called. In brief that is the history of the beginning of many of our churches.

I see from The Christian Sun that in the Newport News area an organization is beginning along the lines above indicated. The Sunday School has been organized and I presume that Dr. Jesse H. Dollar, Dr. F. C. Lester, or someone else will begin preaching for the group that constitutes a Sunday School in the name of our Church and as the days pass we may have a new church organization. Let us hope so.

There are a number of other communities contiguous to our churches where Sunday Schools not only could but should be organized. Such communities could easily be found in Norfolk, Richmond, Suffolk, Greensboro, Burlington, Durham, and others. We need to strengthen our church in the South. This may be done by developing our churches already organized and increasing their membership. But the surest and best way to increase the strength of our Church is to multiply its organizations; that is, form new ones and add them to our several conferences. Opportunities are ripe for evangelistic and missionary endeavors among our people. The Sunday School offers unexcelled opportunities both for feeding into our church membership and forming new organizations that will ultimately become permanent ones. True the fields are ripe unto the harvest and the laborers are few and even some of these are without vision and where there is no vision the people perish. If we could only see, we would be aroused to seize the opportunity and render the service that will be a blessing to us and a benediction to the cause that is ours. The Church should take a new interest in the Sunday School, provide new leaders, and enlarge programs. As our Sunday Schools meet for annual conferences they shall have golden opportunities to consider the opportunity for advancement along recognized lines and in fields ready for the harvest.

L. E. Smith.

WHO CAN MEASURE SERVICE?

Service is one thing that can't be measured in terms of "time" and "overtime." It is one thing that deserves attention and, when given, it has its rewards. Spending nearly all of his ministry, thus far, in his country parish in and near Virgilina, Va., Rev. C. E. Newman is a man of service. Along with him has gone his faithful and ever efficient wife. Together they have served faithfully and lovingly in God's vineyard. Who can measure their worth or their service?

It was my privilege to be associated with them in the revival meetings at Lebanon and Virgilina this year. Every home is Brother Newman's home. Everyone knows him and he knows everyone, calling them by their first names and being able to tell them all about their grandparents, as well as their own lives. To them he is a great Shepherd. They look to him for advice, for consolation, for a fresh insight into God and His great Kingdom. He has the in-

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Under the Stars and Stripes

CLIPPINGS FROM LETTERS OF SERVICEMEN

Cpl. Norman Morris, of Mt. Olivet (G) Church, Valley Conference:

"If you had not sent me so much literature to read, I might have written sooner! I enjoyed it very much and appreciate your sending it. I found 'Do You Know?' especially interesting and ran across quite a few things I didn't know."

Pfc. Alfred Dofflemyer, of Bethel Church, Valley Conference:

"All that I can see now is this, the deeper the sacrifice the closer we come to seeing the true light. In religion it is the sacrifice that brings us in true relationship with God. In war the more sacrifices we make and see others make, still more clear becomes the purpose. If we are to preserve the right of man having the freedom to worship God, then war and its cost is one of the sacrifices humanity will have to pay for being asleep while the Devil was playing. War is a method of drugging the evil that had almost beset us. It is for us to adopt the Christ method. For the time being we must pray for more light. May the Father show us the light."

(This paragraph was part of a sympathy note upon his hearing of the death of Lieut. Roy H. Andes.)

Russell Poe, Hank's Chapel, Western N. C. Conference:

"You know what I would like to do one of these days when the war is over and I am again out of the Navy? I would like to teach the Bible. I am studying rather hard on it now and every chance I get I tell others about this wonderful Book."

(The following are from boys from the Happy Home Church, Ruffin, N. C., Rt. 2.)

Cpl. Preston Cox: "We had one of the prettiest Easter parades I have ever seen. There were about 25,000 soldiers on the field, dressed alike and in formation. We had a mighty nice talk by one of the chaplains. We all sang three songs and then prayed the Lord's Prayer. I wish you could have heard it."

Pfc. Wodrow Foster: "I do appreciate your letters which are very interesting because they bring news from friends and loved ones at home. I am very grateful for the sewing kit. Thanks to all who helped prepare these kits . . . Yesterday was Mother's Day. We had a real good service at the theatre. The fellows received time off to attend . . . We are all proud of the splendid work the people are doing at home. With the cooperation of all I am sure it won't be long before we can come home."

Pfc. Wharton Carroll (Recently married to Thelma Vaughan of our Church): "I am at Camp Carson now, having hiked 9½days to reach this camp. It snowed 7 nights out of the 9. . . . Thelma is coming to see me soon and you can bet I will be glad to see her."

Pvt. Warren Ellington (With other Elon Students at North Camp Hood, Texas): "Thank all for the sewing kit. It makes me think how the Christian women back home think of a little guy like me 'Deep in the Heart of Texas' . . . I used to think it was hard at Elon but I've found out that it was easy in comparison with what I have to do here. The Elon boys are keeping up the old Elon Spirit as well as the army morale. Remember us in your prayers and we will try to live Christian lives regardless what we may face."

Cpl. Haywood Powell (Recently married, earlier than the date planned because of being moved, to Lillian Carter of Reidsville, N. C.): "Today was the day I was supposed to have been married, but I am surely glad I was able to make plans and get married before I left . . . We are all looking forward to the time when peace again shall be and we can be home. Let us pray earnestly for that time to come."

Cpl. Marvin Gunn (Recently married to Ruby Lee Thompson of Graham, N. C.): "I am enclosing a part of a bulletin that I like. Maybe it will be of service to you. I particularly like the one, 'My Rainbow Prayer.' How I wish that we might have more prayers similar to this. Thanks again for the many remembrances and prayers by the Church and you. May we see the day of peace in the not so distant future. This is my prayer."

Pvt. Eugene Hundley: "I don't know whether I will be a Doc. or not when I get out of the army. I think I will know a little about taking care of patients. There is one thing that we learn and that is how to save the lives of men." (Eugene is in the medical training.)

Cpl. P. W. Strader was home the last of February. At a prayer meeting held in his home, he joined the church and different members of his family made profession of faith in Christ. Since then a brother and a sister-in-law have joined the church. P. W. is writing them and the other brothers, who have not joined up with Christ, to give their hearts to Christ and unite with the church. What a testimony of Christian life this young soldier is giving to his family.

W. J. Andes.

THE SUFFOLK CHURCH.

(Continued from page 2.)

transient population, nevertheless our attendance has increased. Those who are away, and those who are working on Sunday easily offset the newcomers. Suffolk has no new housing projects, and no really new homes, as none are being built now. In other words, good and faithful work on the part of all hands has brought about the increase in both church and Sunday School attendance.

At present there is being held a Daily Vacation Bible School with an enrollment of one hundred fourteen pupils and fourteen teachers and helpers. Great credit is due everyone of these teachers and helpers for giving of their time and energy in these hot summer days to carry on this school for two weeks from 9:00 to 11:30 every morning.

Time forbids to tell about the good work of three choirs, of the Board of Finance in their every member canvass last fall, of the work of the Missionary Societies, the organized classes, various other organizations, committees and groups. The pastor cannot attend all these meetings, and yet with these and the outside meetings which he needs of necessity attend he averages about fifty per month.

This first Sunday in July a special annual shut-ins service will be held in the assembly room on the street level at 11:00 o'clock, the Lord's Supper will be celebrated, and many who cannot regularly attend church on account of their health will be brought to this service. The evening services in July will be held in this same room as it is much cooler.

John G. Truitt, *Pastor.*

Act as though everything you do, rightly or wrongly, accurately or carelessly, may tip the scale of the bigger things of tomorrow for all of us, as indeed every act, potentially, can. Remember: Enemies try to break through at the weakest point. Don't let it be on your sector.

—L. G. Elliott.

Missions
The World for Christ

REV. VERNON L. BOOKER AT NOME.

By D. P. Cushing.

Leaving the comforts and security of a New Jersey city church for the long winters and exacting duties of a parish in Nome, Alaska, Rev. Vernon L. Booker, former minister of the First Congregational Church, Newark, New Jersey, has just become a minister of the Federated Church in Nome.

This Federated Church, representing jointly the Congregational and Methodist denominations, is the only church for the Protestant white population in Nome and is a member of the Washington State Conference of Congregational Christian Churches. Mr. Booker serves under a special arrangement with that church and the Congregational Christian Board of Home Missions. His predecessor, Rev. Wilbur B. Wood, a Methodist pastor, served under a similar arrangement with the Methodist Board of Home Missions.

Mr. Booker, with his wife and 22-months-old baby, made most of the trip from Vancouver to Nome by air.

Normally Nome has a population of around 2,000, made up of Caucasians and Eskimos, but now it has an added substantial military establishment in the community.

A graduate of Union Theological Seminary, Mr. Booker has specialized in rural work. He did Student Summer Service at Collbran, Colorado, in 1937. During the 5 years of his pastorate in Newark he pioneered in the social problems of a "down town" city parish.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 24, 1943.

Sunday Schools.

Hines' Chapel, McLeansville, N. C.	$ 3.00
Durham, N. C.	8.87
Linville, Va. (Additional Easter Offering)	2.50
Oak Level, Youngsville, N. C.	1.00
Flint Hill (M), Biscoe, N. C.	.74
Happy Home, Ruffin, N. C.	6.00
Pleasant Hill, Liberty, N. C.	8.04
Leaksville, Luray, Va.	6.90
Oak Grove, Sunbury, N. C.	2.15
Mt. Olivet (G), Geer, Va.	7.11
Total	$ 46.31

Individuals and Churches.

Randleman, N. C.	$ 30.00
Damascus, Chapel Hill, N. C.	17.00
Ocean View, Va.	20.00
Oak Level, Youngsville, N. C.	15.21
Amelia, Clayton, N. C.	10.25
Smithwood, Liberty, N. C.	8.96
Berea (Nans.), Driver, Va.	50.73
First, Greensboro, N. C.	87.56
Hines' Chapel, McLeansville, N. C.	42.00
Total	$ 281.71

Specials.

Dr. John G. Truitt, Suffolk, Va.	$ 6.30
Mrs. M. J. W. White, Luray, Va.	5.00
Rev. and Mrs. W. J. Andes, Ruffin, N. C.	4.00
Mrs. D. I. Stephenson, Raleigh, N. C.	1.00
Mr. Garland Gray, Waverly, Va.	300.00
Rev. J. Howard Smith, Lynchburg, Virginia	3.00
Dr. F. L. Fagley, New York, N. Y.	10.00
Holland & Beamon Co., Suffolk, Virginia	25.00
Mrs. Horace W. Phillips, Hardeeville, S. C.	5.00
Total	$ 359.30
Total for the week	$ 687.32
Previously acknowledged	17,803.70
Total since Sept. 1, 1942	$18,491.02

War Victims and Services.

First Greensboro, N. C. (Error in last report.)	$ 26.03

". . . is serving his country overseas and our income is greatly reduced, but I cannot turn down an appeal for missions. So please accept this small contribution enclosed. Our interest and prayers are always with our mission work."

Another interesting mission lesson! Last week I received another letter from one of our ministers and his wife. He wrote me of the plan he and his church have worked out to further Missionary Education. Read this plan and see if you can't use the same idea in your church and Sunday School:

"I am enclosing the Missionary Education Booklet of study books for 1943-44. Please note that the books marked in it are already ordered from the Missions Council. We are going to use them in the Sunday School classes as Supplementary Reading. The children can take them home and read them and then return them the following Sunday. Some of the children have already read some of the books borrowed from Mrs. Lester. They liked them so much that we decided to order them and put them in the bookcase and each teacher can check them out each Sunday for the various children who want to use them. The Sunday School paid for them, some of the classes paying for their own. This way we will get out Mission Study spread throughout the Sunday School and not simply in the Missionary Society."

Both of the illustrations are splendid examples of the missionary spirit. Think about these as you enter into another week's missionary work.

Gratefully,

Mattie Cox Parker,
Secretary.

Note: The Missionary Education Booklets will be sent you upon request so that you may select the books you would like to use in your Sunday School.

SUPERANNUATION.

Previously acknowledged	$1,751.17
Randleman, N. C.	6.00
First, Burlington, N. C.	27.51
Interest	2.67
Total to June 24, 1943	$1,787.35

Board of Superannuation,
By: *Mattie Cox Parker.*

ERRORS.

In my article concerning the Woman's Convention in The Christian Sun for June 24, there were three errors. In the first place, I inadvertently omitted the name of Mrs. W. R. Sellars of Burlington from the list of those who conducted fine worship services. I am sorry for this omission for Mrs. Sellars is one among us who really typifies the "Spiritual Life" we talk about.

The other two were small typographical errors but make a deal of difference. The Chinese proverb is: "It is better to light a candle than to curse the darkness" (rather than "curse in the darkness" which might make it more American, but inaccurate.) The other is a mistake in fact: It was Mr. Thelin and not Mrs. Thelin who remained in China and traveled over hill and dale with the mission school on a 200-mile march.

The history of mankind is one long record of giving revolution another trial—and then limping back at last to sanity, safety and hard work! —*Ed Howe.*

Christian Cooperation in China

By Oliver J. Caldwell.

Secretary, Associated Boards for Christian Colleges in China.

Cooperation must be the basis of any lasting peace. The Church, the very element which should form the center around which mankind might unite, has too often been an explosive which has blown humanity apart.

However, Christians in China have astonished the world by their vitality and their creative force. One of the principal sources of Christian strength in China lies in the unity of certain religious groups which elsewhere have not yet learned fully to work together.

The Thirteen Protestant Christian Colleges and Universities are an apex of the Christian enterprise in China. These institutions have furnished a large proportion of the leadership which has been so successful in remaking China. These Colleges are an outstanding example of what can be done when Christians can forget their differences and are willing with whole hearts to work in unison.

Christian higher education started in China about 75 years ago. At one time there were about 45 schools of college rank in China representing 22 Mission Boards in Great Britain, Canada, and the United States. Much fine work was done by these institutions. China today is full of men and women who in positions of public trust are devoting to the welfare of their country the knowledge and skills they acquired in these denominational colleges.

The time was ripe a lifetime ago for the founding of these Christian Colleges in China. The ancient system of education founded by Confucius had decayed. The Chinese Empire was reeling under the impact of Western imperialism. The pioneer spirit of great Christian educators created institutions which became the model after which the National Universities of modern China were built.

However, in diversity there was weakness. Some of the Christian Collges were competing with each other, with disastrous results. It soon became obvious to the Christian Chinese, and to the European and North American missionaries in China, that denominational differences must be subordinated to the great cause of the Church. But in many cases the Mission Boards at home did not share the statesmen-like views of the missionaries in China.

In one case, that of West China Union University, the representatives of several British, Canadian and American Mission Boards got together and decided to form a union institution. They communicated with their headquarters, but permission for a united enterprise was refused. The missionaries went ahead with their plans, and bought adjoining plots of land. They built their Colleges next door to each other, and thus achieved a united front. Later their superiors at home recognized the wisdom of their actions, and endorsed the founding of a formal Union University.

Ultimately a number of the weaker institutions were brought together, and now there are thirteen Christian institutions of university rank in China. In 1941-42 they enrolled approximately 20% of all the students of college rank in China. Since Pearl Harbor necessary adjustments have been made, and in the Autumn of 1942 the Christian Colleges received approximately 10 times as many applicants for admittance as could be accepted. One institution, Yenching University, was able to take in only 1 out of every 23 applications. Thus, the standards of the Christian Colleges are kept at relatively high levels.

Twelve of the thirteen Colleges and Universities are represented in America by Associated Boards for Christian Colleges in China; thus a large degree of administrative unity has been achieved. The formation of the Associated Boards was possible only because 22 Mission Boards in three countries were ready to cooperate in a great mission enterprise.

In Great Britain there is a united Committee for Christian Universities of China, which represents the China Colleges in which there is an active British interest. This committee cooperates closely with the Associated Boards in America.

The Christian Colleges in China are one of the most powerful forces for good in the Far East. Their strength is founded on Christian unity. What they have accomplished is a sample of what can be done when Christians work together.

WHO CAN MEASURE SERVICE?

(Continued from page 6.)

calculable ability to enter directly into their needs and bring to them the answer to their soul's desires. He goes, unhurriedly, into the homes or into the fields where the people are working. Wherever he has gone, the people know that a man of God has been there and their hearts are happier and more responsible to the Spirit of God.

His churches are indeed loyal to their denomination. They know about the enterprises of the church and they ask questions about the Southern Convention and its workings that the average church member wouldn't know anything about. Through the years they have been trained to think beyond themselves, in terms of the Larger Church of Christ. They even realize that they aren't doing enough. Many churches need to realize this fact. A loyal church generally results from having a loyal minister.

Miracles have been achieved, but none ever greater than the miracles that have been wrought in the ministry and home of Dr. Newman. Whether he was walking, or was on horseback, in a buggy, train, or bus, he arrived at his appointments and in the homes of his people on time—all this is a miracle when you look back and wonder how he ever did it. A rural minister's salary being what it is and what it was, it is a wonder how he could educate his children, clothe and feed them, and then have in later years sons and daughters of highest worth in character and reputation.

Men and women of God like Mr. and Mrs. Newman serve our rural parishes (of course, there are many in the urban areas, too), and how will we consider their importance and worth? Honorary degrees, as Doctor of Divinity, will never be theirs, yet who has done more to preserve the very foundation stones of life and render life to man's pitiful soul? Large salaries certainly will never give them worries, and who would read a book if they did have time to write one? High church offices will never be meeted out to them. They probably will serve their time in the ministry to human life within their reach, have a simple funeral, and then they meet God, their Master, for all of these years. Is there anything better than to hear Him say, "Well done, thou good and faithful servant—enter thou into the joys of life?" All of this is in heaven, but in earth the inspiration and influence of these men and women of God will be far reaching and men will be feeling for a long time to come the uplift of these servants who walked that way.

W. J. Andes.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

YOUNG PEOPLE'S WORK IN NORFOLK-PORTSMOUTH AREA.

The young people of the Congregational Christian churches are doing a significant work this summer in the Norfolk-Portsmouth defense area. At present there are eight of us: Dr. F. C. Lester, Promotional Secretary of the Southern Convention and in charge of our work; Mr. and Mrs. Jackson, from Waverly, Va.; Bob Harding, social action chairman for the National Pilgrim Fellowship and student at Andover Newton Theological Seminary; Bill Hadden, senior at Lynchburg College, also preparing for the ministry; Ernest Brickhaus, student from Hartford Theological Seminary; Clarene Andes, graduate of Madison College; and Helen Cobb, from Burlington, N. C., who is planning to enter college next fall.

At present we are working in Norfolk in the Norview area. In that locality, thousands of new homes have been built and filled with people from everywhere. We are pioneers in this type of work. There are no rules to follow. We do the best we can and learn by trial and error. The school board has given us the use of the school auditorium for Sunday School and Church. Last week, we spent our days, and one evening, calling on the people, seeking to find if they were interested in coming together for worship and to study God's Word. They were—several hundred of them in one community of 350 homes. The first Sunday School and church services will begin on Sunday. On Monday night and continuing each night during the week Community Religious Services will be held at the school with Dr. F. H. Lewis of Portsmouth as the guest preacher.

It is no easy job. "What will we say?" asks one of the girls as we begin our door-to-door canvass. Many of the people are lonely—away for the first time with no friends and family near. They eagerly tell us of their church back home and the part they played in serving the Lord. They are anxious to meet others in the community—anxious to hear the Word, anxious to come together to worship God.

Naturally, we find some who are indifferent to our appeal. One woman hadn't been inside a church for ten years. "But I believe in prayer," she said, "I've had too many of them answered in my turbulent life to believe otherwise. My boy and husband are in the Navy now. I have a hard road ahead of me. Maybe I will come." One woman is skeptical about religion. "I don't believe any of that stuff, I heard it all when I was a kid. It's nothing but a lot of superstition."

The young people are getting a great deal of valuable experience in challenging others to cooperate in this first community enterprise. They are helping with a community recreational program for children from 1 to 5 P. M. each afternoon at the school. Bill says it's pretty hot to play softball, but the kids love it.

Norview is a rental area—as a result, many of those who are there will go back home after the duration. Whether or not we will want to erect a permanent church building will depend on that to a certain extent. One of the girls remarked the other day, "Almost every family has several children;" which is a fact. Here is a real opportunity to minister—in an area crowded with people—in the name of Him who came to minister to others. Old and young people alike—remember us and the work we are doing in your prayers.

R. L. J.

YOUNG PEOPLE'S CONFERENCE AT CRABTREE CREEK CAMP.

Final Report.

A full program of military and civilian training made it impossible to hold a summer conference at Elon College in 1943. Transportation difficulties made it unwise to attempt a Convention-wide conference at any place.

Both a Junior High and Older Young People's Conference, intended primarily for people in North Carolina, was held at Crabtree Creek Recreation Area June 2-10 inclusive. A final report on this camp is given herewith.

Courses.

The first thing in the morning the young people studied Bible. The Junior High group was taught by Rev. A. C. Todd and the Senior High group by Rev. R. C. Mason (after the first day when Rev. T. G. Humphries had to go home to Southern Pines because of an infected eye).

The remainder of the morning the young people chose which course they wanted to take—Personal Religious Living, Social Action, or Missionary Action. Significantly, the largest group chose Personal Religious Living, the older students being taught by Rev. S. E. Madren and the younger ones by Rev. A. P. Robinson, Jr. Rev. A. L. Granger, Jr., taught Social Action, while Mrs. F. C. Lester taught Missions. Part of the morning was spent in discussion led by the teacher and part in activity by the young people. Student secretaries of the groups reported for each class at the morning assembly period.

Interest Groups.

Following the rest period after lunch "Interest Groups" claimed the attention of the young people. The dramatics group prepared a play reading on the life of Tyndale which they gave before the whole camp one night. This group was led by Mrs. A. G. Ritchie and Mrs. A. C. Todd. Rev. K. D. Register and Miss Peggy Lightbourne taught various kinds of games to a large group who planned to use them in their recreation periods at home. Rev. A. C. Todd held the interest of a group of boys in wood-carving. Miss Edna Fulcher and Mrs. K. D. Register helped a group of girls who planned the table decorations for the evening meal. One night we sat at tables according to our birth-months, another night at various tables representing different countries. Rev. F. C. Lester met with a group desiring information and materials for use in conducting Vacation Bible Schools.

Worship.

Miss Lucy M. Eldredge prepared a devotional booklet for individual use in summer conferences this year, "My Quiet Time." At the close of breakfast each morning either Rev. S. E. Madren or Rev. A. P. Robinson suggested the thought for the day. Following this the young people each went out to some quiet spot with their devotional booklet and their Bible and spent some time alone with God.

Vespers were held each evening under the direction of Mrs. A. G. Ritchie. Various young people and

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A PEOPLE IN DISTRESS.

Lesson I—July 4, 1943.

Golden Text: *"They cried, and their cry came up unto God by reason of their bondage."*—Exodus 2:23.

Lesson: Exodus 1:1-23; 2:23-25.

Devotional Reading: Psalm 61.

By Way of Introduction.

We begin today a series of lessons from the Old Testament on the general theme "God in the Making of a Nation—the Era of Moses." They will show how God reveals himself to, and works through, both individuals and nations. They come from a far-off land and from far-off times, but they are quite modern in their basic principles and their application to life. Keep your eyes open and your heart responsive as we go along together during these coming months.

Time Marches On.

Four centuries have passed since the time of Joseph. Time marches on. And what changes four centuries can make in the affairs of nations. When Joseph's father and brothers came to Egypt and settled in Goshen, the lowlands just on the edge of Egypt they numbered only a comparatively few people. (Of the "seventy souls" mentioned, sixty-eight were males, but there were undoubtedly a number of others, including servants who came with them.) Now this little band had multiplied until it numbered perhaps between two and three million people. And as the people had increased in number, they had also increased in wealth. They were still a minority group, but they were numerous and they had material resources.

Lest We Forget.

"Now there arose a new king over Egypt who knew not Joseph." Joseph had been the saviour of Egypt. Through his far-sighted vision and wise planning, he had saved the nation from probable death by starvation in time of famine. Egypt was eternally his debtor. But time all too often dulls the memory, people and nations all too easily forget. A king rose who knew not Jseph. He did not know his history, he did not know how deeply his nation was indebted to Joseph and his people. The record was there but he did not know about it. Like this king who knew not Joseph we are too prone to forget our debt to those who have gone before us and who have done so much for us. Others have labored and we enjoy the fruits of their labors. We have a goodly heritage which has been bought for us at great price. We are debtors, not only to our own forefathers, but to the men and women of all races and religions for many of the blessings which we enjoy and which we sometimes appreciate so little. This lesson comes on the Fourth of July. We might remember that according to the story, well authenticated, one of the signers of the Declaration of Independence said as he affixed his signature, "Gentlemen we had better hang together or we shall all hang separately." On this day, too, we might recall the fact that on many dangerous fronts, there are men of many free peoples giving all that they have to see that we enjoy this freedom.

Dealing Wisely With Minority Groups (?)

"Come now, let us deal wisely with them (the Hebrew people)." Thus sounds the king the rallying cry to his people. His reasoning seemed sound enough, and he got the cooperation of his people. Were not these Hebrews multiplying very rapidly? Were they not becoming a factor in the economic life of the nation? Might they not constitute a menace if ever Egypt went to war?—They might even stage a revolution and go over to the enemy and fight against the Egyptians. They might even get out of the land. Ah, there's the rub. These people might refuse any longer to be the source of a supply of cheap labor. They might be unwilling any longer to be the "submerged tenth." So long as the Hebrews were content to be the underdog it was all right. When they came to the place where they became factors in the social and economic life, strict measures of repression were immediately adopted. The king's fear, his greed, his pride, blinded him to the real issues involved. He thinks he is acting wisely, but events showed that he was acting foolishly and futilely. Hitler made the same mistake in dealing with the Jews and from the same motives and factors, ignorance, fear, greed, pride. Our policy toward the negro and the Jews has not always been, indeed is not even now, the best and wisest policy. The unrest and the riots which are making themselves visible are symptoms of social illness in the life of our nation. Only a truly wise, far-sighted policy can deal with the situation. And the same thing is true of the other "colored" Asiatics. These peoples are not going to be content to live as the underlings in a "white man's world." This is true even of China, our ally in the present world struggle. God grant that the leaders of the nations of the world may have the insight and the moral courage to deal wisely with the problem.

Slave Labor.

"Therefore they did set over them task masters to afflict them with their burdens . . . and the Egyptians made the children of Israel to serve with rigor, and they made their lives bitter with hard service." Slave labor, that's what it was. There was no economic independence, no individual right to choose a job, no freedom of choice. It was an inquitious system, a curse upon both houses for it plagues both the lords and the laborers. Hitler could not have chosen a surer mode of national suicide than his policy and his treatment of the Jews.

And God.

"And God heard their groaning, and God remembered his covenant with Abraham . . . and God saw the children of Israel, and God took knowledge of them." Submerged, suppressed people are not forgotten. God hears, sees, remembers, knows, and eventually does something about them. The mills of the gods grind slowly, but they grind. God has not forgotten or forsaken the distresses and dispossessed peoples of the world today. Their cry has come up to Him. He will keep His promises. He will deliver them, and at great cost to their oppressors.

OFFERS SEX EDUCATION.

A magazine article which is expected to arouse nationwide discussion appears in the July issue of *The American Mercury*. Under the title, "Sex Goes to Church," the article by Willam Bradford Huie describes the First Community Church of Columbus, Ohio, whose pastor, Dr. Roy A. Burkhart, conducts "premarital" and birth control clinics, as well as a night club, for his congregation.

According to the *American Mercury* article, Dr. Burkhart, who is also a trained psychologist, believes that the encouragement of "satisfactory physical relations between husband and wife" is one of the important tasks of a church really interested in the happiness of its congregation.

FOR THE CHILDREN

Dear Friends:

Today was the closing day for our Vacation Church School here at our Sanford Church. At the end of the morning session at eleven o'clock we took the picnic lunches which all of us had brought and went to the Park. There is a big swimming pool for children over six years of age, and a little pool which is free to children under six. There were four car-loads of children. Each car was as full of children as a can is full of sardines.

Just as soon as we arrived the children hurried into the bath house, to the dressing rooms and got into their swimming suits. Then into the big pool they jumped. Mr. Todd went in with the older children. I felt like the old woman who lived in the shoe. I watched after the ten little folks in the baby pool to see that they did not fall and get strangled. The pool was just being filled with water and what fun the little folks had getting in front of the inrushing water and letting it knock them over. Oliver played that it was a horse and acted as if he were riding it. He put his hands down to try to catch it but the water pryed his fingers apart and sprayed up into his face. One of the children had a red rubber airplane which floated. That was so much fun to hurl it into the water. Winnie Ann jumped into the pool and fell beneath the water once. She was up in a flash but she shed a few tears because she got her head wet. Earline fell into the water on her face twice and got a bit frightened. Oliver got several mouths full of water but he coughed it out and went right on "wimming!" Patricia, Linda Faye, Max, Leroy, Buddy and Leo were big enough to jump from the diving board. They were careful to look out for the smaller folks and not jump on them, or knock them down.

Helen, Virginia and Frances, our three College girls who have been helping with the Vacation Church School, spread the lunch out on the tables under the trees in the park. Food was the only thing which could get the children out of the water. When they gathered around the table we all were quiet for a moment and Linda Faye Tillman prayed the "thank-you" prayer to God for our food.

All of the children had good appetites after their swim and the food did not go begging. The swings in the park got a good try-out before the children went back into the water. They stayed and played until 2:00 P. M. when we took them to their homes. Now Oliver and his Dad are resting from their labors by visiting the land of Nod!

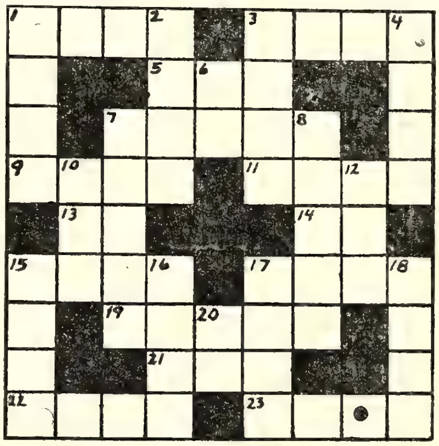
CROSSWORD PUZZLE.

ACROSS.

1. This month.
3. Light yellow.
5. United States Army. (Abbr.)
7. A color.
9. Part of the body used to kneel on.
11. Ruler of a country.
13. A conjunction.
14. Reformed Episcopal. (Abbr.)
15. One of lowest class of servants in Middle Ages.
17. Covering of the body.
19. Yellow of eggs.
21. A meadow.
22. To leave in soapy water.
23. Children's playthings.

DOWN.

1. Discarded parts of cars.
2. Christmas.
3. Part of body used for burden-bearing.
4. Standard.
6. South America. (Abbr.)
7. A fruit which ripens in July.
8. Scottish churches.
10. Number Enrolled. (Abbr.)
12. Northeast India. (Abbr.))
15. Covers with Sod.
16. People.
17. A word of command to a cat.
18. Fruit of trees inclosed in woody shells.
20. French article meaning the.



ANSWERS TO LAST PUZZLE.

Across—1. Work; 3. Stay; 5. N. B. I.; 7. Bible; 9. Root; 11. Over; 13. To; 14. E. L.; 15. Hike; 17. Grin; 19. Sally; 21. S. A. O.; 22. Pray; 23. Worn.

Down—1. Wear; 2. Knit; 3. Silo; 4. Your; 6. B. B.; 7. Books; 8. Every; 10. O. T. I.; 12. Eli; 15. Help; 16. Easy; 17. Glow; 18. Noon; 20. La.

A DAY WITH THE BEGINNERS.

This week I taught the beginners in their lovely classroom. Just after we entered the room, Patricia would stand and say the verse which I had given her to learn: "I was glad when they said unto me, let us go into the house of the Lord!" Then all of us stood and sang: "Enter into His gates with thanksgiving, and into His courts with praise. Be thankful unto Him and bless His name for the Lord is good!" Then Linda Faye said: "Make a joyful noise unto God, all the earth: Sing forth the glory of His name."

Then for a few moments we listened to hear the "joyful noises" which the earth was making unto God. We heard a katydid, the breeze whispered among the leaves of the tree, then came into our room making our curtains at our window billow out like the sail of a ship. A sparrow chirruped his noise as he landed upon the walk by the church. In the distance we could hear several bird calls. We went out on the church lawn to play, but first we sang all of the verses to "Praise Him, All Ye Little Children," which is a favorite with the little folks.

Then the children gathered around me to look at the lovely colored pictures in my Bible. I told them stories about the pictures. Oliver seemed to like best the picture of "The Babe Among the Bullrushes." I told them again the story of baby Moses. Jerry liked a picture, "The Child Samuel." I told about this little boy who heard God calling him in the temple.

Next we sang "Jesus loves me this I know for the Bible tells me so." Now we lined up in a straight row and marched to the back lawn of the Church. There we looked and listened. Lo! Mrs. Brown Thrush was there. Such an excited bird! The children wanted to know why she was scolding them so and darting toward them. "Let's look about. She must have a baby very near us." Sure enough there was a baby brown Thrush among the brown leaves under the shrubbery. "I think we must have interrupted a mother bird's lesson. I'm sure that she must have been trying to teach her little one how to fly." We stood and watched. Suddenly the baby bird seemed to disappear. The children could not find him, but I saw where he had hidden; so much like one of the brown leaves that the children couldn't find him. There was a mocking bird perched high in a tree mimicking every bird call we had ever heard.

(Continued on page 14.)

REAWAKENING IN THEOLOGY.

(Continued from page 5.)

of church government but into that of psychology, sociology, and all the social sciences is in process of preparation.

In all parts of the country it is felt that the six weeks' pastor's class for high-school children who intend to unite with the church is too brief. The most rapidly growing communions, such as the Lutheran, take this prechurch-membership period of their children with utmost seriousness, devoting at least a full year to their training.

In general the churches of our own denomination which are enjoying the soundest growth are those in which the preparatory classes cover months of real study and spiritual discipline. The wisdom of this practice is obvious: it brings the members of the parish at their most impressionable age (high-school) into living touch with that person in the church who supposedly has had the best Christian training and is possessed of the deepest spiritual insights (the minister). If adopted by every minister in the denomination, this single technique would quickly galvanize us into new life. But that would require a textbook—another book which the Theological Commission has been asked to produce.

At this point Providence and the Evangelical and Reformed Church have come to the aid of the Commission. That communion has recently produced a book called *My Confirmation,* which is without a peer in this field. Based upon current scholarship and utilizing the best educational methods, it makes a clear and well-balanced presentation of the Christian life, its privileges and its obligations. With slight changes in denominational references, the book is almost perfectly adapted for use in our churches—and the Evangelical and Reformed Church has generously agreed to give us a special printing.

Another evidence that we mean to improve our education is the grass-roots movement among Congregational Christian adults called "Christus Victor." This sprang out of the urgency felt by a group of young New England ministers who were close to the thought of college and university campuses. Asked innumerable times by serious-minded students, "Well, just what is it necessary to know in order to be a Christian?" they worked out a manifesto from which we quote a portion:

"In the world today there is confusion and uncertainty. This is natural. But often within our churches there is sometimes also confusion and uncertainty. This is unnatural. Multitudes, both ministers and laymen, are groping for the sure and unshakable reality by which they can live their lives and confdently die. Frequently they do not find it in the churches, for the voice of the churches is too often vague.

"We believe in God the loving Father, the creator and sustainer of the universe, the absolute arbiter of human destiny, and the author of our faith.

"We believe in Jesus Christ, the full and perfect revelation of God, whose life, teaching, sacrifice, and resurrection for the redemption of men created and continually gathers the fellowship of believers which is the Church, eternal mediator of salvation.

"We believe in the Holy Spirit, in whom God calls men to true freedom, ever leading and empowering them to choose the things of Christ, known and to be made known.

"These are the studied bases of our faith which we accept without reservation. We believe them to represent the histocic faith of the Church. Without this faith life holds no meaning."

Anyone wishing to know more concerning this movement should communicate with W. Burnet Easton, Jr., 164 Sunset Avenue, Amherst, Massachusetts.

Because of this interest in Christian thought today, we shall have better preachers tomorrow. We shall also have more zealous and understanding laymen and women. We are beginning to get at the root of the matter; people are beginning to say with a new sureness, "I know whom I have believed;" and when the roots are thus fed we may expectantly look forward to good fruits.

A LETTER FROM DANVILLE.

Dear Editor:

In asking for news this week, you will find that this will no doubt be a bit of news to those who are not aware of another contribution the Christian Church is making to humanity. Faith Home, a part of our work, is one that we are thankful for. Here are the actual words of the head of one of our largest mill welfare departments: "I had no idea that Faith Home was so nice and doing such a fine work. It is an institution any denomination or group should be proud to call their own."

The institution is young, having been founded only five years ago. It has grown steadily from a group of five to thirty-four children today, and we are looking forward to the erection of additional buildings to care for one hundred children. Faith Home is unlike any other similar organization in that it takes children who are not eligible for the regular orphanages. For example, this past week a father asked for admittance for his four children because the mother had to be rushed immediately to a state institution in order to give hope for her immediate recovery.

The doctor said she would be able to return to her children in seven months with her health restored, but where were the four children to go and who could look after them while the father was away in defense work and the mother broken in health? In six hours after the application was made the four temporarily motherless children were getting acquainted with their new home. This is but one incident of many that tell how over three hundred children have passed through Faith home in five years.

This year has been a benediction that God and God alone could make possible. We have no promise of our income, no endowment, or any person or persons that we can feel assured will take care of our needs. Everything purchased is paid for at the time. We had to buy twenty-seven pairs of shoes, and clothing and other items in proportion this month. As we prayed, a check for $174.43 came through the mail from an unexpected source. We thank God that all of the month's needs were supplied.

We have an ample supply of meat today from last year's killing to run us through until another killing time; our seventy-four hens produced as high as 1,685 eggs in a single month this year; while our cows gave ample milk and made possible all the butter we needed. This past year on our small thirty-five acre farm we produced and canned for our needs all the commodities that grow in this section. This years seems to hold the promise of a better yield than last.

We did not see one day last summer and winter in which we could not go to our field and gather sufficient greens for our family of thirty-four children and our eight workers. God in a marvelous way blessed our project in developing fryers for our children. We are raising about four hundred each year. These, in addition to pork at all times, gives us fresh fried chicken for a nice group.

One feels happy to be the superintendent of such a home when God is blessing in this marvelous way.

M. T. Sorrell, *Supt.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Little children always appeal to people. Soon after the writer took charge of the Christian Orphanage he conceived the idea of training a class of children and carrying them out to churches and having them render their program so the people who had never had the chance to visit the Orphanage could get at least a faint idea of what we were trying to do for the children here. The greater number of the children in the "Singing Class" were larger children. We used larger children because their voices were stronger and could be heard better. From time to time we would add a small child and we found that the small child always attracted attention. We remember putting a little girl in the class one year. She was less than five years of age. She sang a little song entitled, "I want to be a Little Helper." She had a beautiful voice for a child and she could round out her words in such a way that all could understand her. She caught the audience wherever she went. Several years ago God called her to come up higher and she is now singing with the angels in the world above. Often in quiet meditation, in our imagination, we can see her standing before a church audience in her calm way singing, "I want to be a Little Helper."

For a number of years we have been invited to put on a program for the Rotary Club at Burlington near Thanksgiving time. We have been using the larger children. Last Thanksiving the matron who gets up the program for me suggested that we let her use small boys and girls for a change. She has never put on a program that the club, which is made up of business and professional men, enjoyed more than they did those little tots.

Who is it that would not help a little helpless child? The cry of a child is always appealing. We were on the train on one occasion in the summer time when the weather was hot, dry, and sultry. A mother was on the train with a little child in her arms. The little thing cried and cried. She worked with it until she was tired and worn out. We had never met her before. We asked her to let us help her. Though a stranger she gladly handed the baby to us. We carried it to the end of the car near the door where it could get some fresh, cool air and it soon went to sleep. We could not stand to hear it cry. It was in distress on account of the extreme heat. When we left the car and handed the baby back to the mother, she thanked us profusely and said she was almost completely exhansted when we came to her rescue.

Chas. D. Johnston.

REPORT FOR JULY 1, 1943.

Amount brought forward		$9,364.82
Sunday School Offerings.		
Eastern N. C. Conference:		
Wake Chapel	$ 5.78	
Auburn	11.76	
		17.54
N. C. and Va. Conference:		
Pleasant Ridge	$ 9.00	
Hines' Chapel	6.00	
Burlington	39.06	
Reidsville	10.51	
		64.57
Western N. C. Conference:		
Randleman	$ 3.00	
Pleasant Grove	5.00	
Seagrove	2.00	
Zion	5.00	
		15.00
Eastern Va. Conference:		
Cypress Chapel	$ 9.65	
Bethlehem (N)	11.90	
		21.55
Valley Va. Cent. Conference:		
Mt. Olivet (G)	$ 7.26	
Leaksville	6.46	
Newport	6.32	
Mayland	1.50	
		21.54
Special Offerings.		
A friend	$ 5.00	
Mrs. Hill	30.00	
Miss Ruth T. Shaver	5.00	
Mrs. Jones	10.00	
Bateman interest	1.67	
Trinity Church interest	2.28	
		54.53
Total for week		$ 194.73
Grand total		$9,559.55

FOR THE CHILDREN.
(Continued from page 12.)

The children had fun playing such games as "Drop the Handkerchief," "Switch," "Keeping on Wood," and "Giant Step." When we returned to our room we pretended to take a nap. Then we had peanut butter on crackers for breakfast. We talked about thanking God for food and the children told about the "thank-you" prayers they prayed. Then it was time to get into our closing circle for our closing prayer. We wish that all of you who read this page could be with us for our Program at the Sunday Evening Service!

Sincerely,
Dorothy Todd.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name ....

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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One Year	$2.00

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

CRABTREE CREEK CAMP.

(Continued from page 10.)

faculty members participated in them. One evening Aki Inui and Tama Korijama, Japanese-American students from Guilford College who attended the camp for three days, spoke to the group telling of the Relocation Centers and the way in which students are allowed to enter colleges elsewhere. The last evening Rev. E. C. Lawrence, pastor of the First Congregational Church in Raleigh, (Negro), was the vesper speaker.

The Sunday morning worship was conducted by a group of students elected by the young people and the preaching was done by Rev. F. C. Lester. An offering amounting to more than eight dollars was given for the Committee for War Victims and Services. Rev. R. C. Mason led the singing and Mrs. Mason played the portable organ. The music added greatly to the worship.

As usual at a camp, various kinds of recreation were available. Rev. K. D. Register directed this phase of the camp life, with Miss Peggy Lightbourne acting as Life Saver. It was too hot to play ball many afternoons, but the last day the students challenged the faculty to a game—and the students won!

Mrs. R. O. Caviness of our Raleigh Church came out to the camp one night and led the whole group in a variety of games which she had learned at a recent Recreation Institute.

One form of "recreation" in which everyone had to engage at one time or another was washing dishes! There were also "table-setters" and those who swept the dining hall. Rev. A. C. Todd and Rev. A. L. Granger directed this phase of the extra-curricular activities.

Enrollment.

N. C. and Va. Conference—Total 42:

BEREA—Edsel McIntyre.

BETHEL—Mary Alice King.

BETHLEHEM—James Wilkins.

BURLINGTON—Manley Campbell, Helen Cobb, Catherine Cooper, Carolyn Fonville, Lilly Horne, Dottie Lamm, Benson Lightbourne, Eleanor Mansfield, Ella Rae Miles, Kathleen Miles, Bobby Morton, Mary Elizabeth Simpson, Harold Fred Sutton, Jean Terrell, Tom Brown Terrell, Deane Williamson, Doris Tillman.

CAROLINA—Lydie Dickens, Homer Murray, Robert Simpson, J. W. Trollinger.

CONCORD—Betty Jean Herndon, Leona Terrell.

GREENSBORO, FIRST—Jack Richardson.

HAPPY HOME—Ruby Dickerson, Gaynell Dyer, Elizabeth Robertson.

HAW RIVER—Margaret Byrd.

MT. ZION—John Wilson.

SHALLOW FORD—Kitty Lowe, Lucy Mills, Tessie Zimmermann.

UNION (N. C.)—Franklin Chandler, Mary Hazel Fitch, Vivian Oliver, Elaine Pace, Lud Scott, Ora Lee Scott, Hazel Tapscott.

Eastern N. C. Conference—Total 6:

FULLER'S CHAPEL—Jerry Briggs, Blanche Hunter Coghill, Vivian Floyd, Frank Hobgood, Betsie Wells Woodlief.

HENDERSON—Ruby Hall, Margaret Abbott.

NEW HOPE—Sallie Frazier, Charity Wheless, Ruth Wheless.

OAK LEVEL—James Madren.

RALEIGH—Joe Clark, Virginia Garner, Glenn Putnam, Barbara Schmidt, Mildred Showalter, Mabel Duke Stephenson.

SANFORD—Lynn Cashion, John Fulton, James Gunter, David Lee Kennedy.

Western N. C. Conference—Total 6:

ALBEMARLE—Frances Biles, Verline Redwine.

ASHEBORO—Frank Boroughs, Vivian Walker.

SHILOH—Hazel Beane, Betty Lou Lawson.

Eastern Va. Conference—Total 4:

HOLY NECK—Kathryn Saunders.

SUFFOLK—Marie Cobb, Ann Truitt, Johnson Turner.

Total Young People—75.

In addition to the adults already mentioned in some special capacity, the following aided in the success of the Conference: Rev. Mark Andes, who helped Rev. F. C. Lester in the general running of the camp; Rev. J. F. Apple, who spent the last two days with the group; and last, but not least, Rev. A. G. Ritchie, who directed the teaching work of the camp, conducted assemblies and daily faculty meetings, and otherwise saw that things kept moving. Mary Johnson from Elon was the very efficient cook who prepared any and all food that Mr. Lester was able to secure in Durham and Raleigh.

One "different" feature of the camp this year was the "family atmosphere" induced in part by the presence of several children—Lanny and Marilyn Mason, Oliver Todd, Sydney Ritchie, Dean Johnson and Elizabeth Lester. Another interesting thing was the fact that two persons—Mrs. Mason and Mrs. Lester—were in wheel chairs.

Finances.

Total Receipts from Campers at $7.00 per week		$ 507.50
Groceries Sold		5.00
Current Expenses:		
Rent of Camp	$111.30	
Salary of Cook	16.00	
Straw for Mattresses	5.95	
Ice	24.90	
Coal	2.80	
Napkins	1.50	
Crepe Paper	1.00	
Candles	.75	
Milk and Ice Cream	48.79	
Chickens and Eggs	58.06	
Bread	19.30	
Misc. Groceries	190.68	
		481.93
		$ 30.57
Permanent Equipment:		
Dishes	$ 4.55	
Lanterns	11.47	
Dish Towels	1.25	
Lard Can	.52	
Soft Ball	.61	
Mattress Covers	60.00	
		78.40
Deficit		$ 47.83
Balance to Board of Christian Education from Camp, 1941		$ 27.61
Balance to Board of Christian Education from Camp, 1942		21.00
		$ 48.61
Balance due from Camp, 1943		47.83
Balance on Hand		$ .78

WHO DO YOU LIVE WITH?

By JOHN R. SCOTFORD

Escaping from our own company is something which cannot be done. We must live with ourselves to the end of the story.

The sort of company which we enjoy through life depends upon the emotions and attitudes which we permit to develop within our inner selves. If we are envious of others, if we cherish grudges, if we give way to anger, our reward is the necessity of keeping company with a green-eyed, grouchy, quarrelsome self! We are the slaves of our own dispositions, the architects of our prison house.

Yet we do not need to remain in bondage to the baser side of our natures. The path to freedom is simple. It begins with the refusal to be bothered by the external irritations which we encounter. The ill-humor of our friends is a nuisance to the world; why should we further aggravate the situation by becoming like unto them? It is bad enough to have an angry neighbor without our growing angry too. Why should one blow lead to many blows?

But you say, "I simply cannot stand it when other people are unjust and disagreeable!" But why not "stand it"? They are hurting themselves far more than they are hurting you. They should move us to pity rather than to opposition. Unless we allow their state of mind to contaminate our state of mind, they can do us no harm. It is not what they do that matters, but what we do about it.

We are not compelled to associate with quarrelsome people, nor to keep company with a disagreeable self. The answer to both problems is the same. It is the refusal to be bothered. As we can choose to shut our eyes to revolting sights, so can we shut our minds to the aggravating attitudes of others. We have the power to ignore people; we can also refuse to pay attention to their words and deeds. We can grovel in the dirt of a back-biting world, or rise above it. We can live in the dust of contention or cultivate the serenity of our own souls by ignoring life's irritations. Our minds can be air conditioned.

The ultimate answer to evil is not more evil but good. The soft answer alone can put an end to wrath. This was the truth which Jesus sought to teach in the Sermon on the Mount. The virtue of turning the other cheek, of giving one's cloak to the man who has taken our coat, of going the second mile is two-fold. Such an attitude brings the evil impulses of others to a halt; it also saves our inner selves from contamination. The person who turns the other cheek has a more agreeable self to live with than does the person who strikes back. That is his reward, and it is a great one!

Most men regard Jesus' attitude of non-retaliation as a bit of impracticable idealism; actually it is a mountain peak of plain common-sense. It is a charter of human freedom, for it permits men to live with their better rather than their baser selves. Why not try it out in your personal relationships? You will be surprised at how agreeable your own company will become.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, JULY 8, 1943. NUMBER 27.

Ten Timely Truths

By HENRY M. BATTENHOUSE

Ten truths, together with their timely message to us who look with hope to the establishment of the kingdom of God:

1. This is a time of crisis. Let us have faith in God and be of good courage.
2. This is God's world. Let us claim it for him in Christ's name.
3. This sorrow we see is the sign of the cause for which Christ came into the world. Let us, in good faith, accept his coming.
4. This present spectacle of man's inhumanity to man is a sign of man's sin. Let us penitently confess our sin.
5. This tragic fact of sin has its cause in evil at work in the world. Let us be alertly aware of this conflict.
6. This conflict with evil is God's; redemption is therefore extended to nature and to history. Let us look forward to this redemption, eagerly praying, "Thy kingdom come!"
7. This plan of world redemption is rooted in the great sacrifice as providential, and as a sacrament between God and man.
8. This sacrifice of Christ is for our spiritual rebirth and regeneration. Let us "die in Christ," and live again in a new creatureliness in him.
9. This new creatureliness is the work of divine grace by which we become members of the church. Let us be true members of Christ's risen body.
10. This plan of redemption is entrusted to the Christian Church. Let us pledge our utmost loyalty to this divine institution.

—From The Seed of Faith.

NEWS AND VIEWS

Chaplain W. R. Catton of St. Johns, Michigan, a subscriber and contributor to THE CHRISTIAN SUN, is attending the Chaplain's School at Williamsburg.

Holy Neck Christian Church, Rev. Arnold Slater, pastor, delighted the church, children, and community with an excellent Children's Day program third Sunday in June.

Miss Kathryn Saunders, Holland, Virginia, who has attended for three years the Crabtree Creek Junior High camp, is assisting in the Daily Vacation Bible School in Suffolk as one of the pianists.

If the brethren meet together, whether it be a denominational or interdenominational group they will find in their midst the Rev. T. Fred Wright. His affable presence and friendly suggestions are always a real contribution.

Mr. William R. Savage, formerly principal of the Holland High School, a member of the Holland Congregational Christian Church, will become principal of the Suffolk High School, July 1, and will affiliate with the Suffolk Church.

Dr. and Mrs. I. W. Johnson, Rev. O. D. Poythress, Rev. J. F. Morgan, and Dr. John G. Truitt, are among the Eastern Virginia ministers already planning to attend the Bible Conference at Massanetta Springs beginning Monday after the second Sunday in August.

The Methodist, Christian, and Baptist churches of Wakefield, Virginia, will hold a union revival campaign beginning the fourth Sunday in August, and have selected Dr. John G. Truitt, pastor of the Suffolk Church, as the visiting preacher. The services will be held in the Baptist church.

Col. J. E. West is busy these days campaigning for Missions. The man on the street in Suffolk knows that Col West is a churchman, as well as a devout Christian. If the pastors, and other leaders in our local churches throughout the Convention could know how much time and thought this busy man gives to their cause they would more quickly respond to his pleas. Send your special gift for Missions today.

GRADUATES LARGEST CLASS.

The Navy Training School (Chaplains) at the College of William and Mary, Williamsburg, Va., observed Independence Day by graduating its largest class of chaplains this year.

Captain Robert D. Workman, Navy Chief of Chaplains, was the baccalaureate speaker. He also presented diplomas to the 56 members of Class 9-43 who represented Protestant, Catholic and Jewish faiths.

Chaplain Harp, the school's executive officer, reported that the number of students was now the largest in the history of the school.

The Chaplains' School Choir, composed of eighty members and directed by D. C. Gilley, Specialist (Welfare), sang Bach's "Grant Us to Do With Zeal" and Tschaikowsky's "The Pilgrim's Song."

Captain C. A. Neyman, Chaplain Corps, U.S.N., presided. Chaplain I. W. Stultz, U.S.N., delivered the invocation, and Chaplain J. F. Robinson, U.S.N., pronounced the benediction.

Presbyterians led the list with seventeen. There were fourteen Catholics, seven Episcopalians, six Methodists, four Lutherans and two Baptists. There was one representative from each of the following faiths: Jewish, Unitarian, Universalist, Reformed, Evangelical and Reformed, and Congregational Christian. The representative from our group was Francis T. Cooke of 31 Maple St., Bristol, Conn.

A TALMUDICAL LEGEND.

The Talmud relates that when Alexander, the world conqueror, came across a very simple people in the depths of the African jungle, he was told that they were the very example of the most righteous people in their communal life, and he was anxious to learn their ways.

During his stay with the king, he was present when two citizens appeared before their king with a dispute. One had bought a piece of land and discovered treasure on it. He claimed that it belonged to the seller, and wished to return it. The seller, on the other hand, declared that he sold the land and all it might contain, so he refused the treasure.

The king, turning to the buyer, said: "Have you a son?" "Yes," replied the buyer. Addressing the seller, the king said: "Have you a daughter?" "Yes," answered the seller. "Then," continued the king, "marry one to the other and make the treasure their marriage portion." They left perfectly content with the judgment.

"In my country," said the surprised Alexander, "the disputants would have been imprisoned, and the treasure confiscated by the king."

"Is your country blessed by sun and rain?" asked the king.

"Yes," replied Alexander.

"Does it contain cattle?"

"Yes," was the reply.

"Then it must be for the sake of those innocent animals that the sun shines upon it. Surely its people are unworthy of such blessing."

—*Masonic Journal, S. Africa.*

FIFTH SUNDAY OFFERINGS.

Offerings from Sunday Schools and Churches for the College to be credited on conference apportionments amount to more than any previous year in the past ten at this date, July 1. We are grateful for the contributions received during the past two weeks. We are hoping to add new Sunday Schools this conference year. Our Suffolk Church sends in offerings for August, November, January and May. It may be that there are others of our good Sunday Schools and Churches that have waited for a convenient time in which to send in their offerings. From the College standpoint the present is the most convenient. Our needs during the summer months are great and our sources of income are extremely limited. The offerings to date total more than $3,000. This is fine and we are grateful. This leaves us, however, more than $9,000 from our goal. The end of the conference year will soon be here. This is an appeal to our friends, Sunday Schools and Churches not to forget the College.

Previously reported	$2,937.80
Sunday School Offerings.	
N. C. and Virginia Conference:	
Greensboro, First	10.98
Eastern Va. Conference:	
Suffolk	100.12
Richmond	5.66
Western N. C. Conference:	
Parks Cross Roads	7.00
Va. Valley Conference:	
Bethlehem	3.55
Mt. Olivet (G)	3.50
Churches.	
Eastern Va. Conference:	
Ocean View	10.00
Western N. C. Conference:	
Randleman	10.00
Individual Gifts.	
Mrs. Esther Chandler Burton	100.00
J. A. Kimball	50.00
Grand total	$3,238.61

L. E. SMITH, *President.*

BOARD OF SUPERANNUATION.

The Board of Superannuation met Monday afternoon, June 28, at the First Christian Church, Burlington, with the following members present: Johnston, French, Lightbourne. Mrs. Mattie Cox Parker sat with the Board, served as secretary and reported for the treasurer. Mr. J. M. Fix, the treasurer and through the years a faithful member of the Board, was unable to attend due to illness.

For the first June meeting in several years the Board met with sufficient funds on hand in the current account to meet the appropriations as of the December meeting. One appropriation was increased by a small sum.

During the year the New York office forwarded the Board two hundred dollars which had been sent that office by several churches of the Southern Convention. The Board added this two hundred dollars to the invested fund.

A good brother in one of our churches made a gift to the Superannuation apportionment of his church sufficient to meet the apportionment in full but designated his gift for a particular claimant. The Board, feeling that to comply with this request would be to establish a precedent calculated to work a hardship on the work of the Board, acted to ask the brother to let his gift go into the general fund or else accept its return and himself forward it to the claimant.

From a report requested of the New York office the following information is offered. In the area of our Southern Convention there are fifty-seven members (57) of the two orders of the Annuity Fund. Of these forty-four (44) are on "active" list and thirteen (13) in the "Original Plan." Of the forty-four (44) members of the "active" list thirty-one (31) are members of our Convention, five (5) are white ministers living within the area and eight (8) are Negro ministers. Of the thirteen (13) in the "Original Plan" three (3) are from the Southern Convention, one (1) a white minister living in the area and nine (9) are Negro ministers. This reveals thirty-four (34) of our Southern Convention ministers with memberships in the "Annuity Fund." The Board is gratified by the report and again gives emphasis to the inducements to our ministers, more especially the younger men, to secure membership.

The Board is grateful for the increased support given it by the churches and recognizes the services rendered by Dr. G. O. Lankford. Ministers interested in "Annuity" memberships are referred to Dr. Lankford or the chairman of the Board.

Again the Board pleads for the meeting of the Superannuation apportionment in full by the churches and for supplementary giving by our stronger churches and our interested laymen.

J. H. Lightbourne,
Chairman.

SUPPORT RESOLUTION.

The executive board of the North Carolina Branch of the International Order of the King's Daughters meeting at Raleigh, N. C., went on record as endorsing the Fulbright Resolution recently introduced into Congress by Congressman J. W. Fulbright of Arkansas.

The resolution which the Foreign Affairs Committee of the House has reported favorably states: "Resolved by the House of Representatives (the Senate concurring) that the Congress hereby expresses itself as favoring the creation of appropriate international machinery with power adequate to establish and to maintain a just and lasting peace among the nations of the world and as favoring participation by the United States therein."

The King's Daughters, organized in 1886, now has circles in every state in the Union and in many foreign countries. Originally bringing together women of the Episcopal, Methodist and Presbyterian churches, it now includes members of almost all Protestant denominations. The North Carolina branch in indicating their interest in American collaboration in world government is following out the past policy of the group in sponsoring forward looking social programs. The organization is credited with originating the idea for a State Normal and Industrial College for Girls, which today is part of the Greater University of North Carolina. Credit is also given to the King's Daughters for initiating the move to create a school for delinquent boys, resulting eventually in the Stonewall Jackson Training School.

Mrs. James A. Salter, Raleigh, is the president.

N. C. Council Press Service.

IT HAPPENED IN CHINA.

At a recent meeting Charles H. Day, the manager of the modification center at the Martin-Nebraska bomber plant, related an incident which, we believe, deserves wider circulation.

Some years ago, before Pearl Harbor but after the Japanese invasion of China, Mr. Day was hired by the Chinese Government to operate an airplane factory somewhere in the interior of that country.

The Chinese employees of this factory normally worked a 70-hour week —10 hours a day for seven days. If they worked longer, they had to be paid overtime. But before Mr. Day could pay overtime wages he had to get permission from the Government at Chunking. This, as can be readily understood, was a slow process.

One day during an emergency (which possibly had something to do with Japanese bombing) Mr. Day called in his Chinese foreman and said, in effect: "Such and such work must be done immediately. There is no time to consult Chunking. You tell your men to do the job and I will pay their extra wages personally."

The foreman did as directed, and the task was completed. Mr. Day handed the foreman enough money to pay for the extra time.

The next day the foreman returned and put the money, intact, on Mr. Day's desk.

"How come?" asked the American. "Why didn't you pay the men?"

"They wouldn't take it," replied the Chinese. "They said, if the work was important enough so that you, a foreigner, were willing to pay for it out of your own pocket, then it was important enough so that they, as Chinese, should be glad of the chance to do it for their country."

This, as we said in the beginning, happened in China.

—*The World-Herald, Omaha.*

(It couldn't happen here. The Chinese built the Burma Road without pay and furnished their own food, but in civilized(?) America we must have continual squabbling for an ever ascending pay rate or no work regardless of the country's needs.)

MOST IMPORTANT NOTICE.

As we go to press a telegram is received from Rev. J. Everette Neese, stating that due to travel restrictions the executive committee has thought best to call off the annual meeting of the Eastern Virginia Sunday School Convention which was to have convened with the Oakland Christian Church the week following the third Sunday in this month.

THE EDITOR'S MESSAGE

CONFERENCE OF SOUTHERNERS FOR THE SOUTH.

A leading editorial in the Richmond **Times Dispatch** (June 30) describes as 'Epochal" the work of a Collaboration Committee of 33 white and 33 Negro Southern leaders looking toward affirmative action to solve race problems in the South. These outstanding leaders of both races, and imposing list of ministers, editors and sociologists, came from all sections of the South to Richmond last week for a searching analysis of the principal issues involved in present race relations. This timely meeting to formulate a program of inter-racial amity and progress stands in glaring contrast with the present suspicion and friction of the nation.

The framers of the covenant, realizing that our present situation calls for both candor and wisdom, issued a challenge to the white leadership of the South "to find new ways of cooperation and to justify increased confidence of the Negro leadership; to the Negro leadership, to sense the difficulties involved, and to meet increasing demands, without slowing down their essential efforts."

Here is a picture, bright with the colors of hope, but one which may easily become stained with blood. Ponder it. "This is a day of great differences, strong feelings, and epochal conflicts throughout the world. Yet the world's greatest need and hope is to find common ground for universal action and balanced harmony among all peoples. Manifestly, such a goal must be reached through cooperative approximation to the largest measure of agreement in line with the largest number of values and the largest number of people.

"We face, therefore, the double crisis of standing firm for the conservation and preservation of human rights; yet to seek these ends by the way of peace and planning rather than by conflict and revolution.

"This is the problem of two great peoples caught up in the midst of transition between the powerful heritage of the past and the mighty pull of the future. For here is the white South, **a great people often doing little things and good people often doing bad things.** And here is the Negro caught as always between the upper and nether millstones of conflicting forces and also paying the price of extraordinary transition from level to level of cultural achievement, and needing plenty of understanding and cooperation. And here is the white South inexorably conditioned by cultural complexes, suffering terribly, too, and needing sympathy and help as few peoples have ever needed in the annals of men. And, even more important, the two, white South and black South, are part and parcel of the nation, whose people need, scarcely less than the two regional peoples, the sense of time and wisdom."

It is our conviction that, faced with an immediate situation of dangerous and dynamic possibilities, the Christian witness should be heard. This task of racial orientation should not be left to secular editors and sociologists alone. It is included in our Christian stewardship of thought and influence. Here then is an immediate and crucial area for new dimensional Christian thought and leadership.

THE ANNUITY FUND.

The Treasurer of the Pension Boards reports that its total assets now stand at $8,946,882.77. The Pension Boards include the Annuity Fund, the Retirement Fund for Lay Workers and the Ministerial Relief Division. Our ministers have access to and should be keenly interested in the Annuity Fund. This is by far the most sensible ministerial provision for old age. Young ministers who neglect this practical and reasonable means of preparing for a happy retirement not only jeopardize their own future but contribute another possible liability to the responsibility of their churches.

Here are some pertinent facts emphasized in the report. "Prospective annuities vary according to a number of factors: a member's age at enrollment; the fluctuations in his salary; the rate of interest earned upon investment; the age at which he applies for his annuity; his choice between a single life and a joint life and survivor policy; his wife's age in relation to his own; and the annuity tables made necessary by changes in average mortality." Members and prospective members are reminded of the importance of early enrollment; and the desirability of increasing one's annuity by means of additional deposits over and above the required dues.

Our churches should carefully consider the stewardship implications of the Annuity Fund. The local church pays 100% of ministerial relief or superannuation, but only 50% of the annuity. The report explains.

"Since its inception the Annuity Fund has been based upon the assumption that the churches served by a minister have a responsibility for the protection of his retirement years, at least as great as that of the minister himself. This is a universal assumption of retirement plans, both religious and secular. In several such plans, the employing organization meets the entire amount of a member's dues. We know of no religious pension plan in which the employing church is expected to pay less than one-half these dues.

"It is the penalty of our democracy that we can only urge this practice upon our churches. There is obviously no machinery within the Congregational Christian body whereby a church can be required to do more for its pastor than it chooses to do. It has long been a matter of concern to the Trustees of the Annuity Fund that so many churches have neglected or evaded this responsibility.

"We believe that the time is ripe for much more general adoption of this responsibility by our churches. The principle of employer participation in providing retirement ensions for his employees is now familiar to the nation and generally accepted. If the churches can be brought to see the anomaly of neglecting such a responsibility, we believe that they would be prompt to respond."

Ministers who are reluctant to approach their churches with the request that the very modest dues be shared between church and pastor are assured that "No man need hesitate to bring before his church a matter which is so clearly a requirement of good business and of sheer justice." The officers of the Fund are in constant correspondence with churches, urging their cooperation in this business and Christian enterprise. The Rev. Frank J. Scribner is the General Secretary with offices at 287 Fourth Avenue, New York.

R. L. H.

Kindness-Done With Style

By JOHN R. SCOTFORD

"Would you trust a mere man with such daintiness?' said Kenneth McArthur, offering to relieve Alberta Brum of a much be-ribboned package. "The bus won't be here for ten minutes."

"You mustn't drop it," laughed Alberta, surrendering the parcel.

"A wedding?" asked Kenneth.

"Just a birthday."

"You fix all your gifts up like wedding presents."

"Why not? Paper and ribbon don't cost much."

"It always bothers me to give presents," confessed Kenneth. "My impulse is to drop them and run."

"The way kids do with valentines?"

"Just about. Presentation speeches make me self-conscious."

"But don't you like to receive gifts?"

"That's worse than giving them! I feel funny and can't think of anything to say."

"Didn't you like 'surprises' when you were little?"

"Maybe that's the trouble. Santa Claus never brought anything to our house which wasn't strictly useful. When friends and relatives sent us gifts I always suspected that they were trying to help us out, and that hurt my pride."

"You don't like gifts because you think they're hand-outs?" asked Alberta.

"What's the difference?" asked Kenneth.

"The trimmings help!"

"You'd wrap up an umbrella so it looked like a dozen roses, and camouflage a cash contribution until it could pass for jewelry."

"That is where the art of giving comes in."

"What's that?"

"Making your gifts in such a way that it is easy for other people to accept them."

"That *is* an art!" exclaimed Kenneth.

"Often it is very necessary. There are a lot of independent people like you who do not relish being 'beholden' to anyone. You want to be independent, pay your own way, and accept favors from no one."

"Of course—that's where our self-respect comes in!"

"But the truth is that you are a bit conceited when you think you can get along without the rest of us. The human race isn't a bunch of solitary individuals—it's a family. And no family can get along without a lot of give and take. Whether we like it or not, we are dependent on the other fellow."

"Granted—but what has this to do with the art of giving?" interrupted Kenneth.

"Everybody ought to receive, everybody ought to give, and we ought to be happy about it."

"That's a good theory, but—"

"The practice comes hard. That requires a little finesse."

"You mean tissue paper, ribbon, and stickers, don't you?"

Alberta laughed. "They're not to be despised, for they can turn a hand-out into a present."

"You mean that hand-outs come unwrapped, while presents are swathed in tissue paper?"

"That's part of the story. It's one thing for some one to come along, reach in their pocket for a five dollar bill, and say, 'Here, take this;' it's another when a gift arrives all done up in style—like the one you are holding for me."

"In the first instance you know that you are being patronized, while in the second you imagine that you have arrived in high society," Kenneth explained.

"Let's dress up the argument," Alberta suggested. "No one objects to other people giving presents, nor do we really mind receiving gifts provided that we do not appear to have been singled out for special attention."

"We expect them at Christmas, when we get married and for our earlier birthdays."

"That is, until we quit having them," laughed Alberta. "On such occasions presents are symbols of good will, and we accept them as such without any damage to our pride."

"We'd be a bit peeved if we did not get them!"

"Now the fine art of giving is to transform all of our gifts into symbols. We do that by making them beautiful on the outside and by presenting them in such a gracious way that they cannot be declined."

"But how much good do these prettified presents do the other fellow?" asked Kenneth.

"That is a good question. I believe in making gifts just as useful as they need be. The gift I send to rich old Aunt Mary is almost pure symbol. She has everything she needs, so I remember her with some little thing which is in good taste but which doesn't cost much. But brother Bill is another story. His family is large and his salary is small, so I go in for substantial presents, and I send them every time I have a chance. But the more useful the gift the more ribbon I put on it, and the more careful I am with the note that goes along with it."

"You are a diplomat!" exclaimed Kenneth.

"I get a lot of fun out of it. Giving can be a fascinating game. I can always see things that people need, and then I go to work and figure out ways of giving it to them."

"Doesn't it take a lot of money," asked Kenneth.

"Not as much as you would think. What most people need is encouragement. They want to be remembered. A phone call, a post card, a letter, or some little gift takes care of them. Now and then I make a real investment, like a book for a sick friend, but I usually get my money's worth out of it."

"You know what the Bible says about cheerful givers?"

"Yes, and I think it is true," said Alberta as they climbed into the bus for home.

TO PREVENT CHURCH FIRES.

Despite the difficulties of replacing church buildings many fires occurred during the past winter. A study of scores of situations convinces one that most church fires can be prevented.

The Interdenominational Bureau of Architecture has devised a two page blank to be used by local churches in examining their building to prevent fire hazards. This will be sent on receipt of a dime or stamps sent to E. M. Conover, Director, 297 Fourth Avenue, New York 10, N. Y.

CONTRIBUTIONS

SUFFOLK LETTER.

One of the problems of a denomination with a congregational form of government is the matter of securing unified activity. There is always the tendency for every minister to plan his work according to his personal opinions. The local church, being self-governing, may be inclined to be too independent. A free church does not necessarily become a cooperating church. Its freedom may become a menace and a danger. A centralized governing body unites a group of churches into a denominational fellowship. Another factor in securing unity is an agreement to emphasize some distinctive form of worship or expression of faith. Many years ago the Protestant denominations were united either by a governing body or by their own consent, into one of two groups, on the doctrine of free-will and the dogma of Divine Sovereignty, the one called themselves Arminians the other Calvanists. These were not denominational names—but ministers and churches were called upon to classify their doctrinal faith under one of these names.

The question was asked of a candidaate for ordination: ''Did the Seminary you attend teach either of these systems of theology?'' The answer was something like this: ''Our text books did not cover either of these doctrines extensively, and they were only casually mentioned as relics of ancient church history.'' If that is a fair cross section of present day teaching in theological seminaries, doctrine is evidently not the rallying point of denominational loyalty. Baptism has been made a basis of denominational emphasis by some groups. Other organizations have emphasized spiritual experience. Many other distinctive points of emphasis could be named. In these instances groups were united and motivated by some clear interpretation which made an appeal to their reason, or their emotions.

Generalities do not stimulate denominational growth in the church. Definite doctrines, convincing declaration of policy and purpose are conducive to unity and progress. Herein is the need of our denominational fellowship. We need a keener interpretation and a more definite presentation of our denominational platform. We should be more than a large number of independent free churches. A fellowship is fine but organic unity is better. This does not mean uniformity is desirable in every instance, but it does imply that we need more unity of purpose. ''United we stand, divided we fall,'' is as true in church fellowship as in political orgaanizations.

The Bible should be our guide in faith and in practice. ''Thus saith the Lord'' should be more than a dead slogan. It should pulsate with life and vibrate with vigor. People are hungry for something new in theology. It is in the Bible. Men cry out for the up-to-date. It is in the Bible. Men search for a new way of life. It is in the Bible. Theorists are planning for ways to make this a better world. The fundamental principles of building a safe way for the world are in the Bible. Let us rally around the Bible as a source of spiritual truth and Divine revelation. It is the Word of God. Humanity needs to know His word today. The church that dares to rally its members around this Book has a great foundation of doctrine and a secure future.

I. W. Johnson.

SHALL WE LENGTHEN OUR CORDS.

War has its dangers and creates new hazards. Society suffers and civilization is endangered. The church does not escape. Our church in Virginia and North Carolina seems to be in the whirlpool. In the Norfolk-Portsmouth area including Suffolk and Newport News a great influx of war workers and their families has taken place. In this area we have the largest group of local churches in our Southern Convention. In North Carolina in the area emanating from Elon College, including Greensboro, Burlington, Durham and Raleigh we have another great influx of war workers with their families. In all of these cities we have churches. Greensboro is the only city in North Carolina where we have two churches. In Burlington by the time the Fairchild plant reaches its proposed capacity the population will be doubled. A great deal of this increase in population in Burlington and vicinity will be permanent. We have a good, strong church in Burlington. Dr. James H. Lightbourne is the pastor. But we need a second church. In fact there are at least two localities in the Burlington area in which we could start organizations that would grow into strong churches if we had the necessary leadership and money. What is true in this immediate area is true with reference to our church in practically every city in North Carolina and Virginia where we have churches. In Newport News under the leadership of Dr. Jesse H. Dollar the step has already been taken and a new organization formed. This, I am sure, is a good undertaking, but what are we to do about other sections equally inviting and with equal possibilities? The opportunity seems to be auspicious. Are we able to meet the situation? Or shall we wait for a more convenient season? Shall we lengthen our cords or strengthen our stakes or both?

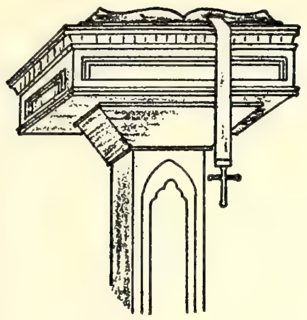
When a new church organization is formed, the location is important. If properly located its future is more or less assured. If improperly located its continuance will be difficult and its usefulness uncertain. In the matter of church expansion the utmost care should be taken. The responsibility rests largely upon the Mission Board of our Convention. If history repeats itself, sooner or later an appeal will be made to the Mission Board for assistance. If the Mission Board has a part in locating and planning a new church in cooperation with conference and local officials, the church is more likely to be properly located and adequately planned. If our people will contribute according to their ability, we shall be able to enter into a program of expansion that will mean growth and progress for our church. If we will contribute as we should, I believe that God will provide the leadership. ''We need to pray the Lord of the harvest that He will send forth laborers into His harvest.''

L. E. Smith.

Dr. I. W. Johnson is still fishing, and it looks from the loyalty and progress of his churches, as though he is catching more than fish. Dr. Johnson's advice, councel, and prayers are sought by his people.

A human being who is absolutely dependent upon his own muscles can just barely keep himself alive under favorable circumstances; and to raise himself above the animals he must in some way supplement his own feeble strength. Civilization came into existence because certain strong groups of people used the muscles of men and women of weaker groups for this purpose; if there were no machines today there would be no art, literature, science, leisure, or comfort for anyone without slavery.

—*F. A. Merrick.*



THOSE WHO STAY AT HOME.

By John G. Truitt.

“And then immediately the brethren sent away Paul to go as it were to sea: But Silas and Timothy abode there still.”—Acts 17:14.

This message in commendation of the men, women, young people, and children, who stand by the church at home. And the text is: “But Silas andTimothy abode there still.” They stayed on. God bless those who in loyalty and faithfulness “abide there still,” those who when storms and persecutions arise still stand by the message of the Church—the Body of Christ. A great deal has been expressed in these words, tucked away here in the living, moving, reality of the account of the early church. It expresses a truth as wide as christendom, and tells the story of millions of unsung, and unheralded folks who without realizing it cement together the living, serving, institution of the Church. Of that innumerable group you can thank God that you are a part.

There is no more inspiring history than that which tells of the marvelous missionary journeys of Paul. In our today’s lesson he is on his second journey, which journey brought the Gospel to Europe. He has visited Derbe, Lystra, Iconium, and Antioch; and on to Troas where he heard the Macedonian call to come over into Europe and help us. He has established his first European church at Philippi, presses on to Thessalonica, and our lesson finds him with Silas and Timothy at Berea.

In Thessalonica he stirred up a hornet’s nest, and when he began preaching in Berea the enraged Thessalonicans came on there “and stirred up the people,” and, says our text: “Immediately the brethren sent away Paul . . . but Silas and Timotheus abode there still.” Paul went on to Athens. It was not that Paul was a coward, for he could never be accused of that. It was the strategem of the hour. The church pushed on with its mission into other fields, and to other conquests. But let us thank God for Silas and Timotheus who stood by their guns, and “abode there still.” Paul went on like an intrepid giant sowing the seed of Christianity in the rich soil of Southern Europe.

The church can be proud of its men and women who have gone on ahead, who have answered the great command of Jesus: “Go ye into all the world, and preach the Gospel to every creature.” Whether it be Peter in his answer to the prayer of Cornelius, John at Ephesus, or Thomas in India; whether it be Paul encircling the center of civilization and knocking at the very doors of Rome; whether it be Polycarp, bishop of Smyrna, or Aggrippinus bishop of Carthage; or the more modern Francis Xavier, Count of Zinzendorf, Livingston, Judson, or Martin. The world has been made better by the host of those who have dared to preach His Gospel unto the ends of the earth. Their records are written in living letters of light. May they be praised, and may their kind increase. Thousands of them have gone out in our own times. Their devotion, bravery, heroism, and sacrifice have been properly lauded high. But today we are thinking of the folk of the church who “abode there still.”

They have espoused the cause of the Christ. They have carried the meaning of religion into their homes and communities, and day by day they have upheld the church of the living God at home, when the fight was on, the battle was hard. There would be no going from the home base if the home base had not been strong, living, active. Riots and persecutions did not move them, nor scatter them; and they proved the message and merit of the Christian faith. They are the fountain from which the waters of life pour, the Church in its home community, around the world.

The great evangelists in our modern time have done good work. They have stirred up communities, towns, and cities, to their very depths; they have spoken perhaps what the local pastor could not say; they have been praised for “calling black black and white white;” and having had their say they have moved on. But much credit should go to the humble, local minister, who has ‘abode there still,” and has made real the ministrations of loving service in season and out. Who has visited the sick and discouraged, who has taught the erring, and forgiven the sinning, and preached Sunday after Sunday the Gospel he himself lived in the community with its neighbors and friends day after day. May God bless the local minister who has tried to translate the Gospel into a workaday message in all the local communities from the Bering Strait to Cape Horn, from the Arctic Circle to the Indian Ocean. He may be the butt end of some buffonery, and the target of many a campaign; he may never have had the advantage of travel, nor the joy of being an expert, but, please God, he is after all the salt of the earth, and the breath of life to his home community. He is not a hero, nor is his name listed in the church’s hall of fame, but he is God’s helper, and he may safely follow in the footprints of the lowly Carpenter of Nazareth. He has his imperfections, but his community knows them, and he does not run away. He ‘abides there still.”

Much has been achieved in conference and council by those especially trained to serve for a day, who have brought their new methods, and new ways of approach for the Sunday School, or the Missionary Society, or the business end of the church. They have had much experience and training. They have seen many methods tested in many communities. Their advice is worthwhile. They speak a fresh word, nor is theirs a bed of roses. But let us thank God for the humble Sunday School teacher who teaches her pupils on Sunday and lives with them in their every day life during the week, whose Gospel is known and read of all in her own community by her deeds of loyalty and devotion to the humble tasks of society, home, and the church. Her name is not listed in the books, her message may seem at times mediocre and mundane, and it may not always be up to the standards set by those who have the advantage of setting standards without the disadvantage of abiding there still and seeing if they work. We need the experts. They stir up. They are the fore-runners of progress, and we should hear them gladly, but here’s to the average worker upon whose shoulders rests the burden and brunt of community uplift, and who must practice as they preach. They are the salt of the earth. They are the hope of making religion count around the world. Their pupils keep together the Christian thinking of the common society and civilization. May they be counselled to recognize the grandeur of their task, and give themselves to the best possible preparation in the studying of their lessons and in the living of their lives. They are they who “abide there still.”

And then there is the humble church member, who is not called either deacon, teacher, officer, or

(Continued on page 15.)

Missions
The World for Christ

MISSIONARIES AT BAGUIO.

By D. P. Cushing.

Official word has just been received from Washington by the American Board of Commissioners for Foreign Missions, Boston, stating that 5 of its Congregational missionaries in the Philippine Islands have been placed by the Japanese in the Baguio internment camp at Baguio, Luzon Island.

The Americans included in this list are: Rev. Walter C. Tong, son of Mrs. Henry C. Tong, 52 Brownlee Street, New Haven, Connecticut, who was at Davao, Mindanao. Mr. Tong's wife, Mrs. Margaret Whitfield Tong, daughter of Mr. and Mrs. R. A. Whitfield of Hackettstown, New Jersey, was in Baguio for health reasons when the war began. With her were the three Tong children. It is hoped that this means that Mr. and Mrs. Tong will see each other again after this long separation.

Rev. Darley Downs, husband of Mrs. Lucile J. Downs of 144 Hancock Street, Auburndale, Massachusetts, and son of Mrs. A. O. Downs, Emporia, Kansas. Mr. Downs' last address in the Philippines was at Manila. He is the father of Portia and Ray Downs who are in Auburndale with their mother, and Jerry Downs who is now in Boulder, Colorado.

Rev. Frank Cary, husband of Mrs. Rosamond Cary, Riverside, California, and son of Mrs. Otis Cary, Auburndale, Massachusetts. He is the brother of Rev. George E. Cary, Bradford, Massachusetts and Dr. Walter Cary, Dubuque, Iowa. Mr. Cary is the father of Mrs. William A. May of Glenwood, Illinois; Miss Martha J. Cary, Washington, D. C.; Miss Mary Alice Cary, Northfield Seminary, East Northfield, Massachusetts; and Ensign Otis Cary, U.S.N.R. When last heard from Mr. Cary was in Davao, Mindanao.

Mrs. Frank J. Woodward, wife of Rev. Frank J. Woodward of Indiana, Pennsylvania, who was caught in America on a brief health furlough. Mrs. Woodward is the mother of Frank Woodward of Princeton University; Leonard E. Woodward of Troy, Alabama, and Gordon Woodward now in Brazil. The last word received from Mrs. Woodward was when she was still in Dansalan, Mindanao.

Mrs. Pearl Spencer, wife of Ralph S. Spencer of San Mateo, California, and sister of W. E. Fees of Iola, Kansas, and Mrs. Frank G. Richard of Partridge, Kansas. Mrs. Spencer was located in Dansalan.

MISSIONARY OFFERINGS.
WEEK ENDING JUNE 30, 1943.

Sunday Schools.	
Parks Cross Roads, Ramseur, N. C.	$ 20.00
Suffolk, Va.	25.00
Lebanon, Semora, N. C.	1.80
Ether, N. C.	3.38
Bethlehem, Suffolk, Va.	3.65
Timber Ridge, Gore, Va.	4.14
Pleasant Ridge, Ramseur, N. C.	7.54
Mt. Gilead, Louisburg, N. C.	3.00
Spoon's Chapel, Asheboro, N. C.	10.06
Hanks' Chapel, Pittsboro, N. C.	9.16
Shiloh, Ramseur, N. C.	10.00
Liberty (Va.), Nathalie, Va.	2.11
Waverly, Va.	4.00
First, Richmond, Va.	10.31
Total	$ 114.15
Specials.	
A Friend	$ 10.00
Mrs. C. B. Duke, Suffolk, Va.	5.00
Mr. R. O. Rothgeb, Luray, Va.	1.00
Total for the week	$ 130.15
Previously acknowledged	18,491.02
Total since Sept. 1, 1942	$18,621.17

Gratefully,

Mattie Cox Parker,
Secretary.

CONVENTION EDITOR.

Report as given at the Woman's Convention at Greensboro, N. C., recently.

During the biennium from June, 1941, to the present time there have come to me and been sent on to Richmond for publication in The Christian Sun 101 news items and articles of interest from the various missionary societies throughout the Convention. Twenty-one of these have been from Young People's, Junior and Cradle Roll Societies; the remaining eighty were from our various Woman's Societies. In all probability there were others published for some were sent direct to The Sun for publication. Those of you who have read these news letters I am sure agree with me that they have been very interesting, containing valuable and helpful ideas and plans for our work.

Just as our Victory Gardens must continually be weeded, fed and cared for, so it is with our Societies. It is a very patriotic and essential thing this year to have a Victory Garden, but oftentimes a garden so enthusiastically and beautifully planted in the spring ends in a plot of weeds for when the weeds, insects and hot weather arrive, the interest and enthusiasm of the gardener often wanes. Our Societies often need new ideas, different thoughts that will create new inspiration, and the knowledge of the worthwhile helpful things one society is doing will certainly be of great value to another society.

The printing in our Church Paper of at least one letter or news item from each of our Societies a year is a very important and necessary requirement. If some plan could be worked out at this Convention to enlarge on this work, a plan that would provide for a Woman's Page to carry news items and articles pertaining to our women's and and young people's work and to be published some regular week each month I believe it would be of great value. There are in our Convention many great and good women, whose interest, love and knowledge of their church and her program are an inspiration to many that are privileged to be with them, and if these enthusiastic ones would be willing to write and allowed to be published some of their valuable and interesting information it would be of countless value to many.

In these days of confusion and chaos it is often difficult to understand why we should seek to exercise great faith in a missionary program. The teachings of the Prince of Peace, and all that makes for righteousness wrought in love seems to have been defied and set at naught. But the true meaning of Missions, the ability to act in love, not for self, but solely and wholly in love for others is needed today seemingly more than ever.

May we through prayer and consecration determine to give our best to our church and Her great program.

Mrs. Russell T. Bradford,
Editor.

FRIENDLY SERVICE.

Report as given at the Woman's Convention at Greensboro, N. C., recently.

One has only to read the splendid reports of the Friendly Service rendered by the Societies in the Southern Convention to be convinced that our women are living up to Jesus' example of loving service to others.

Your Superintendent is grateful for the large number of reports sent to her, and to have the privilege of tabulating these was indeed a great pleasure.

It is gratifying to find that our own Christian Orphanage still occupies first place in our hearts. Of the Societies reporting, 27 had made contributions to the Orphanage. These gifts included cash donations, clothing, bed linen and food.

Practically every society reported many visits to the sick as well as cards and flowers sent. The Bethlehem Society was outstanding in this local phase of Friendly Service, having made 473 visits, sent 52 trays, 481 cards and flowers to 75, as well as 24 boxes to boys from the church who are in the Armed Service.

Many societies made gifts of clothing to needy local cases.

The Waverly Society reported sending cards and flowers to sick outside the Society—An excellent way to make new friends for our churches.

The Japanese Evacuees at Santa Maria, California, were not forgotten in our Missionary Service. 14 Societies sent boxes of clothing and games to Grants Hospital, Grants, New Mexico.

Seven Societies made contributions of money, bed linen, toilet articles, etc., to Southern Union College in Wadley, Alabama.

A society in Portsmouth reported that 7 members had given 700 hours serving as Grey Ladies in the Naval Hospital.

One society gave a local colored hospital an operating gown, towels and other needed equipment.

Two societies made 19 dresses for the National Needle Work Guild.

One box was sent to Carroll County, Virginia, for the mountain work.

Quite a nice thing that will bring pleasure to a shut-in throughout the entire year was a gift of a year's subscription to The Christian Sun by the Holy Neck Society.

Three societies contributed to Religious Education in their schools. Berea, Nansemond, gave $75 for this worthy cause.

Mrs. Rothgeb from Luray reported $13.07 given for War Relief.

One member from First Christian in Portsmouth nursed a sick neighbor night and day from October until January. Can Friendly, Christian Service be translated into action more clearly than that?

Miss Susie Allen from Raleigh reported 154 articles for both grown-ups and children sent to the Congregational Mission in Robbins, Tennessee, and another box sent to the same mission of gifts and candy for the children at Christmas.

Many societies have entertained Service Men in the members' homes, in public places, have contributed articles to Day Rooms in camps and hospitals, have sent cards and packages to Service Men. During the next year I hope more Societies will include our fighting men in their activities, because these men are defending all that we hold dear. Let them know that we appreciate what they are doing, that they are always in our hearts and our prayers.

These are just a few of the outstanding things our societies are doing in addition to their regular missionary programs. The over and above—the little acts of kindness which make others happy, for in bringing joy to someone else we find the true meaning of the word "happiness." Even more than that, we have been of service to Him—"For inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Respectfully submitted,
Mrs. Claud E. Eley,
Superintendent.

SPIRITUAL LIFE.

Report as given at the Woman's Convention at Greensboro, N. C., recently.

The increased number of societies reaching the Standard of Excellence leads us to believe that there is an increased number of our women studying the Bible, for this is one of its points.

For our study for the coming year, *The Acts of the Apostles* is recommended. There are three booklets—as well as many more—that will be helpful: *A Guide to Personal Bible Study*—10c; *Circle Bible Meditations—Individuals Used of God*—20c; *The Go of the Gospel, Studies in Acts*—25c. These may be secured from Committee on Woman's Work, Henry Grady Bldg., Atlanta, Georgia.

The Spiritual Life Superintendent in the Eastern Virginia Woman's Conference did a fine thing last year by having a series of Bible Studies on the Book used, given at the annual session of the Eastern Virginia Conference. Since we are not having our School of Missions for the duration, we heartily recommend this to all our Conference Superintendents as a way of reaching more of our women and stimulating their interest in the study.

"Let us put by some hour of every day for holy things." Every family should have a period of worship every day. Days like these call for a deepening of our prayer life. With so many demands on our time, unless we are careful, we are in danger of neglecting this. There should be in every home the *Fellowship of Prayer,* or the *Upper Room* for family and individual use.

Then there is a world-wide Fellowship of Prayer of Christians of all denominations and races when they pause daily, at the noon hour is possible, to ask God's blessing upon all Christians around the world. The lives of our women would be enriched by joining in this fellowship.

For the World Day of Prayer, the observance of which is another of our standard requirements, we suggest that wherever possible we unite with women of other denominations.

There are many books and leaflets that will be helpful for spiritual enrichment. The Committee on Evangelism and Devotional Life, 287 Fourth Ave., New York will furnish a list for the asking.

Let us, as faithful stewards, use our time, our talents and our possessions in Christ's service, witnessing for Him by our lives day by day.

Mrs. C. H. Rowland,
Superintendent.

CRADLE ROLL.

Report as given at the Woman's Convention at Greensboro, N. C., recently.

We need to pay more attention to the religious training of the very young in our denomination. It is the belief of the Cradle Roll Superintendent that one reason more effort has not been made to organize Cradle Rolls is as follows: We have fixed our attention on the money gift added to our local budget through Cradle Roll. Cradle Roll has not been necessary to the raising of the apportionment, therefore, we have not thought it necessary.

On the contrary. The money is a symbol—the child does not make it. It is a token of the parents' desire that the child shall learn to care for the work of God. But the *fundamental aim of Cradle Roll* is: (1) To recognize every new child born into the church community or to people who should be part of the church. To encourage the parents to dedicate the child to God as early as possible.

(2) To begin religious guidance with the child not later than the age of 4 years by songs and stories, and with a project in giving and sharing which he and his friends understand.

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

JOHN BARLEYCORN—CAMP FOLLOWER.

Beyond controversy, the problem of alcohol is the greatest complicating factor in the training of soldiers, sailors and marines and in the relations between these men and civilians at home and abroad. All of the conditions of life have been seriously affected in civilian areas where there are large concentrations of service men. This is true both at home and abroad. The respected draftee taken from his home surroundings feels the need of "escape" from reality as few civilians can feel it. He drinks and all the points of friction with the civilian population become more irritating for himself and for those with whom he comes in contact.

We are familiar with the situation at home. It is a picture of small communities overwhelmed with men in uniform; of disreputable women, themselves the victims of exploitation in many instances, exploiting the men of saloons, taverns, juke joints and cocktail rooms, hovering about the camps to the peril of young men whose safety should be the first concern of the country.

The Government, seeking cooperation with local officials, has done much, though slowly, to protect the men from prostitution. It has done little to protect them from the liquor traffic, although commanding officers in some areas have been driven to protest.

Abroad John Barleycorn follows the men and is responsible for about all that is ugly in the picture of their relations with the community in which they find themselves. We idealize the man in service, but after all, he is just the neighbor's boy in uniform. He may be highly intelligent or not so bright; he may be a boy of the highest ideals or a boy with no ideals at all. On the average he is a little better than the civilian population from which he is drawn because of the selective process which eliminates many undesirable recruits. Send this boy abroad and whether or not he is a problem to the community and whether or not the community is a problem to him depends upon the wisdom and character of the men in places of responsibility. In Australia, the American service men were welcomed by people to whom their reinforcement was absolutely essential to safety. They were welcomed by responsible people and they have repaid that welcome in a way creditable to the United States, but they were also welcomed by irresponsible people; by those who wished to sell them liquor; by women who were interested only in their pay; by very young girls from homes where they had not been well trained—not so many of them, but enough to constitute a problem in some cities—particularly Melbourne—for some of the men in service also came from homes where they had been reared without due care for manners and morals.

The *Sunday Sun* of Melbourne, under date of June 21, said: "Conservative Melbourne has become the scene of war-time orgy, of hard drinking and open love-making, which shocks even hardened observers."

The details are not pleasant. The Lord Mayor of Melbourne, Sir Frank Baurepaire, has conducted a campaign to clean up the city.

It must be stressed that the vast majority of men in service and the vast majority of young women have not been implicated in these matters. It is the conduct of a comparatively small number of men and girls stimulated by the abnormal situation and affected by the abundance of alcoholic beverages which is responsible for this. Some of the men and some of the women are bad; more of them are just young and excited.

The *Daily Mirror* of June 19 assails the whole drinking situation in Australia, which is certainly no worse than it is in the United States, in the following burning words:

"An implacable and determined enemy is at our gates, bent on our destruction.

"Every ounce of effort is needed to save Australia from being conquered. Yet a Canteen Inquiry is seriously considering whether some brand of beer or other should have been sent to the Middle East. Do we have to win the war on beer? Is beer the vital mainstay that is to keep Australia free?

"Why was beer sent to the Middle East at all? Is it still being sent?

"Have we gone stark raving mad?

"Have we lost all perspective? All realism?"

The Government in Australia has been concerned about these matters. The Commonwealth has cut beer production by one-third and wholesale distribution to the same extent. Importation of wine has been prohibited and all liquor advertisements banned. The various states have inaugurated strict regulations. In Victoria, bottled beer may not be sold after 5:30 p.m. Mondays to Fridays and after 2:30 p.m. on Saturdays. No liquor may be supplied or consumed within a quarter of a mile of a dance hall or any place of entertainment. In Queensland there is prohibition of the sale of bottled liquors after 6:00 p.m. and drinks may not be served in hotel lounges or wine shops after the same hour. Public consumption of liquor is prohibited. In South Australia, similar restrictions are in effect.

In Northern Ireland and in England there have been unfortunate incidents which were undoubtedly due to consumption of liquors.

It is difficult to understand the policy of the United States, the policy of the British Government and the Governments of other military areas in this time of crisis. The facts are apparent. Every military consideration points to the absolute necessity of prohibiting the sale of liquor or placing such restrictions upon it as may prove practicable in administration. Why is this not done? Why in our own country is the liquor traffic permitted to enjoy a prosperity unknown to more legitimate enterprises—a prosperity of such consequence as to justify the gravest concern?

—*The Voice.*

GROUP TO CONTINUE MEETINGS.

The New Bern Ministerial Alliance (colored) and the New Bern Ministerial Association (white) will meet together early in July at the Broad Street Christian Church. The two groups came together last fall to plan for an interracial Armistice Day program. It has now been decided that they will meet together quarterly for the discussion of interracial cooperation and the carrying on of projects of common interest. They will meet on the second Monday of the first month of each quarter.

N. C. Council Press Service.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GOD CALLS A LEADER.

Lesson II—July 11, 1943.

Golden Text: *"Come now therefore and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."*—Exodus 3:10.

Lesson: Exodus 2:1-3:12.

Devotional Reading: Psalm 106:1-5.

One for the Story Book.

The story of the life of Moses reads like a Horatio Alger story. (When I was a young man, Alger's books were tops in success stories.) Born of parents who were in virtual slavery, hid in a home-made crib which was placed along the river's edge, found by a princess of the royal household and taken into the palace, nursed by his own mother who impressed her spiritual ideals so deeply upon his mind and heart that life in the palace and education in the institutions of higher learning could not erase them, he had an interesting and even thrilling childhood and young manhood. The later events of his life will be considered in subsequent lessons. Suffice it to say here that he became one of the world's greatest men. In the list of great characters, men of great minds and great hearts, Moses stands high.

The Great Choice.

Moses had a chance to live on "easy street." He was the adopted son of Pharaoh's daughter. He was educated in the Egyptian universities. He could have had a fat political job. But when he was come to years, says the writer of Hebrews, "he refused to be called the son of Pharoah's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt." Moses was not looking out for "Number One." He was a man of deep sympathies, of great compassion, of moral courage. He was interested in his fellowmen, especially in the underdog, the submerged tenth. Here is one of the many instances where men and women have turned their backs on soft jobs and fat salaries, to give themselves unstintedly and sacrificially to the service of their fellowmen. The world needs more young men and young women who can make this great choice.

Misdirected Zeal.

When Moses saw one of the Egyptian taskmasters striking one of his Hebrew brothers his blood boiled within him, and he struck the fellow down—what a wallop he must have landed for he killed the man—and buried him in the sand. When Pharaoh heard of the incident he tried to kill Moses. To save his life Moses immediately fled from the country and went away off to Midian. There were some lessons that he had to learn. He was not yet ready to become a "labor leader," the deliverer of his fellow Hebrews. The Communists and the radical labor leaders who would resort to force to establish a new order, according to this story, do not seem to have hit upon the divine plan. This rash young man, well-meaning to be sure, was to learn that it was through the long process of education, but the long slow, and even painful process of experience that the desired goal was to be achieved.

A Vision, a Voice, and a Vocation.

This young man soon found a home in the new land to which he fled. Indeed his chivalrous spirit not only got him a home but later a wife. Espousing the cause of the daughters of Jethro who were being imposed upon by a gang of shepherds, Moses drove the shepherds away and helped the girls to water their flocks. When Jethro heard about the incident he sent for Moses, gave him a place in the home, and also gave him one of his daughters to wife. Courtesy often pays big dividends.

One day as Moses was tending the flocks in an out-of-the-way place he had an experience that marked the turning point in his life. A phenomenon, not easily explained attracted his attention. A bush suddenly caught fire and blazed up, but did not seem to be consumed by the fire. Attracted by the unusual spectacle, and obeying a natural curiosity, Moses turned aside to see the great sight. What great things have been discovered, and done, because men have been curious to know the why of things. There came a voice from the bush, telling him that he was on holy ground, that the thing was of God himself. With instinctive reverence the man took off the sandals from his feet and listened to what God had to say. It is always holy ground wherever God speaks to a man. There are many people who have a holy spot in which they pray for again and again God has made himself known to them in that place.

It was here that Moses got his call to life service. "Come now I will send thee unto Pharaoh that thou mayest bring forth my people the children of Israel out of Egypt." The thing was breath-taking. Who was he that he should assume leadership of such a people, and that he should challenge the power of the mightiest ruler of the then-known world. It is to be noted that the call of God came through human need. The dire need of his fellowmen was in itself a call. It is not always, but it is often thus. The needs of the world, the opportunity for service to our fellowmen constitutes a call from God. It does not always, or even usually come in a burning bush, or letters written in the sky, but in the sense of the world's need, in the deepening sensitiveness within.

A Continuing Presence.

"Certainly I will be with thee, and this shall be a token unto thee that I have sent thee; when thou hast brought forth this people out of Egypt, ye shall serve God upon this mountain." He who obeys the call of God has the presence and the help of God. Nor will he lack tokens of the divine favor and help. As he goes ahead, he will find again and again evidence, that he being in the way, God will lead him, and keep all of His exceeding great and precious promises.

BIRTHDAY PARTIES.

The Service Center of the St. Paul's Lutheran Church, Durham, N. C., which has just celebrated its own first birthday, inaugurated recently a feature which is proving to be very popular. Each Saturday evening the center holds a birthday party. The birth dates of service men who attend the center are discovered and their families are written to for a surprise gift. The men are then given a special invitation to attend and they find themselves the guests at a party which includes a birthday cake with candles, plenty of fun and refreshments and little touches which make the affair as homelike as possible. Every Saturday night from one to six soldiers are thus feted.

The club is ministering to an increasing number of service men and their families.

N. C. Council Press Service.

FOR THE CHILDREN

PICTURES IN CHILDREN'S WORK.

Pictures and posters are playing a major part in the war. On every hand we see them asking, telling, urging us to do certain things. A single vivid picture is often worth pages of written words. For that reason pictures are excellent for work with children. The small child who cannot read can quickly grasp the story of the picture. There is no limit to the use that can be made of them.

Where shall we look for them? First of all save old Sunday School papers and clip the pictures from them. Our own Primary Department has three sets of the life of Jesus which they have mounted. Each set is different. All came from lesson pictures that had been saved over a period of two years. These same pictures may be cut and mounted on cardboard the identical size of the picture and then paste another picture on the back. These make lovely gift cards and they may be packed in convenient boxes. We made over fifteen boxes of this type for the children in the Medical College of Virginia Hospital.

Large size lesson picture may be purchased from Pilgrim Press and other publishing houses. Pilgrim Press still has a few lithographs of the wonderful Elsie Anna Wood pictures. As these came from England the supply is now quite limited. Miss Wood has specialized in religious paintings and her characters and colors are most suitable.

Perry Pictures and other lithograph and printing houses carry large stocks of classic and conventional types. Copies of paintings like the "Last Supper", "Jesus in the Temple", "The Gleaners", and others may be purchased in a variety of sizes. A very small picture may be had for one cent and a larger one for a quarter. Each child could receive a small one to mount and the teacher could discuss the picture using the large one for the class room.

Large printing houses have catalogues of their pictures and often times explanatory notes on artists and pictures. To use very many of this kind soon becomes expensive. Perhaps an adult class would like to purchase pictures for a smaller class or department. Again I'll tell you something we did . . . One of our members made large frames with detachable backs, another member painted them ivory, and the Young People's Department bought ten Elsie Anna Wood prints. They can be slipped in and changed very quickly and may be used all over the church. We chose the following subjects: "The Last Supper", "The Sermon on the Mount", "The Boy on the Hillside", "Jesus With the Children", "The Good Samaritan", two Christmas scenes and others. More recently we have gotten two Margaret Tarrant pictures. She too is an English artist who uses hauntingly beautiful pastel colors. We have also found a few other pictures that would fit our frames. We secured the copies of the Four Freedoms published by the *Saturday Evening Post.* They were used with young people.

Magazines are excellent sources of good pictures. Over a period of ten years I have seven or eight suit boxes full of all kinds of pictures. Some may be used for illustrating purposes, to make posters, or to make a composite picture. Children may be asked to bring pictures of home or animals or birds.

Many churches have started libraries of pictures. These are filed and are made available to all in the church. One could start with a half dozen good pictures and develop a really splendid collection.

Dime stores frequently have good scenes in frames. They also carry attractive nursery and kindergarten pictures. As they are inexpensive they may be changed from time to time. Teachers will want to use pictures to decorate the room and to illustrate a story or project being undertaken.

Please remember in hanging your pictures that they should be at eye level. With very small children this means hung quite low. Adults sometimes feel that this is very foolish and continue to hang them at great heights. When they do that they have defeated their purpose. No little child is going to look at a picture hung near the ceiling. Keep them low and change them from time to time. Every housewife likes to change her furniture around. Change the pictures and make them mean more.

In using pictures of Jesus always explain that no artist ever painted a portrait from life and that it is the artist's conception of how the baby, boy, and man looked. This is important for it helps the child grasp the difference. After all there are thousands of interpretations of the Christ. It is well to explain the meaning of nearly all pictures and to give a little background material. Juniors like to study artists and their paintings. A whole project in art appreciation would be worthwhile.

There are books available that give stories of artists, and worship materials surrounding these. With older children the related fields of sculpture and architecture could be explored.

Have your children make some illustrative pictures or posters. Shelf paper makes wonderful murals. Have each child do a section and then stretch it across the room. We have made seasonal ones. Or paste on pictures instead of drawing them.

The possibilities go on and on. If you find a new one please share it with us. Next month another member of the Children's Committee will be writing on another phase of church and children's work.

JUNE JOY HOUSE.

GOD'S RAIN.

The summer was hot and dry. The Earth People were very sad, for it had not rained for days and days and everything was drying up.

"I wish it would rain," said Farmer Brown as he walked through his big cornfield. "My corn is turning brown. If it doesn't rain soon it will die. Oh, I wish it would rain."

"I wish it would rain," said mother as she looked at her flower garden. The little plants were so thirsty that they could no longer hold up their pretty flower-faces, but stood drooping in the sun.

"I wish it would rain," said Gray Duck as she led her baby ducklings along the bank of the dry pond. There is no water in the pond and I cannot bathe my babies."

"I wish it would rain," said little Jimmie as he sat in the shade of the old oak tree. "It is so hot that I can hardly breathe and the dust blows into my eyes. Rain would cool the air and lay the dust."

God saw how badly the Earth People felt, and sent His helpers, the wind and the storm clouds to help them.

"O-o-o-o-o-! O-o-o!" sang the wind and it blew the great black storm clouds along the sky.

"Rumble - umble - umble! Rumble-umble-umble! Rumble-umble-umble!" said the thunder.

Farmer Brown heard the thunder and he hurried to the house.

Mother heard the thunder, too, and she hurried to close the windows.

Out by the dry pond Gray Duck

(Continued on page 15.)

CRADLE ROLL.

(Continued from page 9.)

This project should consist of becoming acquainted with members of needy sections of our nation or some other nation, and of helping the children there found.

It is too late to begin with the 10 year old and up. By 18 a person's religious faith is pretty well fixed. Few are converted or change their faith after 17. But our Christian Religion is a matter of *faith* that a God who is Love is the controlling center of the Universe. Reason seems to indicate quite the opposite: honesty is not the best policy; greed, violence, seem to rule; one must look out for one's self. If we fail to give that faith to the very young child—meaning before the age of 7 years—we make the Christian faith a hard thing to acquire. The Catholic Church has long recognized this. When it goes into a new area, it does not start with the adults, but with the kindergarten. And it pours money there for years if necessary.

Recommendations: Divide the Cradle Roll into two divisions:

(a) Children from birth through three years of age.

(1) Recognize children born new into the community by a note or card, and a visit with the parents. If she lets the child join, give her a cradle roll certificate. Take along a mite box, or jar, and if the parent desires leave it.

(2) Have an annual party in June or during the summer to which mothers and babies are invited along with the older 4 to 6 year olds. Tell her of it when you visit.

(3) At the beginning of this year, ask your pastor to set a date for christening or baptismal service. Then go to the new parents and invite them to bring their babies for dedication to God. Do not wait for the parents to come to the church and ask "When will you let me dedicate my child to God?" This may already be taken care of in your church. If not, work on it with the pastor.

b) Children of four years through five years.

(1) Booklet for your Sunday School Project with 4-6 year olds: a little pamphlet-book costing 5c, "Little Children Who Came to America," which contains stories of children whose parents move from five different countries to make a home in the United States.

Six Sundays before your Annual Cradle Roll Party, tell two of the stories, but spend at least three Sundays on the one they will send a box to. The addresses of places to send are in the booklet. Choose your own.

Don't have children under 3 in your group. The 4-6 year olds can learn the little song about "Friends," and sing it at a special church school session.

To make a playlet, you will need to combine with the Beginners. Let the children write a letter to the children to whom the box is sent: one of them memorize, or read it when presenting it to the society, or Sunday School.

(2) The main plan of the Cradle Roll Department this year is for the establishing of a Circulating Library of books for parents of small children:

(a) Books that will help the parents in guiding early religious training of the children: How to answer questions about God. Will God answer my prayer? What about answers to questions about death; teaching religion by every day attitudes, handling everyday situations.

(b) Stories from the Bible; prayers—how to teach the little child to pray; stories of children involving problems of conduct—the Martin and Judy books are very good.

The idea is to have enough material in the homes for the parents to use in a 15-minute period together. Perhaps you could give one of the 25c books containing 365 Bedtime Stories in each home. But be sure that one book helping parents introduce prayer and God to the children is put on your list of purchases.

Elon College is using itself as a laboratory in this endeavor. The work has received the interest of all parents approached. Some are individually putting books in they had, or buying some to put in. Get your nucleus this year. Add to it every year.

Mrs. D. J. Bowden,
Superintendent.

LIFE MEMBERSHIPS AND MEMORIALS.

Report as given at the Woman's Convention at Greensboro, N. C., recently.

It's a joy to report to this Convention the interest and work of the societies, who during these two years have helped to train young ministers and Bible teachers at Bangalore Seminary in India, and in so doing have also honored the memory of our beloved mission secretary, the late Dr. J. O. Atkinson, who would be so eager today to congratulate us on the work we have done, on the $680 we have sent for this work in India during this biennium, and would say to us "Next biennium let's make it $1,000." He always challenged us, didn't he? During this next two years let's issue one hundred certificates, sending $1,000 to India.

Following are the names of the churches whose missionary society, auxiliary, or young people's group have presented certificates:

North Carolina Conference.

Burlington, Durham, Elon College, Greensboro, First; Greensboro, Palm St.; Hines' Chapel, Ingram, Liberty, Vance; Parks' Cross Roads, Pleasant Ridge, Ramseur, Reidsville, Sanford, Shallow Well, Shiloh, Union.

Valley of Virginia Conference.

Bethlehem, Winchester.

Eastern Virginia Conference.

Bethlehem, Berea, Nansemond; Berea, Norfolk; Christian Temple, Cypress Chapel, Dendron, Liberty Spring, Mt. Carmel, Newport News, Oak Grove, Oakland, Portsmouth, Elm Ave.; Portsmouth, First; Portsmouth, Shelton Mem.; Richmond, Rosemont, Windsor.

During this next biennium if you lose by death a member of your society, show your appreciation for her work in your society and honor her memory by sending $10.00 to your Conference Treasurer and write for a certificate to be sent her family. In addition to this choose someone in your society or church, maybe your pastor or some worthy Sunday School teacher, and present them with a membership certificate. If you want to do something nice for someone consider sending them a certificate. Many of us would prefer $10.00 invested in a Bible teacher than a new lamp or vase for our living room.

We have with us today Mr. and Mrs. W. T. Dunn from Lynchburg. They chose to celebrate their 25th wedding anniversary by coming to the woman's convention, and Mr. Dunn wishes to present Mrs. Dunn a Life Membership Certificate. (Here Mrs. Dunn came forward and received the certificate from Mrs. Truitt.) We thank you both very much, and wish you many happy returns of the day.

We have two certificates now with which to start the new biennium. Decide the first thing in the fall your plan for this department of our Convention and help us reach the $1,000 goal which we are setting for the biennium.

Mrs. John G. Truitt,
Superintendent.

YOUNG PEOPLE'S WORK.

Report as given at the Woman's Convention at Greensboro, N. C., recently.

I regret to report that little of tangible nature has been accomplished by this Superintendent in the past bi-

(Continued on page 15.)

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Last Sunday morning the writer walked up to the building known as the "Baby Home". This building was named the "Baby Home" although we do not take children under three years of age. It was thirty minutes before Sunday School time, and Mrs. Wright and her girls who assist in getting the small children dressed for Sunday School had all the little tots dressed and ready and sitting out on the front porch waiting to go. They looked so pretty, clean, and attractive with their hair combed and a smile on their faces that we went in and took a seat in their widst. We had not been there but a few minutes when a little three year old boy who had recently lost his mother and had come to live with us, came and got up on our lap and put his little arms around our neck, craving to be loved. A little four year old girl sitting ner by got down out of her chair and came and got on our lap and she, too, had to put her arms around our neck and give us a hug. The truth was she was not contented to see the little boy get all the special attention. She had to have some, too.

These little children crave a father's and mother's love just as much as any child, and probably more so. They have a vacant place in their lives and they crave love and attention. We are frank to say that we hove some as sweet little children in this institution as you will find in any home.

Twenty years ago we visited a large orphanage in another state. The superintendent there was an old minister. He had established the orphanage and had been its superintendent during the years. He was showing me the buildings and the beautiful campus. One thing struck me more forcibly than the beautiful buildings and campus. It was the great love he showed toward the children and the love the children had for him. In going over the grounds meeting the children here and there, almost in every case they would run up to him and put their arms around his neck and kiss him on the cheek. He turned to me and said, "It makes no difference how dirty their little hands may be, I allow them to do it because they crave love." He has gone to his reward, but he will continue to live in the lives of the children that came under his care.

We wonder how a child feels who has no one to love it—no one to whom it can go when its little heart aches and it longs for sympathy from someone. Who would have the heart to turn a little child away? They have their troubles and disappointments, and they look just as big to them as troubles and disappointments are to us grown people. Don't you remember when you were a little tot and the troubles you had? And didn't you think they were big troubles? Doubtless you had a father and mother to take your troubles to. In this work the helpers and I assume that place and every little child has the privilege to come to us. It makes no difference how busy we are, we will stop and listen to their story.

Chas. D. Johnston,

REPORT FOR JULY 8, 1943.

Amount brought forward		$9,559.55
Sunday School Offerings.		
Eastern N. C. Conference:		
Mt. Hermon, 3 mos.	$ 6.00	
Pleasant Hill	3.24	
Christian Light, Church	4.50	
Christian Light, S. S.	1.70	
Mt. Gilead	3.00	
Morrisville	6.12	
		24.56
Western N. C. Conference:		
Smithwood	$ 5.88	
Shiloh	5.00	
Mrs. H. J. Cox, for S. S.	5.12	
		16.00
Eastern Va. Conference:		
Dendron, 3 mos.	$ 7.50	
Liberty Spring, B. J. Class	1.00	
First, Richmond	17.04	
Waverly	4.50	
Rosemont, Mr. and Mrs. D. D. Johnson and Iva Gay Johnson	25.00	
Suffolk	25.00	
		80.04
Va. Valley Cent. Conference:		
Linville		10.22
Alabama Conference:		
New Hope	$ 1.80	
Pisgah	2.35	
		4.15
Special Offerings.		
Mr. Cook, Durham	$18.00	
Mr. Stout	20.00	
John Morrison Bible Class Rosemont Church for Simmons children	25.00	
Mr. Wilson	38.28	
		101.28
Total for week		$ 236.25
Grand total		$9,795.80

The Board of Pulications Urges

EVERY MINISTER
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To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

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It is the peculiar quality of a fool to perceive the faults of others and to forget his own.

—*Cicero.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr. A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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THOSE WHO STAY AT HOME.

(Continued from page 7.)

committeeman, but who can be proud to be called an humble, ordinary child of God. That man or woman who carries his faith with him to his work, and thanks God for a quiet hour of prayer in his church on Sunday. Who fills his place in his pew, and makes humbly his offering to God. Like Tennyson's brook, "Some may come and some may go; but he goes on forever." What would the church be like without him? That one "who abides there still." His neighbors and associates know his religion. He can not put it on today and take it off tomorrow. He is under the constant eye of those who can see him always. He is not sent away. He is not leaving. He is living there, abiding there still. Upon his kind the church depends. He has his imperfections, and his daily life is a "confession of his faults one to another." His job is bigger than that of the experts, and his norm of Christian thinking is the hope of the world. May God give him the insight to be faithful. There will be those about him to love him, and those whose opinions he values most will be the ones to rise up and call him blessed. Yes, Silas and Timothy abode there still. Upon Silas and Timothy rests a tremendous obligation. The discouraged neighbor, the cynical stranger, and the little children next door, will get their lasting impressions of how to live from the local man, the man, or woman, who they see and love, who abides with them still!

GOD'S RAIN.

(Continued from page 12.)

heard it and tucked her little ducklings under her wings to keep them dry. Then she waited for the rain.

Jimmy saw the big black rain clouds and heard the rumble-umble of the thunder and he was very happy. He knew that the thunder was God's way of telling the Earth People it was going to rain. He ran to the house to tell his mother.

"Mother, it is going to rain! It is going to rain! I heard the thunder!" he cried.

Then the rain began to fall. "Pit-a-pat, Pit-a-pat," it sang as it hit the window.

It washed the corn and the flowers and gave them a good drink. It filled the pond with water.

"I am glad it rained," said mother. "See how pretty my flowers are!"

"Quack, Quack! I am glad it rained!" said Gray Duck. "The pond is full of water. My babies can have a bath and go for a swim."

"I am glad it rained," said little Jimmy. "The air is cool and the dust is gone. I am glad that God sent the rain!"

—*Story World.*

YOUNG PEOPLE'S WORK.

(Continued from page 13.)

ennium toward furthering the interest of missions among our young people. It is the more regrettable because if there ever was a time when missionary interest should be greatly strengthened and stabilized, it is today—today, when missions generally is being questioned, when much of the work in the foreign fields is at a standstill and when there is much racial conflict. It seems that in our Convention it is extremely difficult to establish contact with either the Conference young people's leaders or with the Conference woman's leaders.

It seems that the established local woman's organizations should be held responsible for guiding missionary interest among their local young people—not in a domineering way, but as a nurturing agent. I wrote to each of the presidents and the Superintendent of Young People's Work of the Conference before the fall (1942) Rallies urging them to have missionary promotional work discussed in the rally. I was asked to speak at the Eastern Virginia Rally and at that time I tried to familiarize those present with materials for study and project work for their young people and urged them to see that the local young people were informed.

I was asked to assist Mrs. R. L. House in preparing worship programs for a missionary packet to be sent to each local young people's group in the Convention by the Pilgrim Fellowship Council. I understand the packets have not yet been completed due to a large degree, I believe, to the fact that national headquarters had delayed sending their new resource material. The latter is the reason for my not sending sample materials to the young people's superintendents of the Conferences, and I'm sorry it could not be done. It is a real note of progress that the Executive Committee has passed the recommendation that one-half of the young people's apportionment which goes to Foreign Missions be allocated to the three foreign projects which the National Pilgrim Fellowship has selected. I fervently hope that the Convention will approve this recommendation, as I feel it will be a real boost to the young people in missionary interest.

As I have said to so many, after several years' experience in our young people's work, I believe that only when we have a field worker for young people in the Southern Convention will be able to cooperate and work to our maximum in progress and unity.

In the next biennium I hope our women will feel more responsibility toward their young people, support the recommendation of the Executive Committee concerning the young people's offerings and work toward the goal of eventually having a full-time worker among our young people.

MRS. RUSSELL V. POWELL,
Superintendent.

Not to be avaricious is money; not to be fond of buying is a revenue; but to be content with our own is the greatest and most certain wealth of all.

—*Socrates.*

RACE RIOTS

By REV. WILLIAM O. KERNAN

When the same kind of racial disturbances, following much the same pattern, occur within a few days of each other in such widely separated places as Mobile, Newark, Los Angeles, Beaumont, and Detroit there is evidence to show that an evil wind is blowing in this country.

The Detroit tragedy alone was the worst thing of its kind in the United States since the East St. Louis riot in 1917 when 33 persons were killed and nearly 300 injured. There is a difference, however, between the East St. Louis affair and what is happening now. For, in 1917 there was no conscious, determined, and world-wide movement based upon racial antagonism. That is not so today. The Nazis have built a powerful state on the theory of racial supremacy. They have organized racial antagonisms which hitherto had rested only upon the sporadic and unorganized racial feelings of men in various parts of the world. They have flooded all lands with their racial propaganda and made consistent efforts to create the kind of race consciousness elsewhere that they succeeded in creating in Germany. We have felt the effects of this propaganda in America. The wave of recent riots is an evidence of it and so is the undercurrent of racial and religious tension that everyone must be aware of who has eyes to see and ears to hear.

Whether or not worse things are in the offing depends upon what believers in Christianity and democracy do from now on. If we remain silent and inactive before this most serious of all dangers to our religion and our form of government, we may expect the racists to carry the day. If they do, no minority will be safe, no minister of religion will protest except at his very great peril, and democracy will die. The problem before us calls for strong men who are ready to be practical enough to apply Christian and democratic principles to the racial problems of this country—and to do it now. They will have to do it vigorously and with great faith. They will have to summon America to use its tremendous energy to build a mighty and unified nation, rather than to dissipate its strength in divisive racial hatred and rioting. They will have to stand up and boldly announce that they believe in what the Declaration of Independence, the Constitution and the Gettysburg Address say America is—and then get to work in the effort to make American practice, on every front, conform to American ideals.

Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, JULY 15, 1943. NUMBER 28.

Devoted to
The Christian Family
In a World at War

TEN COMMANDMENTS FOR YOUNG PARENTS.

LELAND FOSTER WOOD

1. Respect the personality of the child.
2. Aim always to realize how things look and feel from the child's point of view.
3. Stimulate and reward his curiosity as the dynamic of his mental growth and always answer questions patiently and fairly.
4. Give him opportunity to do things and make things for himself.
5. Be a playmate and giver of joy.
6. Instill an appreciation of all things beautiful.
7. Use everyday situations for the development of character.
8. Impart a friendly attitude toward people.
9. Be an example of that which you would have your child become.
10. Create in the home an atmosphere of love for one another and for God.

NEWS AND VIEWS

The Suffolk Church received four new members July 4th. One baby was christened.

Dr. and Mrs. F. C. Lester are contributors to the current issue of *The Pilgrim Highroad.*

Rev. E. H. Rainey of Evarts, Kentucky, recently visited his son in Norfolk and other friends in the Tidewater area.

The recent article in appreciation of Rev. L. L. Wyrick was written by Rev. B. J. Earp at the request of Dr. J. H. Lightbourne.

At the closing exercises of the Suffolk Church Daily Vacation Bible School the children and their parents made an offering for children in war torn lands amounting to $43.53.

Because of war-time conditions, etc., there will be no issue of The Sun on July 29. The Sun will take that week for vacation, but it will be back to see you again on August 5.

The Government has confirmed the loss of Chaplain Rollin Goodfellow, "Missing in action since December 9." Our sympathy goes out to his family. He was on convoy duty out of New York P. E.

The Eastern Virginia Pilgrim Fellowship Rally was held at Suffolk on Tuesday of this week. The speakers included Rev. H. G. Councill, Jr., and Mr. Robert Harding, social action chairman of the National Pilgrim Fellowship.

The members of the Waverly Christian Church on July 4th approved a plan to redecorate the interior of their church. Improvements will include the installation of a white oak floor, burgundy carpeting on the pulpit and in the aisles, new upholstering and painting the walls a light cream color.

The Palmyra Church of the Shenrock Pastorate, is now finished except the basement, and a very neat little rural church. Revival in progress this week. Pastor doing the preaching. Repaid work will start on Woods' Chapel July 11, The revival will follow the repair job. The present pastor has been called to serve the group another year. The work is making some progress. Rev. G. H. Veazey is the pastor.

The Rev. J. Howard Smith reports a successful Vacation Bible School at Lynchburg. The commencement program was given at the morning service on July 4. Enrollment was 41 and there were 5 visitors. Teachers included: Miss Ettie K. Harvey, Mrs. Maggie May, Mrs. Evelyn Gosling, Edna Falwell, and Rev. J. Howard Smith. A hike and a picnic were held on the closing day for the entire school. The attendance was almost perfect.

Our Church at Ocean View which has moved to its new location and structure on Bayview Boulevard had its opening service the first Sunday in July. Rev. J. Everette Neese, the pastor, reported a record attendance with all seating space taken. Sunday School attendance on the opening day was 91. Mr. Neese is impressed by the "unlimited possibilities" of development in this section. Additional space is already being provided through construction.

The following from the Suffolk Church Bulletin: A gift from Mr. and Mrs. J. Carr Hill of a handsome library table, four chairs, three settees, eight pillows, a guest book and combination stand and shelves, a year's subscription to The Christian Sun, *Advance, The Pilgrim Highroad,* and *The Missionary Herald,* which is placed in the foyer of the Sunday School building. The beautiful mirror is a gift of Mr. W. S. Beamon. Needed: Money with which to purchase two well known religious pictures. The above generosity is greatly appreciated, and the equipment is a great improvement to the beauty and comfort of the House of the Lord.

NEW WORK IN NORFOLK.

Work is progressing in the Norfolk area where we have a group of young people earnestly endeavoring to bring the Christian message to various groups of people.

At Norview, a new section near Ocean View, where they surveyed and visited the homes, Sunday School and church worship services have been held for the past month. There seems to be a real need for this type of religious work in Norview, and although attendance has not been large the interest of those attending seems to be genuine. A recreational program is being provided by city recreation directors for the Norview children at the school. Bill Hadden has helped them in the afternoons and has thus become acquainted with the children. Now he and Clarene Andes are having classes on Bible for these children each morning at the school. In the afternoons they are visiting the homes of the community, reminding the people of the services and seeking to find those who can help with the Sunday School when our group has gone.

This week and next Bob Harding and Helen Cobb are conducting a Vacation Bible School at the new Bayview Congregational Christian Church, of which the Rev. J. Everette Neese is the pastor, in the mornings. In the afternoons they are doing a similar job for Rev. G. C. Crutchfield at Old Zion Church. In connection with these schools there is visiting of the parents in the community.

By the time this is printed it is probable that a new member will have been added to the working force —Dorothy Hendrix, recent Woman's College graduate and a member of the First Church, Greensboro. She has long been interested in the work of the Pilgrim Fellowship and has done Student Summer Service work. While plans are not definite at the time of this writing it is possible that she and Ernest Brickhouse will begin work this week in Portsmouth, in the new trailer camp section where there are plenty of people and a community house, but no religious services.

Rev. and Mrs. Richard Jackson spent part of last week in Weverly attending to their regular church work while Rev. and Mrs. F. C. Lester stayed with the group at Ocean View. Later in the summer it is hoped that Rev. and Mrs. A. Grieg Ritchie and other ministerial couples from the Southern Convention will have a share in the much-needed work in defense areas.

This is an invitation to *you:* If you are a minister, if you are an interested young person, or if you are a minister's wife or church woman who would help "look after" the workers, and if you have a vacation or some free time this month or next —write Rev. F. C. Lester at Elon College, N. C., that you would like to share the experiences and activities of the group from our Church working in Norfolk and Portsmouth.

F. C. Lester.

Pastor Counseling For Marriage

By Jesse H. Dollar,

Pastor of Newport News Congregational Christian Church.

One of the great uncultivated fields of ministerial guidance and helpfulness is in the field of counseling for marriage. I know of few ministers who call the prospective bride and groom together before the marriage to spend an evening with them in discussing the serious and sacred business of living together as man and wife.

Since the editor has asked me for an article on the subject, I hope I may be pardoned for personal experiences.

I did not come to the counseling table of my own wisdom. I was invited there by a groom who was taking the matter seriously and felt that he needed help. The experience proved to be so helpful, as he afterwards revealed, I began giving serious thought to the matter. He was a young man of average attitudes and experiences; unusually conscientious and practical minded. It was my conclusion that if this young man did not know how to establish a home there were many others who did not. The divorce rate has always concerned me and I felt that much could be done in the counsel room to prohibit this sad experience. For a while I offered the counsel to couples but left it optional. Further experience proved that it was one of the most helpful aspects of my ministry and for the past six years I have married no couple who did not first come to my study for the conference on marriage. I never expect to break that rule. What do we do in such a time.

1. We talk about love. Many people marry and if they ever love at all they learn it after they are married. Not all is love that "feels" like love. Some girls look for someone who will promise to earn their bread and protect them. When they find the gullible one they marry him. They look for what is called "security." When they think they have found it they marry it. But that is not love. A boy looks for a girl to cook and sew. When he finds one who will promise to learn he asks her to begin. That is not love. Both are purely cases of selfishness and dependence. Real love, the kind that should lead to the marriage altar, is an inner compulsion to give one's life, with all it may bring, to the object of his attraction, being willing to risk everything in the investment and being willing to count the happiness he seeks as a return *after the investment.* Young people need help in the matter.

2. We talk about the economics of marriage. Someone has said "the success of the income depends upon the outgo for the upkeep." But how many youngsters get around to that during courtship? Few. They need to be shown the dangers of overbuying, even to establish housekeeping. While some need to be cautioned about trying to start out on a big scale, others need to be told to get out and to make the best beginning possible. No mother-in-law makes a good maid for the beginning couple.

3. Then, they need to be warned that they don't know each other—not really; that they may expect some surprises and some disappointments and to be advised on making the necessary adjustments when the occasion arises. Otherwise, they will look upon each other as "perfect angels" only to wake up and find the mistake and be forever unhappy about it.

4. We talk about religion. If they do not belong to the same denomination, they should be urged to get their letters and agree on where they can be happiest and *most useful.* If the State feels that marriage is sacred enough that laws are passed forbidding any but ordained ministers to perform the sacrament, then it is up to the minister to make it a sacrament and not an occasion for horseplay. At no time is a person more impressionable than when he is think- and planning for his marriage. My considered opinion is that the half-hearted spirit with which ministers enter into the sacred rites of marriage with the contracting parties makes an alarming contribution to the divorce courts. But what of the couple who decide to get married and drive up to the parsonage in a hurry? We may be assured that if they had faced the matter as seriously and deliberately as they should they wouldn't use that procedure. Ministers can stop such ill-consideration and in refusing to participate in such performances can prove to be the greatest stabilizing force in future home life.

Beyond these general fields there are more delicate and needful fields which can be cultivated with ease and helpfulness once the conference is under way. The counsel, always taking place in the pastor's study, or some other place of strict privacy, opens its own doors to the needed fields and sends all parties concerned away with a conviction that God has been very close and that the happiness sought is within easier grasp.

The counseling minister must not be a know-all. There are fields which he has no right to enter, but he can advise proper counsel—and he should do it. There are many fine books in the field of counseling and any minister offering this needed service certainly must take time to know what he is about and how to accomplish the desired results. In my experience the counseling time should vary with the discovered needs. The average time should establish itself at about an hour and a half. Some less. Some run three hours. I would not exchange my experience in counseling with any duties or opportunities I have outside the pulpit.

FIFTH SUNDAY OFFERINGS.

The continued support of the College on the part of the Church through its Sunday Schools, young people's organizations, and societies is of great benefit and of encouragement to those charged with the responsibility of conducting the institution. Expenses at the College increase and multiply. It seems that there is no end to demands. Labor is scarce and money is less plentiful, yet the College must continue and necessary work must be done. We are dependent upon our constituency for support and rejoice that this support is increased. The number reported this week, however, is small but we are grateful and expectant.

Previously reported	$3,238.61
Sunday Schools.	
N. C. and Va. Conference:	
New Lebanon	4.30
Eastern Va. Conference:	
Dendron	2.00
Spring Hill	2.92
Grand total	$3,247.83

Correction.

In last week's Christian Sun we reported $50, contributed from Mr. J. A. Kimball. The report should have been:

J. A. Kimball	$25
Charles A. Stewart	25

Mr. Kimball received and sent in Mr. Stewart's contribution.

L. E. Smith.

TELEGRAM!

The Sunday School Convention of the North Carolina and Virginia Conference will be held at Happy Home Church near Reidsville July 28th. Pilgrim Fellowship will hold a session in the afternoon. All Sunday School and Young People's organizations should be represented by delegates.

Joe A. French, *President.*

THE EDITOR'S MESSAGE

THE FAMILY TO THE FORE.

The strength of the church lies in the strength of its families. The strong church of tomorrow will be the church which is family-minded today. The church has thought too much about the contribution which the family should make to the church and too little about the contribution which the church should make to the family. Both points of view are important. The reciprocal relationship of the church and the family is the ideal one. The church must not be content to remain simply and eternally on the receiving end of this relationship. New, more ingenious and effective ways must be found to bring the church into a creative relationship with the home. This task requires more than platitudes. It involves the whole matter of attitudes, gratitudes and magnitudes of influence which the church may create. This suggests a family-minded point of view for our total program of Christian education.

Our preoccupation with the importance of the individual has partially diverted our attention from the strategic importance of the family in the church and in the community. Being overzealous to get individuals into the church, we have lacked the vision and patience necessary to get entire families. Or, having received an adequate supporting constituency of desirable families, there is an insidious tendency to "soft pedal" our responsibility for under-privileged and undesirable families in the community. For these and other reasons it is recommended that every church take an occasional inventory of its total program and evaluate its effectiveness in ministering to family life.

The material in this issue turns the spotlight fully on the family and reveals many of its problems as well as its opportunities. Ways of increasing usefulness for ministers and churches are indicated. This issue goes out into countless Christian homes with the prayer that new interests and more competent leadership may be aroused in this most formative field of human relations. . . . Read on!

THE TESTIMONY OF EXPERTS.

"Sometimes we feel that we cannot do much about the world. But we can do something about the family." This conviction of Leland Foster Wood appears in the introduction of an important publication, "What the American Family Faces." This new book embodies the papers together with the ensuing discussion at the Symposium of Contemporary Marriage and Family Problems which was held at the University of Chicago during August, 1942.

"These discussions," writes Dr. Ernest L. Groves in the Preface, "are significant first of all because they give testimony to the awakening of the Protestant churches to the need of a better understanding of the problems of contemporary American marriage and family life, and especially to the necessity of ministers seriously studying domestic conditions and experiences in order as preachers and pastors to meet their responsibility for the strengthening of the American home. . . . These discussions will be valuable also in curbing the assurance of those who without much serious thinking or study are overready, through a confidence that comes chiefly from a personal and therefore limited experience and the strength of the individual's code of ethics, to give counsel to those perplexed by very complicated and baffling domestic situations."

Ministers who desire more than a superficial knowledge of the intricate problems of family life will be greatly helped by this book. Chapter headings indicate the breadth and wealth of material included: An Examination of the Status and Function of the Family, The Family and Emotional Security, The Child in a World at War, The Growth of Education for Family Life, Counseling on Marriage and Family Relationships, Husband-Wife Problems in a Time of Stress, Parent-Child Problems, Special Problems Accentuated in War Time, The Church and the Future of the Family. Roy A. Burkhart, Regina Weiman and Charles T. Holeman are among the dozen outstanding contributors. The various chapters of the book would suggest a most interesting series of programs for a Worker's Counsel, the Parent Teachers Association or other similar groups. Order this beautifully bound book from The American Family Magazine, 141 West Jackson Boulevard, Chicago. Ill.

R. L. H.

The Christian home should have certain distinguishing characteristics. It must be different from other homes, not only within its own four walls, but also in its impact upon the community round about. In such a home the Bible must be honored as the Word of God; it must be received with faith and love, laid up in the hearts of the members of the home, and practiced in their lives. In the Christian home there will be the voice of prayer—personal, private prayer on the part of the individual, and the family altar as well. It will be a home whose members are active in the work of the church and in strengthening the moral and spiritual life of the community, and it will be a home where Christ's teachings are known and obeyed. From such homes will go out men and women who will help to make a better world because they will "seek first the Kingdom of God and His righteousness.

What if God should place in your hand a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and be shown then as an index of your own thoughts and feelings? What care, what caution, would you exercise in the selection! Now, this is What God has done. He has placed before you the immortal minds of your children, more imperishable than the diamond, on which you are about to inscribe every day and every hour, by your instructions, by your spirit, or by your example, something which will remain, and stand for or against you at the judgment.—Dr. Jayson.

The War on the Family

By D. J. Bowden,

Professor of Philosophy and Religion at Elon College.

Speaking of certain foods, of travel, of vacationing, or of leisure time, of surplus commodities or of new cars, we constantly hear it said: "The war has changed all that!" And it has! Our material culture, our machines and our aids to physical comfort are altered, limited, or taken away entirely. But of even greater importance is the fact that the war is making changes in our immaterial culture as well; in our institutions of government, of religion, of education.

The family is one of the oldest and most stable of all human institutions; yet the war is threatening to weaken if not to destroy this foundation stone of civilization. I reach out to my bookshelf and take down a volume which has been a basic text for twenty years: "The Family as a Social and Educational Institution," and as I thumb through its pages I am struck with horror at its failure to foresee, much less comprehend the forces which tend today to undermine the family.

I am not chagrined by the story of a band leader who finds himself classified by the draft board as 1-A because he has divorced his wife and left his children in order to marry a movie star. Such an occurrence is important only because it is a symptom of a disease which is gripping American culture; but it is only a symptom; it is only the foam on the edge of a massive whirlpool which threatens to engulf American society. No longer is it a rumor or a speculation that American family life is "on the skids." It is a fact.

Many years ago it could have been said that the family was *the* important institution in American culture. The father was the "bread-winner;" upon him the entire family depended for economic support. If mother or elder daughter or children worked, they worked for father, and the family was an economic unit. Today, Dad is a foreman in the foundry, Mother runs a metal stamping press, two boys are in the army, and Sis is secretary to the plant superintendent. Mary is in high school, and there is a servant who sees that the younger children get off to grammar school in time. Aside from the smallest of the children, no one feels the pinch of economic dependence upon another, and the family appears to have outgrown its economic function.

Again, in the not-too-distant past, the family was a recreational unit. If there was any recreation, it was found at home. Today, home is a place to which members of the family go for food and rest after enjoying themselves elsewhere; commercial amusements: movies, ball games, etc., have replaced home entertainment.

And once it could have been said that the home was the primary educational force in our culture. It was the function of the family to train its children in the elementary use of reading, writing, and arithmetic, in the mores, customs, and beliefs of the time. No other opportunity for education was available to more than a privileged few. Today, in urban areas, the child can start nursery school at three years of age, kindergarten at five, first grade at six, receives twelve years of formal education at the expense of the state, and goes to college and graduate school at the expense of the federal government. The state has not only replaced the family as an educational institution; it apparently is doing a far more thorough and efficient job.

Thus we find that at least three of the early functions of the family have been taken over by other agencies. All except the younger children find economic independence; recreation facilities abound, and education is a matter of schools and state-directed curricula. As a result, in modern American culture, the family is often little more than a loosely related association, with biologically necessary parents as a nucleus; an association which is easily dissolved, for it is conscious of no vital function.

In wartime, therefore, when the family should more than ever be looking to the moral and spiritual integrity of its youth, the family tends to disintegrate. The war effort "demands the active cooperation of every individual." Mothers take welding courses in order to "do their bit;" vast trailer camps are set up, in which temporarily crowded conditions contribute to laxity in moral and social standards. Parents are too busy and too tired to give attention to children; let them get out from under our feet, go somewhere! Army camps in or near large cities offer further threats to moral standards. Not because men in our armed forces are inherently bad. They are not. But when boys away from home mix freely with girls who, because of unconcerned parents, allow themselves to be casually picked up (because it's patriotic to entertain Uncle Sam's boys), danger lies ahead. Reports are already coming from cities in which men of the armed forces are entertained in large numbers, showing that the percentage of young unmarried mothers has increased enormously within the past year, and that it continues to rise. The war has brought many changes, but this is one of the most far-reaching. It is not merely a religious problem, nor an ethical one, but it is a social problem of great magnitude. Fascist countries, allegedly, have encouraged extra-marital sex relations; Russia is said to have done the same. Which way, America?

The problem is not simply one of laxity in sex nstadards. The fact that race riots can be stirred up by boy-mobs, killing dozens and terrorizing thousands, is not a healthy sign for America. America needs the family! Let us win the war, but let us not be blinded by this one ambition, lest in the achieving of it we lose that moral and spiritual integrity which alone can make America great. The family is still the backbone of our culture for no other agency can guarantee moral stability. As goes the family, so goes the nation!

THE FAMILY COVENANT WITH POSTERITY.

Because the family is the most formative relationship in the earliest years of an individual's life, the patterns learned in the family influence the direction of social, economic and political life in its wider phases. The family is not only changed by the world but, for good or ill, is a force in shaping the trends and values of the wider life of the world. We are, therefore, in a period when we must search with honesty and integrity into the new forms and functions of the family. If we are able to create new ideals and practices to meet the new day we shall open doors to deeper and richer life for ourselves, for our families, and for the world.

One of the most marked changes in the life of the family is in the area of religion. The family altar and religious instruction are no longer characteristic of most homes. Whatever instruction is to be given, or whatever religious practices are to be carried on, have been delegated to the church. Few parents attempt to talk about religion with their children—fewer succeed in having their children say prayers after six years of age.

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

Humanity lives within reach of two extremes—slavery and freedom. It is easy to become a slave. One may become a slave to habit. When any thought, word or act becomes a habit, by being often repeated, the way is clear for bondage to the abnormal or freedom for larger living. The difference is too evident to be doubted and the common experience of all observing people justifies this statement. Appetites are whetted by the kind of food we eat. Mental habits determine the choice of the books we read or neglect. Smoke three cigarettes a day for a month—and the nerves cry out for more during the second month. Stay away from church for three months and the house of God will have little appeal to mind and heart. Attend services of worship regularly for three months and give your best to God at His altar. At the end of that period it will be difficult for you to stay away. There was a reason for David to say: "I was glad when they said unto me: Let us go into the house of the Lord." He had been there before—and the habit of going to that sacred place made it easy for him to go again.

The Israelites in Egypt drifted into slavery. Long years passed between the settlement of Jacob and his family and the cry of their descendents for deliverance from their oppressive bondage. The transition was slow but it was decisive and real. The oppressive taskmasters did not lay on their heaviest burdens in the first days of that dark period. Slavery was not the announced purpose of the Egyptian leaders. They awaited the developments of time and the exactions of inexorable laws of life. When these people opened their eyes to the realities of their hardships their hearts cried out for the help of the God of their fathers. They did not know much about God. They had no written word about Him. Long years had passed since the last revealed word had come to any great leader. Only vague traditions were passed around in their private family repetition of ancient history. But there was a hunger and a thirst after God and deliverance.

Moses expressed that longing for freedom when he slew the brutal Egyptian who was dealing unjustly with an Israelite. During the years of his sojourn in the land of Midian he thought of his oppressed brethren while he cared for his father-in-law's flock. The appearance of the angel of the Lord and the voice of God at the burning bush must have been, in part, an echo of an inner longing for a Divine revelation. Moses did not know much about God. But he was searching for Him. And God revealed Himself to this shepherd in two simple sentences. First, "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob." Here was a touch of human fellowship. "Thy father," "Abraham," "Isaac," and "Jacob" were familiar words to Moses. And then God added another sentence: "I AM THAT I AM." That was not familiar. That was abstract—and it delved into the mystery of eternity and omniscience. But that word was needed to reveal God. And the revelation of God was the first step leading to the consecration of a great leader and the deliverance of a great people. The cry for liberty must reach God. And God must take a hand and have a part in bringing that great blessing to a heart hungry world. The revelation of God is vital today.

I. W. Johnson.

LABORERS ARE NEEDED.

After nearly two thousand years of progress, there still is need of laborers in the Church of Christ. The fields are white unto the harvest and the laborers are few. The ranks of the ministry have been seriously depleted to meet the demands for chaplains in the Army and Navy. Prospects for the ministry have been reduced by the Government in the Selective Service System. All ministerial students who were not classed as juniors in college have been drafted for the armed forces. This presages a serious situation for the Church in the immediate future.

In the South, however, the Church does have two prolific possibilities for influencing young men to enter the ministry. Of course our homes and our local churches are and must forever remain our two main sources for recruiting our ministry. But in addition we have our orphanage where in this fine institution are gathered scores of our unfortunate and under-privileged children. Many of these children have good minds and rich talents. Under the proper influences and by the power of the Holy Spirit they could be brought into the active work of the Church.

Then, of course, we have Elon College—our own Church's institution. On her campus hundreds of our finest young people gather annually. These young people come from our church homes—homes that make up the membership of our local churches—the natural source for recruiting our ministry. But here on our campus it is our opportunity and responsibility to accentuate the home and local church's influence and not only to give the young men an opportunity to hear the call of God but to make it easy for them to answer the call and give themselves to the gospel ministry.

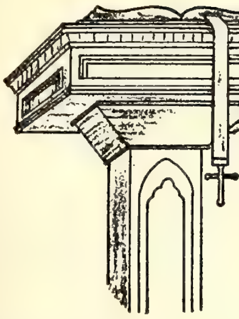
These two institutions, our orphanage and our college, have inescapable responsibilities in providing leadership for our Church. The Church has created them, supports them, and has a right to expect leaders from their ranks. In the past the College has been rather fruitful in this particular. Prior to the merger of our Church with the Congregational Church, ninety per cent of our active ministers in the South were either graduates or former students of Elon College. The College, of course, did not influence all of these young men to enter the ministry, but it did have a share in guiding and training them for their life's work. In recent years a number of young men have decided to unite with our Church and enter the ministry after entering Elon College. I have been trying to recall from memory how many, if any, have come up through our orphanage and gone into the ministry. A number have entered the active work of the Church as laymen and Brother Johnston could tell us of those who have entered the ministry. The responsibility for recruiting our ministry is not with the Lord alone but with us, in our homes, in our Sunday Schools, in our churches, and in our institutions. We cannot afford to fail in this important matter. "The harvest truly is great but the laborers are few. Pray ye, therefore, the Lord of the Harvest that he would send forth laborers into His harvest."

L. E. Smith.

NECESSARY REPAIRS AT ELON.

For a number of years the College has not been able to make necessary renovations and improvements of the buildings at Elon. These needs have gone so long that they can go no longer. At a call meeting of the Executive Committee of the Board of Trustees and other members of the Board Monday night of this week, it was voted to completely renovate

(Continued on page 8.)



BROKEN HEARTS AND BROKEN HOMES.

By Dr. Theodore F. Adams,
Pastor, First Baptist Church,
Richmond, Virginia.

Sometime ago I received a letter from one whose home is not as happy as she had hoped. She asked, "Why are there so many disillusioning things about marriage? Everything gets lax. It would be so wonderful if it didn't."

There are many heartaches in marriage and many of our dreams of love and home do not come true. We are going to face some of these troubles, but we must not forget that many, many marriages do turn out successfully and that there are thousands of happy homes across the land, and there will be many more as the days go by. We believe our Christian faith is a very real help in bringing true and abiding happiness to hearts and homes.

Since happy homes can mean so much to the couple themselves, to their children, and to society, what a tragedy it is that there are so many broken hearts and broken homes. In a single year recently twice as many homes in the United States were broken by separation and divorce as were broken by death. Such a tragic fact helps us realize the enormity of our problem and the importance of finding all the help our religion can give in bringing to young and old, true love and lasting family ties.

How important success in homemaking is to the two who marry and to their loved ones. Years of hopes and dreams are centered in that new relationship. Together, if they succeed, they can know the real meaning of life. If they fail, untold misery comes to them and those they love.

It is so important that they succeed for the children's sake. Perhaps they are the ones who pay the greater price in separation and divorce. Think of them before you give up—you brought them into the world. Give them the best home you can, not only for their present happiness, but also to fit them to build better homes of their own in the future.

Society is concerned, too, that our homes should succeed. A great percentage of delinquent children and problem cases in our courts come from broken homes. A leading criminologist before a recent convention of police chiefs stated, "The principal environmental causes of crime are improper parental guidance and broken homes."

The coming of children does bring grave responsibilities. You who are parents—are you giving your children every chance? Are you putting them first in your life and plans? Are you seeing that they learn in the home and in your church all of the truth of God they will need in the days ahead? You see that they get to school. It is just as important that they get to Sunday School—and you with them—that together you and they may learn to live aright and grow as Jesus did, "In wisdom and in stature and in favor with God and man." Many a home would be happier today if the parents and children were found regularly in the house of God on the Lord's Day. It is estimated that 17,000,000 children and young people are growing up in America today without any religious training. Are you or your children in that number? Are you keeping faith with them and with the God who gave them to you? You remember the words of Jesus, "Let the little children come unto me and forbid them not, for of such is the Kingdom of Heaven." "Whoso shall cause one of these little ones—to stumble, it were better for him that a millstone be hanged about his neck and that he should be sunk in the midst of the sea."

What heartache there is when children go wrong. Lead them to Christ that he may lead them aright.

We must not forget the heartaches that come to those who are disappointed in love, those who never marry, or those who never have children of their own. Though some of the greatest joys of life may thus be denied them, still other channels of life are open that offer genuine happiness and satisfaction. Someone has wisely said, "If you cannot give yourself to one, give yourself in service to many. Do for them what you would want someone to do for you." We all know friends and loved ones who have done just that and our lives are blessed because of them. Think of the debt the world owes to such women as Florence Nightingale, Clara Barton, Jane Addams, Frances Willard, and a host of others less well known who have given themselves unselfishly for great causes and for those they loved.

We can learn of Jesus here, too. He never married, never had a home of his own, had "no place to lay his head." Yet what a blessing he was to young and old. The ideal of love and home we cherish are ours largely because of him. We have a Lord who knows and understands all of life—our joys and sorrows, our happiness and our heartaches.

I LOOK TO THEE

I look to Thee in every need,
And never look in vain,
I feel Thy strong and tender love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.

Thy calmness bends serene above,
My relentlessness to still,
Around me flows Thy quickening life
To nerve my faltering will;
Thy presence fills my solitude,
Thy providence turns all to good.

Embossed deep in Thy great love,
Held in Thy law, I stand;
Thy hands in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And trrn'st my mourning into praise.

—Samuel Longfellow.

With such a faith, what can we do as Christians to prevent broken homes—with their attendant sorsows—and what can we do to help in the many homes, not outwardly broken, but that have within so much of misunderstanding and heartbreak?

There is much that Christ and the church can do. Let the figures speak for themselves. Dr. George Walter Fiske of Oberlin states that while the general public divorce rate is 18%, the divorce rate for church members is only 2% and for those who are active church workers, only 1%; 18 times as many divorces for those who are not active in church. This remarkable figure is supported by a survey made some years ago by one of our great denominations. They asked ministers in many churches how many cases they knew of separation or divorce where both husband and wife were active workers in the same church home. 80% of the ministers did not know of a single case of a broken home where husband and wife were active in church together and 10% more of the ministers knew of only one such case each.

Check these figures in your own experience. How many cases of divorce do you know where both parties were active in the same church? Probably very few if any. Dr. Her-

(Continued on page 13.)

Missions
The World for Christ

NEWS FROM FRIENDS IN CHINA.

The following letter came to the Mission Office from one of our retired missionaries, Rev. Edward Huntington Smith. Mr. Smith spent forty-one years doing general mission work at Foochow, Ingtai. Mr. Smith now makes his home in Auburndale, Mass.

Rev. and Mrs. Edward Walter Smith are now on the field at Ingtai, China. Mr. Smith is a native of Memphis, Tenn., B.A. Duke University, 1936; B.D. Union Theological Seminary, 1939; was religious education director, assistant pastor, pastor, 1939; rural evangelistic work, Ingtai, China, 1942.

Mrs. Smith is a native of Pensacola, Fla.; B.A. Duke University, 1937; married Edward Walter Smith in 1937.

My Dear Mrs. Parker:

Again I am deeply indebted to you good people for the second generous gift ($57) for my little friends in China. I have always felt that they were God's little ones, and although I had no authorization to take them in I knew if He wished me to care for them for Him He would send me the means, and for all these five years we have not lacked. Sometimes we came to the end of our funds and food, but prayer together comforted our souls and never were we without necessary food and clothes. Of course the world knows inflation has added to the tragic plight of the Chinese people. And I am sure the kind Father put it into your hearts to help. I thank Him daily for the blessed assurance and promise "All thy needs."

The funds go out regularly to Mr. and Mrs. E. Walter Smith at Ingtai. Both are graduates of Duke University. She is from Florida and his home is in Memphis, Tenn. Not only are they educating the orphan boys, but they are helping five of our graduates to study in our Union Theological Seminary to help supply the very pressing need for preachers. Also boys in Foochow College and girls in the Kindergarten Training School, and in our Union Hospital Nurses Training, as well as the local refugees in dire need,

These funds put into the hands of our consecrated missionaries face to face with appalling needs are worth many times the usual relief funds. And did you know that the Chinese Government cabled on May 1 that they would add 50% to all relief funds sent to China? So that now we get from the government 30x1 exchange. So your $57 (U. S. money) should yield in China $1,710 to buy food and clothing and speak to them of love of Christ in Christian fellowship.

In our Ingtai School they report between 700 and 800 pupils this term.

How I thank God that these my friends can enjoy such a privilege in the Christian home atmosphere and with daily Christian instruction, preparing them for builders of the New Civilization of Asia and the world, for in very truth China is setting before the Allies a very high standard for peace.

Most gratefully yours,
EDWARD HUNTINGTON SMITH.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 8, 1943.

Sunday Schools.

Mt. Herman, Garner, N. C.	$ 2.00
Dendron, Va.	6.00
Spring Hill, Waverly, Va.	11.71
Ramseur, N. C.	11.00
Morrisville, N. C.	1.22
Dry Run, Seven Fountains, Va.	9.24
Antioch, Harrisonburg, Va.	7.16
First, Greensboro, N. C.	8.58
Union (S.), Franklin, Va.	10.14
Ingram, Va.	6.00
Newport, Shenandoah, Va.	5.28
Total	$ 78.33

Specials.

Miss Angie Crew, Elon College, N. C.	$ 20.00
Miss Patti Adams, South Boston, Virginia	4.00
Mrs. Shepherd Speight, Suffolk	5.00
First S. S., Burlington, N. C.	33.82
Miss Hontas Rawles, Harrellsville, N. C.	10.00
Total	$ 72.82
Total for week	$ 151.15
Previously acknowledged	$18,621.17
Total since Sept. 1, 1942	$18,772.32

War Victims and Services.

Newport News, Va.	$ 18.79
Young Ladies' S. S. Class, Apple's Chapel, Gibsonville, N. C.	3.00
Young People's at Crabtree	35.00
Suffolk, Va.	43.63
Total	$ 100.42

Summary W. V. and S.

Sent direct to New York	$ 263.21
From Woman's Board	732.46
Individuals, Churches, etc.	1,850.83
Total	$ 2,845.50

MATTIE COX PARKER,
Secretary.

THIRTY THOUSAND DOLLARS.

The Woman's Board having already sent to the American Board $2,500 for Retired Missionaries and $2,500 for the J. O. Atkinson Memorial Fund, we can reach a total of $30,000 by a united sacrificial effort.

On June 30, War Victims and Services needed $749.59 (from individuals, churches, etc.—this does not include offerings from Women's Board, or funds sent direct to New York) to make $2,500 (please go beyond that) and Regular Missionary offerings needed $3,878.83 to reach $22,500.

J. E. WEST, *President.*

NECESSARY REPAIRS.

(Continued from page 6.)

West Dormitory, Ladies Hall, and South Dormitory, also to make certain improvements and additions to the heating and plumbing facilities of the College at a total minimum cost of $6,500. In addition to this cost, it was necessary to spend between $8,000 and $9,000 on improvements incident to the coming of the pre-flight students now at Elon. This will make a total of at least $15,000 required for improvements. In addition to these demands that are upon us, we face the fact of a student body of at least fifty per cent our normal enrollment which, of course, means drastic reduction in funds for current purposes. Considering expenditures that are necessary and the losses sustained as a result of the war, it will require at least $25,000 in contributions to balance our budget for 1943-44. This is a fine opportunity for those who contributed to clear the College of its debt to contribute to keep it out of debt. I am sure that everyone will be glad to make a contribution to this worthy cause. The College, of course, cannot be blamed for the need of repairs or the loss in revenue due to a decreased enrollment. This is our college and we want to keep it going in decency and efficiency. We have already had three good contributions to be credited to this account: Mrs. Burton $100; Mr. Kimball $25; and Mr. Stewart $25. Who will be next?

L. E. SMITH.

War Marriages--Wise or Otherwise

By Vere V. Loper.

An analysis of the bewildering perils and possibilities of war-time marriage by one speaking from experience.

Whether a war marriage is wise or unwise will depend upon the definition of terms. David Seabury in the Town Hall discussion of the subject identifies a war marriage with a hastily consummated union under the pressure of war conditions. This is grossly unfair to many couples.

A war marriage may be defined as any marriage consummated during war, but for our purposes let us call war marriages those in which an actual or probable member of the armed forces is involved. Reasons always exist which make any such union wise or unwise. Each couple must decide for itself which way the balance tips.

Those who contemplate a war marriage should first consider the handicaps to success. To whatever extent these conditions are present, a couple may well hesitate before approaching the altar to pledge undying love.

Negative Factors.

A prospective bride and groom who have not known each other apart from a war situation have at least one strike against them. The girl can not even know how the boy will look in civilian clothes if she has known him only in uniform. His taste in ties is not important, but many fundamental factors are obscured by a war situation. War psychology will lift to a high pitch of heroism many a boy who will quickly withdraw into complacent mediocrity in peace. A girl who married a hero may find herself living with a bore.

How about the problem of children? Does the girl desire children in spite of or because of the danger of the death of her husband? Even if she does want children, the husband may feel differently on the subject. Will children be born, even if there is no desire for them? It happens even in this generation. Is it fair to bring a child into the world if his father is dead and his mother must go forth to work each day? Two of the first three men killed in our parish left babies. One father never saw his child; the other left the day after the child was born.

One couple has just abandoned for the present plans to be married because there is no place to live. Others might wisely do the same. Even permanent workers are traveling as many as one hundred miles a day because they can not find proper housing even in metropolitan areas. What then shall be said of conditions near army camps where fifty-thousand men have moved into a community of a few hundred population?

During separation the wife is neither "hay nor grass" socially. Her husband is rarely present to give her *entree* to the social life of young married couples. She will usually secure employment, and it is better that she should, but this will not close the door to difficulties in marriage which always arise with the employment of the wife. When she has learned to enjoy creative labor and economic independence, will she be willing to give up her job to raise a family?

Will the boy who may have been trained to hate and kill come back as good a husband as he went forth? I saw no great change in the officers with whom I served in France, but I know at least one girl who found out in time that the Solomons had placed an impassable gulf between her and her fiance.

Suppose the boy returns a cripple or, worse, among the mental cases which constitute twenty to forty per cent of the casualties from some fields? Will the wife then consent to become not only breadwinner but also a helpmeet who is so infinitely loving and skillful that she will be able to maintain the pride and self-respect of her husband? Let her not promise "I take thee for better or worse, in sickness and in health" unless she means it.

Difficult Adjustments.

War marriages are often so hastily arranged that they leave unresolved many sources of maladjustment which ought to be ironed out before the wedding day. In a normal courtship this would probably be done or the engagement terminated. A war marriage frequently leaves these fundamental differences menacing the life of the home.

The first year of marriage is usually the most difficult. Love starts on its course toward increasing happiness or unhappiness. But a marriage in time of war places a strain upon this period of adjustment by forcing the new relationship to try to establish itself under adverse conditions. Many marriages which would have survived the period of crisis under peace-time conditions will collapse under the extra burdens of a war period.

Some of these negative factors will be present in even the finest of war marriages. They will constitute a barrier to success, but they can be surmounted where there are enough favorable factors.

Hopeful Considerations.

A war marriage is obviously sound when those elements are present which make for a wise marriage in time of peace. Do the individuals involved sincerely and unselfishly love each other? Are the economic foundations reasonably firm? Are the lovers well mated in their ethical, cultural, and religious backgrounds? War multiplies the obstacles to successful marriage but will not wreck one whose foundation is sufficiently strong at such fundamental points.

Would this marriage have taken place apart from a war situation? A large percentage of those at which I have officiated would have been peace-time marriages consummated on the basis of adequate mutual knowledge. When war has merely set forward the wedding day, there is an important element of soundness.

If a couple has located housing and can expect to have some time together before the soldier must go, there is more reason to enter into the marriage relationship. Some men are able to anticipate that they will remain on duty in the United States. The soundness of the marriage increases in direct ratio to the length of the period the two are able to live together.

Marriage frequently constitutes a stabilizing element in the life of both husband and wife. The man will tend to have a better moral balance and steadiness under pressure. The woman will have settled one of her greatest problems—the founding of her home. She will have gained a larger stake in the war. Eight women welders with loved ones abroad, when given jobs in a shipyard, worked so fast they put hundreds of men to shame.

If a man has completed his education or vocational training, his marriage during war time is sound at that point. If a girl is through school, or will finish her course immediately after the departure of her husband, she may look forward to marriage with better grace. The post-war world will demand well-trained people. Those who have adequately prepared themselves have more right to be joined at the altar.

They Ask the Privilege.

The mutual purpose to be true to each other in a permanent union tends to justify a couple in calling a

(Continued on page 12.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

PILGRIM FELLOWSHIP PROGRAM FOR SUMMER MONTHS.

By Paul R. Reynolds.

These suggestions are for your summer program. Your executive committee will probably be making plans for the whole summer. It is possible for summer to be a slack season in church and young people's work. This ought not to be. It can be avoided in some measure by making your plans carefully and early.

Set down the needs of the young people's group, of your church, and of your community during the summer months. Then list the things that you can do as individuals and as a group to meet these personal and community needs. After you have completed your list, check the needs that fall within the program of your own society or group. It may be that some of the jobs are so important and so community-wide that you ought to get in touch with responsible committees of young people's groups in other churches. A community program well planned and carried out may be better than one projected by your church alone.

Please report to the Young People's Department, Division of Christian Education, 19 So. La Salle St., Chicago, Illinois, your summer plans and then later on how they worked out. These suggestions will help other societies. They will be reported in newsletters and the *Pilgrim Highroad,* which is the best source of helpful material for all societies. After all, you in your local church, are the Pilgrim Fellowship. The executive committee is not the Pilgrim Fellowship. Our president and the other national and state officers are not the Pilgrim Fellowship. It is a statement of fact and not a polite phrase—*you,* the young people of the churches, are the Pilgrim Fellowship. The other Pilgrim Fellowship members across the country need your help and you need theirs. One medium of exchange is a report of what you think and do so that these ideas may be passed on to others. So we ask you to send to the address given above a report of your plans and achievements.

Summer Program Suggestions.

1. Hold your meetings in the open air, at a near-by lake or river perhaps, or in a park, or in the open space back of the church. One young people's group in Wisconsin cleared a bit of waste ground back of the church and landscaped it until it is now a place of beauty with trees, shrubs, and a stone fireplace for picnics.

2. Arrange for a community vesper service, planned jointly by young people of the various churches.

3. Help sponsor your summer conference delegates. If you cannot attend, give time, thought, and perhaps money to help others go so that your church may have a strong delegation. Plan for a commissioning service* before they start for conference.

4. When your conference delegates return, arrange with the minister so they might report at a Sunday church service. This can be a point of high inspiration for the whole church.

5. Hold a strawberry festival or ice cream social. (This suggestion came both from one of our largest city churches and from a small open-country church.) Make this a family affair. Family good times together need to be encouraged.

6. Use the abilities of the individuals in your group in helping in your community. July is a month when we think of patriotism. From Washington, D.C., we have the suggestion that one of the finest kinds of patriotic service young people can render is to give leadership to such projects as: (a) story hour, (b) games, (c) hikes, (d) handcraft periods for children in the community. If possible this service should be planned on an inter-church basis.

7. Give thoughtful study to preparing your group members for more fruitful service in church and community. Many of your older members are away now. You who are younger will be called upon more and more. Perhaps you could get ready to teach a Sunday School class in the fall by studying Margaret Slattery's *A Primer for Teachers.* (Order from The Pilgrim Press, $1.25). It is readable, interesting and helpful. Or you may want to take some work in scouting in order to be an assistant scout master. If the young men and women who are called into national service spend long hours in intensive drill and preparation, we who are at home ought to be willing to be trained in order to do well those types of home service which though less spectacular are patriotic and important.

8. Plan interdenominationally, if possible, for some special recreation programs. These may be for young people only, or for children or families. Good times together are excellent morale builders whether in time of war or peace.

9. Help in vacation schools.

10. Discuss and list books and magazines for good summer reading. The race problem is one of the greatest questions not only in our country but in the world. *Brown America* by Dr. Edwin Rogers Embree offers fascinating reading and gives basic facts.

11. Plan a program of Christian patriotism. What are the elements you feel should be emphasized if we are going to be Christian patriots? Would your list include (a) Better race understanding—of Negroes, Japanese, Chinese? Various races are going to live together in the same world. Let us begin now to understand each other and in that way build bridges of friendship. (b) Better knowledge of other groups—Migrants, the C.I.O., those of other national backgrounds.

The time to begin is now and the place to begin might be getting better acquainted with: Write to the Council for Social Action, 289 Fourth Ave., New York, N. Y., and ask for information as to ways of getting acquainted with Japanese - American young people, with whom you may correspond, and what your group may do to express your friendship.

—*Pilgrim Highroad.*

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*A commissioning service is available from the Young People's Department, Division of Christian Education, 19 So. La Salle St., Chicago, Ill.

ENDORSE FULBRIGHT BILL.

The Sunday School and Pilgrim Fellowship Convention of the Eastern North Carolina Conference of Congregational Christian Churches meetin Wake Chapel at Varina, N. C., unanimously endorsed the Fulbright Bill, a measure now before Congress which approves American collaboration in setting up some kind of international machinery to maintain peace. The convention also urged Sunday School classes and young people's groups to undertake the study of post-war problems.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GOD ENCOURAGES MOSES.

Lesson III—July 18, 1943.

Golden Text: *"Certainly I will be with thee."*—Exodus 3:12.

Lesson: Exodus 3:13; 4:31.

Devotional Reading: Psalm 121.

Inconsistent Fears.

Strange as it may seem, Moses was not so much afraid of Pharoah and his might, as of what the children of Israel might think and say. "But behohld they will not believe me, nor hearken unto my voice; for they will say the Lord hath not appeared unto thee." Thus it is with so many of the fears of men. We are afraid of so many things that we ought not to be afraid of, and we are not afraid of some things that we ought to be afraid of. For instance there are folks who are afraid of what the future might bring, and yet they do not seem to care one bit about the fact that they have an unforgiving spirit. Or again they are tremendously concerned about their physical health, and apparently not at all concerned about their spiritual well-being. Or they are afraid that their children will not make a living, but seemingly unconcerned about whether they make a life. So many fears are groundless, and so many are inconsistent and irrational.

What and Where is God?

"When I come unto the children of Israel and shall say unto them 'The God of your fathers hath sent me unto you; and they shall say to me, "What is his name?" what shall I say unto them'?" And God said unto Moses, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." No man hath seen God at any time. God cannot well be defined. But on his own definitian He is the Self-Existent One. And the Self-Present One. A famous philosopher started with the now famous phrase, "I think, therefore I am." God is the "I AM," not the "I WAS." He is the Living God, the present God, the everlasting God. From everlasting to everlasting He IS God. And in Jesus Christ we see not only that God is, but what He is. The eternal, living God, the everlasting I AM is like Jesus Christ. God was in Christ reconciling the world unto himself. He that has Christ has God.

The God of Our Fathers.

"Thus shalt thou say unto the children of Israel, 'Jehovah the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob hath sent me unto you; this is my name forever, and this is my memorial unto all generations'." The God of our fathers. Just what does that mean to modern children? What impression of God are they getting from us fathers and mothers? How real will God seem to them? How vitally does he function in our lives? Will the God of our religious faith and devotion mean anything to them when they face the problems of life? Modern fathers and mothers ought to put some content and deep meaning into the word of God. We ought to make Him as meaningful to our children as the words, the God of Abraham and Isaac and Jacob, would make Him to Moses' generation. The God of Abraham and Isaac and Jacob was a God who figured prominently in their lives. How about the God of our children's fathers?

Two Kinds of Eloquence.

"And Moses said unto Jehovah, O Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant, for I am slow of speech, and of a slow tongue." He was sincere, he thought it would be a mistake for him to attempt to be a leader because he was not eloquent. He was voicing the sincere misgivings of many a man who has felt called of God to speak for God. How many there are who think that it is necessary to be eloquent, especially if one is to be a preacher. And all other things being equal, it is a great boon and blessing to be eloquent, to be able to coin phrases and to marshall words of rare beauty and dignity, and to utter them with a voice that charms and captivates. Every minister ought to strive earnestly and persistently throughout his ministry to become a better and more polished speaker and pulpit orator in the best sense. But alas, how few of us there are who can be eloquent in this sense. Most of us have to plod along, or at best to run, for few of us can fly to the heights.

But there is another kind of eloquence which is just as desirable and just as potent. It is the eloquence of a Christian experience, it is the eloquence of a Christ-like ministry. As a matter of fact the work of the kingdom, for the most part, is done by plain men and women who are not eloquent at all in speech, but who are faithful teachers and preachers and shepherds of the sheep. How little would Moses have accomplished if he had simply been eloquent in speech. But when he gave himself with his talents for organization, for moral and spiritual insight, to the work to which he had been called he became one of the world's truly great men. Eloquence is an elective in God's curriculum; faithfulness is a required subject.

Diversities of Gifts—But One Spirit and One Purpose.

Moses and Aaron, how different they were, how unlike in temperament and disposition and abilities, in moral discernment and spiritual insight. But what a team they made together. They were a great combination. As Paul wrote there are diversities of gifts but the same Lord and the same spirit, and all have the same office—they have been given to us to edify one another and to be devoted to the Kingdom of God. Moody may have been able to sing, but we never hear anything about it. Sanky may have been able to preach but he is not known as a preacher. But what a work of grace God did through Moody and Sankey. Paul and Barnabas, Paul and Silas, diversity of gifts but one Holy Spirit of God. There is a place for every one of us in the Kingdom, and a place for every one of our gifts. If the so-called spiritually minded people ran the church, it is quite likely that the business of the church would be in a mess. If the so-called business men ran the church, there might be a lack of vital spiritual life in the church. It takes all kinds, and every kind. Despise not the gift that is in thee. Be yourself. Use what you have for God. You may not be able to preach, but you can sing. You may not be able to sing but you can teach. You may not be able to preach, sing or teach, but you may be able to write. You may not be able to do many things, but you can live a simple, sincere Christian life, serving Christ where you are with what you have. It is more important to have love than to have eloquence—Paul himself says so. One may speak with the tongues of men and of angels but if he has not love, what he says sounds like men beating aimlessly on a sounding brass or a tinkling cymbal. The one weak spot in the average church is that people wont use what they have for God.

FOR THE CHILDREN

AN AUGUST CHRISTMAS TREE.

"There's something unusual going on around here, I believe," said Mrs. Bowers, as she talked with her next-door neighbor across the garden fence. "My young daughter is humming Christmas songs about the house, and yesterday I overheard her rehearsing a Christmas play with your boy and girl."

"It does seem a bit odd that they would be doing anything like that here in mid-summer. You'd think it too early to start on Christmas programs," replied Mrs. Caddell. "But more than that. Sally has been spending hours out of every day, cutting advertisements from old magazines."

"Perhaps she is going to make a scrap book," said Mrs. Bowers.

"No, that isn't it. She's been pasting the advertisements on pieces of cardboard and construction paper; she tells me it's a surprise and that's all she can tell me now."

"Maybe it could be something that their class is working out. Miss Stout is a sensible sort of person, but to be starting out with Christmas programs when we've just finished the Fourth of July Picnic seems queer," admitted Mrs. Bowers.

Two weeks went by before the secret came out, and on that day Mrs. Caddell received a letter saying that Miss Stout's Class would sponsor an "August Christmas Tree" and program on the back lawn of the church, and for her and all of her friends to be sure and come, and also to bring their pocket-books with them, for they might wish to purchase some gifts to put on the tree.

"Well, did you ever?" exclaimed Mrs. Caddell. "Who ever heard of a Christmas tree in summer before?"

"That's the surprise, Mother," said Sally. "You see, since Miss Stout came back from the Women's Missionary Convention in Greensboro, she has been telling us all about Mrs. Guy Thelin and the true stories which Mrs. Thelin told the Convention about her husband's work with the Union High School in Foo Chow, China. Miss Stout said that the Thank Offering from the women's missionary Thank Offering Meetings this fall would be sent to help Foo Chow boys and girls. Well we wanted to do something to help, so we decided to start early and send Christmas gifts that would get to the pupils in time for Christmas. Mrs. Thelin said that packages or letters would not be apt to get through to them. But that money could be radioed from a branch bank in New York to the bank in China; and that no money had ever been lost. That's why we decided to put on this kind of a program and have people bring money instead of "white gifts" as we do for our Elon Orphanage. The money can be radioed to the Principal of the School and he can buy the gifts for the pupils for Christmas."

"But then where does the Christmas tree come in?" inquired mother.

"Oh, that's how the magazines helped," answered Sally. "When you come you will find on a big rack the pictures of all kinds of presents with a price tag tied to each one. Let's say that you wanted to send a can of peaches, you would pay twenty-nine cents and we would hang on the tree a picture of the can, or if you wanted to send a fountain pen that would be a dollar or more."

"Well, I think that you have a splendid idea," said Sally's mother, "and I'm sure we will all want to come!"

The program was given on the eighth of August, and the attendance was wonderful. It looked as if everyone had come out to have a part in the unusual service, and how lovely the tree looked! Trimmed with tinsel and colored lights, with a silver star for a crown. It was literally loaded down with the pictures of gifts which had been bought. There were all sorts of things to eat and there were articles of clothing, and books, and pens and Bibles.

At last, it was time for the program, and how unusual it was to have it out on the church lawn, but it was more real, for you could imagine the shepherds and their flocks, and the stars twinkling in the sky. The carols seemed to fit right in as part of the night, and everyone forgot that it was August instead of December as they listened.

Before they were dismissed with the benediction, Miss Stout announced the amount which had been given, and thanked each one who had come. It was almost a hundred dollars. And then when December twenty-fifth finally came and they were having their own Christmas service, Miss Stout's class thought of their "August Christmas Tree" and the joy that it was bringing to boys and girls of Foo Chow Union High School.

Dorothy Todd.

WAR MARRIAGES—WISE OR OTHERWISE.

(Continued from page 9.)

minister. Such people are ready to go to work on the most difficult and important job in the world, the making of a home. They have not been stampeded into this relationship through a desire for a fleeting physical experience. They are not staggered by the fact that one marriage in six ends in divorce. They know that much is against them, but they ask the privilege of starting on a task for which they are amply prepared. Would any of us dare to say, "No, this is war, and you are to be denied that consummation of life which God intended for man and woman"?

Strong Enough.

A war marriage is sound to the extent that the girl is able to face squarely the possible death of her husband and say, "Better this than nothing." Some are wise and strong enough to do this. I have no barriers to put in the way of such courageous sweethearts.

When the score sheets are added up and all factors have been given their full weight, the balance for many of our finest young people will tip in favor of marriage in war time. When it does, I am ready to tell them that I went up the gangplank with my regiment to sail to France on my first wedding anniversary, and I know that war marriages can be very wonderful.

—*Advance.*

Master, no offering costly and sweet,
May we, like Magdalene, lay at Thy feet;
Yet may love's incense rise, sweeter than sacrifice,
Dear Lord, to Thee, Dear Lord, to Thee.

—Edwin P. Parker.

O God of Love, O King of peace,
Make wars throughout the world to cease;
The wrath of sinful man restrain;
Give peace, O God, give peace again.

Remember, Lord, Thy works of old,
The wonders that our fathers told;
Remember not our sin's dark stain;
Give peace, O God, give peace again.

—Henry Baker.

I walked a mile with Sorrow
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me.

—Robert B. Hamilton.

ANSWERS TO LAST PUZZLE.

Across—1. July; 3. Buff; 5. U. S. A.; 7. Black; 9. Knee; 11. King; 13. Or; 14. R. E.; 15. Serf; 17. Skin; 19. Yolks; 21. Lea; 22. Soak; 23. Toys.

Down—1. Junk; 2. Yule; 3. Back; 4. Flag; 6. S. A.; 7. Berry; 8. Kirks; 10. No. E.; 12. N. E. I.; 15. Sods; 16. Folk; 17. Skat; 18. Nuts; 20. Le.

BROKEN HEARTS AND BROKEN HOMES.

(Continued from page 7.)

bert Gray of England is right when he says, "Marriages fail, because people fail, and people fail, because they live without God." If you want your marriage to succeed, how can you afford to neglect Christ and the church?

Long ago, Jesus said, "What therefore God hath joined together, let no man put asunder." But often God is all too little consulted before marriage and is not kept in the picture afterwards. Dr. Norman Vincent Peale tells of a young wife who came to him in distress, her marriage a failure, her home about to break up. He suggested that she and her husband pray about it that night, and she promised to try. That evening she reminded her husband that when they were first married, they had prayed together regularly, but recently had neglected it. Touched by the memory, they knelt and prayed together for the first time in months. As they prayed, barriers were broken down, and they found love and God again.

Yes, true religion helps prevent broken homes. You cannot know the full joy of love and home without the God who made you for each other. You remember, "Love is of God," and it might truly be said, "Whom God hath joined together, man cannot put asunder." Take to heart the advice of Paul in his letter to the Ephesians, "Let all bitterness and wrath and anger and clamour and evil speaking be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you."

So many broken hearts and homes could be prevented if men and women would heed these simple truths. Give Christ and His church their rightful place in your life. In His Spirit learn to share all of life and face its joys and troubles together. Build common interests outside yourselves that call out your time and talents in unselfish service for others. Look out for the little things that seem small at first, but that, neglected, begin to loom large and separate you. Judge Sabath of Chicago, who has helped to reunite so many couples who came before him seeking a divorce, says, "Trivialities are at the bottom of most married unhappiness." That is not always true, but it is true enough to make us all think. What little unpleasant things are hurting your happiness? What small but aggravating things are you guilty of that mar your home? What little courtesies—once so important—are you forgetting now? Are you as kind and thoughtful as ever in the many little ways that mean so much? One who realized the importance of little things wrote this for himself and his wife:

They say a wife and husband, bit by bit,
Can rear between themselves a mighty wall,
So thick they cannot speak with ease through it,
Nor can they see across, it stands so tall,
Its nearness frightens them, but each alone
Is powerless to tear its bulk away,
And each, dejected, wishes he had known
For such a wall, some magic thing to say.

So let us build with master art, my dear,
A bridge of love between your life and mine,
A bridge of tenderness, and very near,
A bridge of understanding, strong and fine,
Till we have formed so many lovely ties,
There never will be room for walls to rise.

Of course, crises and troubles come in every home. That is a part of life. They can, however, be faced successfully if two will meet them trusting in the help of our heavenly Father. Difficult decisions, sorrows and disappointments, honest differences of opinion and viewpoint, financial reverses and problems come to all—but you can face them and see them through and be the closer for it, if you will meet them together with Him. A woman who has helped many study their problems, tells of her own testing. She and her husband during the depression lost heavily and had to leave a luxurious apartment for a simple home with few conveniences. As they sat together the first night in their new home, she turned to him rather overwhelmed by it all and said with a sigh, "Well, we're here." He turned with a smile, put his hand in hers and said, "My dear, the important thing is, we're here." You can't defeat a love like that, come what may.

Dr. Van DeVelde in a monumental book on marriage says truly, "Two lovers promise the highest, loveliest, hardest task a man or woman can undertake—to control the current of emotions and direct it always toward each other." Surely in such a task we need—and can have—the help of the God of love. He goes on, "The true marriage is not one without conflicts, but the one that is ever reconciling its conflicts." He might have added, and is making every reconciliation an added eternal bond. Learn of God's Word, the secret. When difficulties come or mistakes have been made, "Let not the sun go down upon your wrath." Before you close your eyes in sleep, confess, forget, forgive and ask God's blessing and peace. Develop habits of partnership. It is ever and eternally true of the enemies of the home, "One shall slay a thousand and two shall put ten thousand to flight."

Yet homes do break and marriages do fail. What are some of the causes? Often, of course, a couple get off to a wrong start. One may marry the wrong person or for the wrong purpose. We need adequate preparation, time for deliberation, and determination to succeed in the great adventure. It is just as important, though, to be the right person as it is to find the right person. Folks should not marry until they are mature enough emotionally as well as physically. They should have "Put away childish things," and developed the true fruits of the spirit, "Love, joy, peace, good temper, gentleness, goodness, faith, meekness, self-control." These virtues come to those who in maturing and preparing for marriage have sought to have "The mind of Christ." Certainly those who hope to make a success in marriage need to grow spiritually if they are to meet the tests of life adequately. What it means to lack these Christian attitudes may be seen in an experience told by Stanley Jones. A man he met at a luncheon said, "Our marriage is about to break up. A last talk tonight will settle it. I know the trouble. We're both selfish." Such a home needs the love of God and the spirit of Christ or it never can hope to succeed.

Sin breaks homes and hearts, too. How much of heartache there is in sin, both for the guilty one and his loved ones. Sin always costs, costs more than the sinner can pay. Beware lest the evil you are cherishing in your heart or permitting in your life brings, in the end, tragedy and heartbreak to you and to your home and those you love. "Sin, when it is full-grown, bringeth forth death," and so often it kills love. Put out of your life dishonesty, deception, fraud, and unfaithfulness. If you persist in them, the laws of God and man are against you.

But remember, we have a Saviour from sin. Let Him help you. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." If sin is ruining your life and threatens your home, go today to the church of your choice and find in Christ newness of life. No matter what the test may be in the future, He will help you. "There hath no

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

The continued cloudy and damp weather has greatly hindered our harvesting our wheat and oat crops. We have had very little rain for several weeks, but practically every day we have a light shower that keeps the wheat and oats too damp to combine. It has been so unfavorable that we have lost the most of our oat crop and much of our wheat. In our many years of experience in farming we don't remember the weather conditions ever being so unfavorable during the harvest season.

Canning beans is all the go at the Christian Orphanage. We picked and snapped and canned 150 gallons in one day. The little boys and girls stuck to the job until it was finished but were very happy when the last basket full was snapped, washed, and ready to go into the cans. Mr. Wagoner and Mr. Hilliard, our assistants, did not get through until 11:30 p.m. They had to process them for three hours and had to make two boilings which made it late getting through.

In all our experience in canning for twenty-seven years we had our first can to explode. We had twenty-five one-gallon cans in a big pot boiling and a can exploded and blew every can and all the water out of the pot. The boys said cans flew all round, but fortuately no one was close by at the time of the explosion and no one was hurt. This is a new one on us.

We hope to can 400 gallons of snap beans which will be enough to supply our needs this winter.

Our tomato crop is looking very promising at this time and we hope to can 800 gallons if nothing happens to hinder. Then late in the fall we want to can corn and tomatoes to make soup through the winter. We have to be like the little ants. We try through the summer to lay up a store for the winter.

We will not get any peaches this year, and unless we can get apples from our friends in the Valley of Virginia Conference we will be blank on apples and peaches. For quite a number of years we have had canned apples and peaches for the children through the winter. They need fruit and ought to have it. We hope that as the peach crop in the sand hills where we get our peaches is almost a failure this year our friends in the apple section will remember us this fall.

CHAS. D. JOHNSTON.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

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REPORT FOR JULY 15, 1943.

Amount brought forward		$ 9,795.80
Sunday School Offerings.		
Eastern N. C. Conference:		
Pope's Chapel	$ 4.50	
Turner's Chapel	11.54	
Plymouth	8.44	
New Hope	1.59	
	———	26.07
N. C. and Va. Conference:		
Greensboro, First	$13.62	
Ingram	6.43	
Durham	17.63	
	———	37.70
Western N. C. Conference:		
Hanks Chapel	$ 9.13	
Flint Hill (M.)	.80	
Pleasant Union	2.69	
Pleasant Hill	9.75	
	———	22.37
Eastern Va. Conference:		
Liberty Spring, Friendship B. C. and Sr. Boys and Girls	$ 1.50	
Rosemont	92.60	
Union (S.)	10.14	
Mt. Carmel	11.92	
Spring Hill	8.94	
	———	125.10
Valley Va. Cent. Conference:		
Mayland	$ 1.50	
Bethlehem	3.49	
Concord	1.23	
Timber Ridge	4.25	
	———	10.47
Alabama Conference:		
Roanoke		2.12
Georgia Conference:		
Center Church, Atlanta		35.00
Special Offerings.		
Miss Seymour	$15.00	
Sale of Wheat	50.00	
Mrs. Carro Jones	5.00	
Mrs. Hill	15.00	
Mr. Cooke, Graham, N. C.	10.00	
Mr. Robert W. Truitt	40.00	
	———	135.00
Total for week	$	393.83
Grant total		$10,189.63

SPECIAL NOTICE.

There will be no issue of THE SUN on Thursday, July 29. If there are notices or other information that would ordinarily appear in that issue, please see that they are in the office of publication not later than Monday, the 19, that they may be put in the July 22 issue. They should be sent directly to the publication office at 1536 E. Broad Street, and the Zone number 19, should be included in the address for prompt delivery.

The quarters for the Cradle Roll department of the Suffolk Church are to be enlarged this summer. The one, two, and three-year-olds have outgrown their room.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

BROKEN HEARTS AND BROKEN HOMES.

(Continued from page 13.)

temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, make also a way of escape, that you may be able to bear it.''

Though we may come through every other trial, some day the home will be broken. Death will come, as it must to all of us. You cannot know the joys of love without being willing one day to have those ties broken; you cannot have the satisfaction of being together without also facing the pain of parting. Homes will be broken and hearts, too—by ''the last enemy, death.'' Sad then is is for him

"Who has not learned in hours of faith
The truth to flesh and sense unknown,
That life is ever Lord of death,
And love can never lose its own."

If we are linked by faith with God in Christ, life goes on and love is not defeated. In the face of death, how triumphant the Christian can be. ''God is our refuge and strength. A very present help in trouble.'' Did not Jesus say, ''Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.''

"O Holy Saviour, friend unseen,
Since on thine arm thou bidst me lean
Help me throughout life's varying scene
By faith to cling to thee,
Though faith and hope may long be tried
I ask not, need not, ought beside;
How safe, how calm, how satisfied,
The souls that cling to thee."

Such, then, is our faith. As we seek to build beautiful and enduring homes, as we strive to be worthy of love and its joys and privileges, we have the help of God in Christ in it all. If you would succeed in this great enterprise now and in the days to come, let Christ live in your heart, let Him be the ''Unseen Guest'' in your home. He can give you life and love that the world cannot defeat and death cannot end, a tie that will remain unbroken for time and for eternity.

Dr. B. T. Dahlberg tells in a beautiful way of the fiftieth wedding anniversary of his parents. All the children and grandchildren gathered for the celebration. As all the family gathered for a last quiet vesper service, the mother prayed, ''Dear heavenly Father, we thank thee that we have been permitted to live for thee for these days we have had together. Now, as we must part, grant that we may all meet again in the world to come, and not one of us be absent.''

With such a faith hearts and homes need not be broken. Let that faith be yours now and forevermore.

"Christ at the marriage altar.
Christ on the bridal journey.
Christ when the new home is set up.
Christ when the baby comes.
Christ when the baby dies.
Christ in the pinching times.
Christ in the days of plenty.
Christ when the wedded pair,
Walk toward the sunset gates.
Christ for time, Christ for eternity—
This is the secret of home."

—Prot. Epis Marriage Com.

THE FAMILY COVENANT WITH POSTERITY.

(Continued from page 5.)

Parents and children together need to work out their interpretation of religion. This is the present function of the family altar. It has ever been the place where a family spoke together of God. Today that communion is more necessary than ever before. What we say of Him should be phrased less in terms of the creeds and precepts of the past, and more in terms of our own intellectual and emotional relation to the facts of existence as we experience them. This will come out of more, rather than less, study of the records of man's religious experience in the past, and from an increasing realization of our place in the historic stream of man's search for God. We need to see religion, not as an escape from our own individual or social responsibility, but as the resource for meeting and solving all of the problems of our living together. We must recapture the sense of personal worth and significance which is inherent in our being children of God. We are incomplete until we find for ourselves the sense of comradeship and love that comes from an honest dedication to the cause of Jesus and the fellowship that comes to us as members of a Christian community and citizens of the world. We yearn for a place of refreshment and inspiration, where we can be so aware of our relationship to others that we can dare to face ourselves and to be alone.

The home of the type of our grandparents no longer exists; but there need not be regret that the old structure has changed, if thereby new and richer opportunities for the development of the lives of individuals result. Modern conditions have brought new problems but also new possibilities to home life. Husband and wife, parents and children, in the home of today may realize those possibilities, if their life together can be such as to make it easier for them to recognize their relationship with all their fellows and with the totality of life in which and through which their individual lives come to have meaning and significance.

If peace can be established in the midst of the conflicting needs and demands of family life, if immaturity can be led into maturity without violation either of its need for autonomy or its need for unity, the foundations of mature social and political solidarity will be laid. Such values can be projected to world proportions only by those whose character structure makes possible that projection. If family life fails to provide these experiences, one sees no hope for the world. Therefore, in the midst of insecurity, of frustration and of the tragic nature of the present hour, we must see to it that children of today find security, purpose, and hope in their family relationships. In no other way can a new world come into being.—*Excerpts from Article in Social Action by Grace Loucks Elliott.*

CEMENTING HOME TIES

By H. S. HARDCASTLE

There is an interesting gadget in the "Fun House" at one of our Norfolk resorts. It is a large round disc or platform, as smooth as a table-top, and as slick as glass, which is driven around on a horizontal plane at an increasing speed, by an electric motor. While at rest, any number of people sit or lie on it. Then the operator starts the machine and the fun starts. The problem is simple, and impossible—how to stick on the platform as the speed is increased; it just cannot be done. Gradually, sometimes one by one, sometimes in groups, the occupants of the platform—temporary occupants I should say—are flung off by centrifugal force and go sliding along in all kinds of grotesque positions and contortions until they come to a stop against the circular fence enclosing the gadget. The thing furnishes fun and amusement, both for the riders and for the lookers-on.

This principle of centrifugal force applied to this gadget is comic. But this principle of centrifugal force applied to home life is tragic. And that is one of the central problems of modern life—how to counteract the forces that are taking people out of the home, how to keep members of the family together. It was true in times of peace; it is as true, and even more pressing in wartime. To the usual forces and appeals that tend to take people out of the home, there are the extra forces and activities that make it all the more difficult to keep the members of the family together. One of the casualties of modern life, in peace and in war, is the breakdown and the break-up of the home. Anything that helps to keep the home together, any centripetal force that helps to counteract the centrifugal force operating on home life, ought to be welcomed by parents and children alike. The home is the basic unit of society. It must be preserved at any and all costs. Two suggestions only can be made in this article which the Editor warned should be "short and sweet." (The writer wonders if it will be either.)

Families That Play Together Stay Together.

One of the best cementers of family ties is common interests, common hobbies, common play. As a rule, families that play together stay together. To be sure different ages have their respective interests, and folks, even members of a family, will not all like the same things. But the members of that family which has a common basis of play interest, who do things together, who play together, are likely to stick together. Parents should not arrange their recreation, or select their hobbies simply in terms of their own interests; they should try to share with the other members of the family, common interests, family projects, group recreation, home play. It can be done. It takes thought, it may demand sacrifice, but it can be done. And it pays large dividends, both for parents and children.

Families That Pray Together Stay Together.

Another, and even more powerful cementer of family ties is common worship. As a rule, families that pray together stay together. Many a minister will testify that one of the most inspiring sights is to see the members of a family at the service of worship on Sunday, and to see them sitting as a family group. The family pew has cohesive power. Many a man or woman could bear witness to the binding power of family worship, both in the home and in the sanctuary, in their lives. And many more owe more to it than they realize. There are not many broken homes where religion is vital.

HISTORICAL SOCIETY

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, JULY 22, 1943. NUMBER 29.

THREE RHYMERS

By VICTOR B. CHICOINE

Three rhymers met and talked
And told what each believed
Of life, and man, and God.
And each in his own way,
Linked man with the lowly sod.

The first one said with strident tone,
"I believe man is only a crumbling clod,
Tries to think, hopes, has breath,
Yet in the end,
Blunders into death."

The second, more hopeful, ventured,
"I do not believe that man
Is only a crumbling clod.
He lives, feels, enjoys strife,
And in the end,
Knows he has tasted life!"

The third one spake with eager tone,
"Man only a blunderer,
Cheated striver, deluded enjoyer,
In the end a crumbling clod?
I believe he is a son,
Marching on to God!"

NEWS AND VIEWS

As stated last week, there will be no SUN issued on July 29.

Have you sent your *Special Gift to Missions?*

Rev. H. G. Council of Portsmouth recently visited in New York State.

The Reidsville Church has an Extension Department with a membership of 205.

The Pastors' Institute of the Chicago Theological Seminary will be held July 26-August 8.

Miss Virginia Webber, Director of Religious Education in Newport News, is on her annual vacation. Miss Webber is visiting her parents near Philadelphia.

Miss Ruthanna Foard was unanimously re-elected for another year as director of religious education in the Suffolk Christian Church at a recent quarterly conference of the church.

The first issue of *The Gospel Voice,* a publication of the Reidsville Church, is now being circulated. This monthly paper has the following staff members: Rev. Joe A. French, Editor; Rebecca Stanley, News Editor; Ruth Clapp, Circulation Manager; Bennie Walker, Business Manager.

The Women's Missionary Society of Union Christian Church recently entertained the Medical Society of Alamance County, N. C. At that time the Dentists and Nurses engaged in Public Health were also their guests. Following a delicious buffet supper in the hut the group gathered in the church building where Dr. E. Tyler of Durham spoke on Skin Diseases.

Rev. Carl L. Sullenberger of West Lebanon, N. H., was the lone representative of the Congregational Christian Church in the class which graduated from the School of Navy Chaplains at Williamsburg, Va., on last Sunday evening. The baccalaureate address on this occasion was given by Rear Admiral Manley H. Simons, recently retired Commandant of the Fifth Naval District.

TO RECEIVE CITATION FOR RELEASING PASTOR.

The First Congregational Church in Everett, Mass., will be the first church in New England to receive the War Department's certificate of award issued to churches for releasing pastors for service as army chaplains. The presentation services are to be made by Brigadier-General Thomas E. Troland on Sunday evening, July 25, in honor of Chaplain Harlin M. Campbell. Chaplain Campbell has been for some time on active duty with the Medical Reserve Training Center at Camp Pickett, Va., and since being there has preached several times in our Richmond, Va., First Church, where he has made a host of friends.

FIFTH SUNDAY OFFERINGS.

Summer months are not very inviting for attendance either at Sunday School or Church. As a rule students and worshippers contribute when they attend and become a part of the service. The College appreciates the offerings that have been and are being sent in from Sunday Schools in different sections of the Church. These offerings help tremendously, and are greatly appreciated. It is hoped that others will join in and help the College in this time of need with added contributions.

Don't forget the fifth Sunday in August. This will be the last fifth Sunday for many of our Sunday Schools to contribute during this conference year.

Previously reported	$3,247.83
Churches.	
N. C. and Va. Conference:	
Burlington	27.19
Eastern N. C. Conference:	
Fuller's Chapel	30.00
Turner's Chapel	1.78
Mebane	15.00
Grand total	$3,321.80

L. E. SMITH.

VIRGILINA LETTER.

The last of the series of meetings in this field of four churches was held at Liberty the week following the first Sunday in July. Rev. W. J. Andes was with me at Lebanon and at Virgilina and did excellent work. The attendance at these meetings was good considering the number of young men in the service and the gas shortage. As a result of these two meetings eighteen members were received.

The fourth week in June Rev. J. E. McCauley was the visiting preacher at Hebron. This was the best meeting in years for this people. Twelve members were added to the church roll.

At Liberty I had no ministerial help. Attendance was fair. Five members were received into fellowship. The church voted the pastor a vacation with a purse of $50 to defray expenses of same. Brother and Sister Walter Bray sent my family a thirty pound ham of excellent quality. For all these gifts we are grateful, and will continue to give to the churches of the charge the best service we are able to render.

C. E. NEWMAN.

NOTICE TO AMEND.

It is required by the Principles and Government of the Southern Convention that three months notice shall be given of all motions and resolutions to amend or change the principles, government, directory of worship, official forms and ceremonies; and that this notice shall be published in the church paper. Such notice is hereby given.

First. The Committee on Revision is proposing changes of such a character that it is the opinion of the committee the Convention should pass upon its work.

Second. The secretary of the Convention has been advised that changes will be proposed in Chapter V, Sections 2, 3, and 4, calculated to incorporate within a different system of organization all of the offices, committees, commissions and boards now set up in the Convention.

It is hoped the major changes suggested by the Committee on Revision can be presented in THE SUN in sufficient time for their study before the Convention meets. However, they are so numerous and of such a nature that since the Convention itself created the committee and authorized its work it is felt this notice meets the requirements of the Principles and Government for amendment and changes.

The proposed changes in Chapter V will be published at an early date. They are of a nature to coordinate the work of the Convention, to make the Convention church-centered and to have all important matter pertaining to the work of the Convention administered by a larger and more representative group than is now the case.

J. H. LIGHTBOURNE.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

SUNDAY SCHOOL CONVENTION TO MEET.

The Sunday School and Pilgrim Fellowship Convention of the North Carolina and Virginia Conference will meet at Happy Home Church on Wednesday, July 28, at 10:00 a.m. The program as planned by Rev. Joe A. French, president, includes addresses by Dean J. D. Messick and Mrs. J. D. Strader. As a part of the afternoon session, the young people of the Conference will meet separteely under the leadership of Miss Dorothy Cox, president of the N. C. and Va. Pilgrim Fellowship.

The Western North Carolina Sunday School and Pilgrim Fellowship Convention will meet with the Albemarle Church on Tuesday, August 3, at 10:30 a.m. The program will include an address by Dean J. D. Messick, group meetings for the different age groups, reports of superintendents and the Sunday Schools represented, an a pageant presented by the Albemarle young people.

It is to be hoped that attendance at these Conventions will be as fine as that evidenced at the Eastern North Carolina Convention, where there were more present than last year. Each Sunday School superintendent is urged to see that his school pays its dues of 10c per member and that representatives of his school attend the Convention.

VALLEY WOMAN'S MISSIONARY CONFERENCE.

Mrs. W. E. Wisseman, of Greensboro, N. C., new president of the Southern Convention's Woman's Mission Board, will be one of the main speakers at the Valley of Virginia Woman's Mission Conference. This annual session will be held on Thursday, July 29, at Mayland Christian Church. Mrs. R. A. Whitten, president, will preside. Pastors and women from each church in the Valley are expected to be present.

VALLEY OF VIRGINIA CONFERENCE.

The annual Valley of Virginia Central Conference will meet on August 4-5 at Leaksville Christian Church, near Luray. The guest speaker from outside the Southern Convention will be Rev. John P. Jockinsen, D.D., pastor of the First Congregational Church of St. Petersburg, Fla. Dr. Jockinsen is one of those rare preachers who has had to conduct two morning services of worship in order to accommodate the crowds desiring to attend his church.

Those who know President Roy A. Larrick will expect an interesting and helpful Conference session. The churches will doubtless have good reports and full delegations.

MINISTERS' FELLOWSHIP RETREAT.

August 31 and September 1 are the dates set for the first Ministers' Fellowship Retreat for all Congregational and Christian Church ministers in North Carolina and Virginia. The place is Franklinton Christian College, Franklinton, N. C. This retreat is sponsored by the Commission on the Ministry of the Southeast Provincial Council of Congregational Christian Churches. Plans for the meeting are under the direction of a committee headed by Dr. H. Shelton Smith of Duke University.

During the past two years we have had retreats for groups of our white ministers. In these days of racial consciousness it seems to be wise for leaders of different racial groups to confer and to share Christian experiences.

CONTRIBUTIONS TO BOARD OF CHRISTIAN EDUCATION.

The Board of Christian Education receives money from Sunday School Conventions, from Conference Apportionments of local churches, from Children's Day Offerings, and occasionally from individuals. Contributions should be sent to the office at Elon College, N. C. The following amounts have been received since January 1, 1943. Please check and see if the report for your church is accurate:

Valley of Va. Conference:		
Antioch	$	20.00
Bethlehem		11.23
Leaksville		3.13
Total	$	34.36
Sastern Virginia Conference:		
Cypress Chapel	$	7.94
Hopewell		3.00
Ocean View		5.00
Portsmouth, First		20.00
Rosemont		25.00
Union, South.		5.35
Total	$	66.29
N. C. and Va. Conference:		
Asheville	$	5.00
Bethel		6.21
Concord		3.80
Greensboro, First		17.85
Greensboro, Palm St.		16.00
Happy Home		15.00
Ingram		23.00
Pfafftown		3.00
Reidsville		16.01
Shallow Ford		11.00
Winston-Salem		5.00
Total	$	121.87
Western N. C. Conference:		
Albemarle	$	3.28
Asheboro		2.00
Pleasant Ridge		8.00
Ramseur		8.00
Randleman		4.00
Seagrove		11.22
Total	$	36.50
S. S. Conventions:		
Eastern N. C.	$	164.20
Valley of Virginia		103.80
Total	$	268.00
Individuals:		
A. S. Dunn	$	5.00
Total received	$	547.02

AN UNCLOUDED SUN.

For a long time the light of our Sun has been clouded by debt. That cloud has completely faded and The Sun shines without any such hindrance. This is the last of our Convention enterprises to get out of debt. It is devoutly to be hoped that we can stay out.

On July 1 we began a new Convention year. At that time this paper had 1,567 subscribers paid to date or in advance. We also had 278 whose subscriptions were past due, but who will probably continue to subscribe. In addition to those paying subscribers we gave to those who write for the paper, to denominational officials, to hospitals and libraries, and to exchanges 87 copies. This makes a total of 1,932 names on our mailing list at the first of July.

During the past fiscal year we collected on subscriptions a total of $3,266.33, which is $183 more than allotted to the budget from subscriptions.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishment corn can come to him but through his toil bestowed on that plot of ground which is given to him to till.

—*Emerson.*

You cannot run away from a weakness; you must sometime fight it out or perish; and if that be so, why not now, and where you stand?

—*Robt. Louis Stevenson.*

THE EDITOR'S MESSAGE

MINISTERIAL VACATIONS.

One of our prominent churches in the Southern Convention gives its pastor $100.00 extra to be used in his annual vacation. This makes possible a pleasant and profitable trip to a Summer Conference where information, recreation and inspiration are dispensed in generous quantities and on a grand style. What a privilege to be the pastor of that kind of church! But what about the minister who is not so fortunate? If the truth was known, and this is one way of letting it be known, the salary of many of our faithful ministers is just enough to "keep buckle and tongue together." The budget is absorbed by the necessities of daily living. There is nothing left for the extra occasion. Having been generously voted a vacation, he lacks the money to get away. The extra appropriation at this crucial moment, while it would not impoverish the church, would give the minister a new mental attitude, send him into a period of creative study and fellowship which would provide spiritual equipment for another and better year in his church.

ETHICAL DILEMMAS IMPOSED BY WAR.

Many a young men has struggled with his conscience during recent years. It has not been easy for the conscientious young man to determine the relationship between religion and patriotism. It has not been easy to distinguish between the "Things that belong to Caesar and the things that belong to God." Reflect on the predicament of the young man who said, "I was taught that it is wrong to kill. But now I am asked to kill, and the more I kill the bigger hero I become." The necessity of fighting lays a staggering load on the Christian conscience. He finds himself in a position from which it is as difficult to withdraw as it is to justify his position in it.

Far from having all our problems solved now that we are decidedly in the war, new dilemmas are constantly emerging. A growing casualty list will inevitably affect our thinking, our theology. That is inescapable. What can or should a minister say when the first gold star is placed in the service flag of his church? Here is the testimony of one minister, given in a memorial service for one of its sons in service:

"Some would say we must resign ourselves to the will of God as our brave young men are giving their lives on the altar of war," said the Rev. Roy C. Helfenstein of Mason City, Iowa, "but it is impossible for some of us to feel that way about it.

"It was not God's will that Lawrence Meade should have lost his life in war. It is not God's will that there should ever be any occasion for war. It is not God's will that any of the fine young men of our nation or of any nation should lose their lives in war. It is God's will that they should live. He is the God of life and not a god of death.

"It is more in keeping with fact for us to say, as we place the first gold star on our service flag, that we must resign ourselves to the fate of war instead of saying that we must resign ourselves to the will of God.

"If God's will were done, the war would be stopped today. In fact, it would never have been started. If His will were done there never would be another life offered on the altar of war. But because godless leaders precipitated war in defiance of the right of men to live in peace, threatened the world's freedom and defiled life's sanctity, young men risk their lives in defense of their nation's honor.

"The only thing that makes life worth living is the fact that there are some things worth dying for. A nation's honor is one of those things. So in resignment to the fate of war we place the first gold star on our service flag."

To be or not to be a chaplain, that is the ethical and vocational dilemma which is being increasingly forced upon our ministers. This is no mere academic problem. Those who may have some natural inclinations toward the chaplaincy cannot help but be sobered by the announcement that chaplains are among those "missing in action." What will become of our churches when the majority of our ministers have donned a uniform? What will happen to the chaplains after the war? What will happen to those chaplains who do not conform or "fit in" the service routine? What will happen to those ministers after the war who for conscience sake have not joined the ranks and are therefore not eligible for membership in the Legion? Who can answer these questions?

One minister was sorely troubled about his duty in the present conflict. He talked with his former teacher who knew his temperament and was given this advice, "Go back to your parish and work twice as hard as you did before." This minister is endeavoring to do just that. We can only pray that grace may be given to each to do his duty as that duty is revealed and that the God of all mercy and understanding may look down in pity upon our world so tragically engulfed in the cosmic quagmire of war.

PRESIDENT SMITH IS RIGHT.

President L. E. Smith has called our attention through his column in our two previous issues to responsibilities which we dare not evade: the cultivation of Christian leadership and the extension of our Church into defense areas. These are responsibilities of great urgency. This underscoring (we hope a scoring will not be necessary) of the ideas presented is added out of apprehension lest the sad description, "too little and too late," be appended to our efforts.

Under the title, "Shall We Lengthen Our Cords?" President Smith surveys the needs and opportunities for church extension within our Convention. Every effort in this direction should receive our support and encouragement. Leaders should rise in every Conference and take the initiative in the work of Kingdom extension. The fact that money is not immediately available should not deter our efforts of enthusiasm. Contributions will follow wherever a worthy program is carried forth. Individuals, churches, missionary organizations, conferences—all these have the glorious opportunity of actually giving new churches into existence.

It now appears that Virginia is leading in this type of work. Commendable projects are now being developed in the Tidewater area. Now is it possible that North Carolina will allow Virginia to get ahead in this matter of church extension? Surely we may confidently expect a concerted effort to lengthen our cords and strengthen our stakes in Tarheelia. North Carolina, that State of expanding industries and resources, is a potential field for the spread of the Gospel and the development of a progressive church. Who will take up the challenge?

The article referred to in our last issue emphasized the fact that "Laborers are Needed." The College and the Orphanage were mentioned as immediate and promising fields for the development of religious workers. How true it is that this fact must be kept squarely in mind. In a day of great state universities, this is the only ultimate justification for a church supported college. The matter of Christian leadership is crucial just now. We must look confidently toward our church college for a redemptive type of leadership in the coming days.

One sometimes wonders why religion should be optional, or on the list of electives. Is this not even true of state institutions? Perhaps we need more generous provision for training in the field of religious education, with primary emphasis on the practical needs and programs of the local church. The history of our church and its present organized work at home and abroad should be a matter of wider study. Perhaps these courses should no longer be optional, but mandatory to the limit. After all, it is a church supported institution. Moreover, such a policy would discourage those who patronize our college simply because it is cheaper. With fifty years of distinguished service, adequate equipment, a host of alumni and a loyal constituency, surely we can afford a staff and a curriculum which will stimulate and undergird our entire church with adequate leadership. This is the need of the hour.

The Orphanage has the child during his formative years, during these years when he is most susceptible to suggestion and religious influence. Environment may largely overcome heridity. Why not hold before children at this formative stage the ideal of a Christian vocation? Is this taking an unfair advantage of the child? Some Protestants might think so; Catholics, hardly. Perhaps it was all a mistake, but the writer can not remember the day when it was not established in his mind that he was to be a Christian minister. If the decision had not been made at an early date, it is extremely unlikely that the decision would ever have been made. Every child at the Christian Orphanage is a potential missionary, church worker or minister of the Gospel. But the cause must be presented skillfully and assiduously. Bear in mind also that group decisions are more easily made than individual and isolated ones. So, in addition to the Ministerial Association at the College, there might be a similar one at the Orphanage. And Ripley would doubtless be interested in that!

The editor is conscious of the universal tendency to solve problems at a distance. But this is the peculiar prerogative of an editor, really the only compensation for being an editor. Thus, on he goes with suggestions and solutions. As the Massachusetts General Hospital also serves as a clinic for the study of psychiatry, so the Orphanage might through cooperation with the proper department of the College serve as a clinic for the study of child psychology. Why not? These findings alone might be of inestimable value to our Church at large. This would further establish the fact that it is not merely an orphanage but a Christian Orphanage.

Where could a more promising field be found for the growth of Christian character and the development of Christian leadership. The natural feeling of gratitude for a home provided by those who love Christ and His Church should prompt many to dedicate their lives in service to that Church which generously ministered to them in their hour of helplessness. The constant example of a Christian gentleman is ever before them in the person of Superintendent Johnston. Add to this, then, the skillful influence of a chaplain, a resident pastor, a worker trained in religious education or the services of a returned missionary and more frequent decisions for Christian service might be expected. Could this service, if desirable, not be provided? Having provided freely and generously for the temporal needs, there is every assurance that our people would respond to a call to provide more spiritual guidance. Even children "Shall not live by bread alone." This does not imply that the orphans have been without religious instruction and influence. It simply raises the question whether we have not reached the point where we need to provide definitely and skillfully our program of church related education. Surely it is not expecting too much to look to the Orphanage for ministers of the Gospel. Under the shadow of Elon College, great singers, inspiring leaders of young people and consecrated ministers of the Gospel should emerge. This work is humanitarian, but it is more. It is at the heart of the Church. It shares generously in the prayers, the efforts and the contributions of our people. And into the stream of our Church this great institution is capable of pouring a wealth of leadership. Imbued with a knowledge and love of our Church, this fraternity of redeemed and redeeming souls could serve as a powerful leaven in the Church of which they are a part. And what could be a better advertisement for the Orphanage than the presence of a score of Brother Charlie's boys in the pulpits of the Southern Convention? The Orphanage should continue to furnish young people of integrity and efficiency for service as nurses, stenographers and the like. Nor is this purely secular service of secondary importance. But on a par with this should be the conscious and constant plan to promote the ideal of Christian service as the crowning contribution of an Orphanage called Christian.

R. L. H.

It is not self-righteousness or self-interest, which in spite of the obvious limitations of democracy, still make us believe that the fundamental truths of freedom, namely, to think, to pray, to work, to study, to hope and to dream, are intended by God to be fulfilled.—Donald B. Aldrich.

CONTRIBUTIONS

SUFFOLK LETTER.

Human history is marked by attempts to make life easy. The thief steals because that is easier than working for a living the normal way. Jesus was tempted to win the world by an act of devil worship. Many of the great inventions were evolved in a search for an easier way of living. But the plan of God sets up a cross—a struggle—in the midst of all these substitutes for personal work. 'If any man will come after me, let him take up his cross and follow me.'' That is the Divine program for man.

The journey of the Israelites from Egypt to Jordan illustrates this fundamental element in human progress. The first movements towards freedom from slavery were greeted by great enthusiasm. It is easy to imagine the leaders telling the weary Israelites that if they join in the effort to escape from their taskmasters they will soon be independent and free men. They could easily picture themselves living in a land flowing in milk and honey. That kind of food would be easy to gather and life would become rich and full of leisure. But they soon learned that they faced something more than walking out of Egypt. Their struggle for freedom had scarcely begun when they were safe on the other side of the Red Sea. Forty years of training awaited them before they could possess their own land of Caanan. Most of the adults who lived in Egypt never saw the fruition of their hopes in the land of promise.

Would it not be well for this generation to have this fact impressed upon their minds? Religion, education and politics are eagerly searching for the best formula for a new way of life. The New Deal was an effort to express some of these political conceptions in the form of economic laws. The various New World Orders represent other social movements sponsored for the same purpose. The special emphasis in these suggested panaceas has been upon the easier way of progress. It is much easier for example to ''soak the rich'' by heavy taxation than to work hard to build up a mighty nation.

Human freedom has never been purchased by cheap money or easy methods. Usually the price has been human tears, sweat and blood. Our country became the land of freedom by this hard way of human struggle. And human liberty cannot be maintained or kept by any other method. It requires as much thought and effort to invest and keep a fortune as it does to make it. This law of life is hard to explain. It seems to be universal and inexorable. Governments cannot change it. The real problem is not a way to make life easy, but a discovery of the basic principles of sound living.

Christianity offers the fundamental answer. It is not simple. It is not easy. Its full significance cannot be expressed in any fixed rules and regulations. Life begins at the cross. From any point of view it begins in a struggle which never ends. Human life never has a vacation. The cross must be set up in every home, in every land, around the world. That means more than a crucifix upon the shelf. Surely it involves a surrender and a consecration to a world task and a personal struggle from bondage to freedom in Christ.

There will be no easy road to peace and personal living after the war. It will always be hard to live a high and holy kind of life. There will be no easy road to freedom from want and from fear. Freedom of worship will always involve self sacrifice. These are basic things but they arise out of the mystery of a resurrected cross. Let us rejoice and glory in the cross and in the struggle for a life which makes us free in Him.

I. W. Johnson.

DOES EDUCATION PAY?

That is a sensible question—one that every young person of college age should ask himself. Education is expensive—expensive in time, effort, and money. No one is considered educated until he has spent at least four years in college and two years in postgraduate work or their equivalent. Six years in college and university will require at least $5,000. The majority of persons in this country will spend a lifetime and never accumulate that much money beyond personal obligations. Six years of close and constant application to curriculum requirements are taxing. To take six years—from eighteen to twenty-four—out of a person's life leaves an ugly gap unless it is woven full of information and experience that enrich life.

Fortunately money is not the real value of life. Mental development, social graces, and spiritual growth constitute achievements that enrich personality and make life worthwhile. A certain amount of exercise and nourishment are required if the body is to grow and develop normally. The mind and spirit will not develop of themselves. Contacts and applications are necessary.

The average individual is blessed with enough ability which, if properly safeguarded and trained, will become potential in the face of every need and in the midst of every crisis. Without training the average mind is dull of perception and is susceptible to personal embarrassment in cultural society. The individual is seldom, if ever, aware of his innate abilities or God given talents. It takes social advantages, mental application and spiritual adaptation to discover personal values and latent talents. A person cannot begin to measure his abilities or to know his power until he has made a desperate and earnest effort to know himself.

Our fathers discovered these facts and to meet our needs they organized and built schools and colleges that we might not grow up in ignorance and spend our lives without profit to any one.

To all of you who value life and desire to spend it with profit to this and succeeding generations, the colleges of today stand with complete curriculums, well prepared and experienced instructors ready to assist you in your search to discover yourself and in your efforts to prepare yourself to serve as God intended you to serve. No young person in a day like this can afford to allow himself to grow up without a college education. The profits exceed by far the cost. It may be expensive to go to college but it is far more expensive not to go. Education pays from every standpoint. It increases self-respect and multiplies one's usefulness. Make your application today.

L. E. Smith.

TEA GOES TO COLLEGE.

The tea industry in many parts of China has been disrupted by the war, and it was therefore an event of some importance when the Vocational High School of Fukien Christian University went seriously into the problem of the preparation of the tea leaf for the market. About 800 pounds of superior leaves are being cured each year by this school, and find a ready sale at top prices. The techniques here developed should prove of outstanding value.

FINAL REPORT ON CHRISTIAN SUN DEFICIT.

Like the relief that comes to a Christian through death from excruciating pain when loved ones turn from the struggle and say "Thank God it's over!" we who had to do with the liquidation of THE SUN deficit turn now with relief.

Received to date, last report	$ 833.55
Southern Convention	100.00
Elon College Community Ch., by Dr. Smith	10.00
E. L. Beal, Franklin, Va.	5.00
J. A. Williams, Franklin, Va.	25.00
Dr. J. P. Cross, Suffolk	3.00
D. R. Fonville, Burlington	10.00
Woman's Bd., Southern Conv.	35.02
Mrs. J. E. Rawles, Suffolk	2.00
J. H. Johnson, Norfolk	3.00
Mrs. W. B. Godwin, Chuckatuck	10.00
Dr. Frank Lewis, Shelton Memorial, Portsmouth	10.00
Dr. and Mrs. F. C. Lester, Sun Expense Account	27.40
Total received	$1,073.97

We exceeded our goal by $73.97. Had it not been for this, and the fact that we received more on subscription collections for the year than was anticipated, we should have had to close our books with a deficit for the year. The reason is this: The matter of increased cost of printing more copies of THE SUN as the result of the recent campaign for new subscriptions was not considered. These extra copies to date have cost us $156.69. This cost will not be so great in the future, and it is hoped that by cutting to six months the "cut off" time of unpaid subscriptions we shall be in balance through the year beginning.

On behalf of the Board of Publications, I wish to thank every one who has helped in the liquidation of this deficit.

The CHRISTIAN SUN *owes nobody, so far as the treasurer knows.*

The Balance in the Bank of Hampton Roads to the credit of the Board of Publications on July 9 (as of the close of the fiscal year July 1) 1943, $9.80. If the churches, through CHRISTIAN SUN representatives in each church, will see to it that all subscriptions from each church are kept current we can pay our bills when due. As much as we would like, THE SUN is not able to visit our homes each week "on credit." Let's have it come "on merit."

Respectfully submitted,
JESSE H. DOLLAR, *Treasurer.*

I'm looking for a lot of men with an infinite capacity for not knowing what can't be done.

—Henry Ford.

BEREA CHURCH.

Since we haven't sent any news from our church (Berea, Elon College, N. C.) in a long time, we'll send a review of some of the things we've done this summer, of which we are very proud.

We held our revival from May 13 to May 22. This was a very successful meeting. Rev. W. J. Andes, pastor of the Happy Home Christian Church, did the preaching. We all knew Billy, for he held his first Vacation Bible School at our church. His brother, Mark, is our pastor. It has been said of our church that we are the "spring board" to send young ministers into larger parishes. This time we hope to use the spring board for the building up of a bigger and better Berea.

Our Memorial Day was June 6. Our pastor gave the memorial sermon at 10:00 o'clock, and the afternoon was devoted to congregational singing and special music by the Bethlehem quartette, the Fairview quartette and trio, and a quartette from our own church. Among the out-of-town visitors were those from Greensboro and High Point.

We joined in the community-wide Bible School that was held from June 14 to June 25. The school was under the direction of Mr. Paul Edwards, of Duke University. The instructors were furnished by the local churches. The children gave a program at three of the churches to show a part of what they had learned.

We wish all of you could visit our church and see the improvements we have made. We have painted the inside of our church and bought a new piano. We are also very proud of our children's department now. We have decorated it all over and added new sand table equipment, new curtains, and a star roll.

Wednesday night, July 7, we dedicated our prayer service to the men in service, not only for those of our church and community, but for those young men from all over the world. Let us not forget them, but back them up with our prayers and mail.

Our Missionary Society meets in the homes of its various members on Friday night before the third Sunday. At our last meeting several weeks ago we had a report on the Women's Missionary Conference, and besides the worship service Mary Pritchette lectured on South American life.

MRS. HOWARD GERRINGER.

Fear not for the future, weep not for the past.

—Shelley.

UNION CHRISTIAN CHURCH ENTERTAINS.

Union Christian Church of Burlington, N. C., recently entertained two members of the American Friends Service Institute at Guilford College. Mr. Edwin Duckles, director of the Institute, and Mr. Edwardo Bannanno of Montevideo, Uruguay, were guests in the home of the pastor and spoke at the services of the church. Union has made a practice of observing Family Sunday every second Sunday of the month, at which all the members of the church come, eat their dinner together and stay through the afternoon for the meetings of the various organizations.

During the regular morning service of worship, Mr. Duckles spoke on "Being a Christian in War Time." Mr. Duckles is engaged in that most important task of educating the people for a "just and durable peace." He spoke wisely from his own experience and was a great inspiration to all of us who are struggling with this problem.

After lunch the Hustler's Class and Pilgrim Fellowship held a joint meeting at which Mr. Bannanno spoke of his native country. Mr. Bannanno is a graduate of the University of Uruguay and taught art and Architecture before coming to the States. Here he is engaged in the study of city planning, having attended Harvard for a year and a half and is now at Princeton. Mr. Bannanno is deeply interested in knowing the peoples of North America better so that he can help create more good will between our countries when he returns to his native land. After having lived here since '41 and having toured the states last summer, he considers the most outstanding characteristics of us North Americans are our generosity and ability to be creative.

In December he will return to Uruguay where he will take part in formulating his country's policy in the post war world. The people of Union Church feel it indeed an honor to have him in their midst.

Man offers himself to God. He stands before Him like the canvas before the sculptor. At the same time he asks for His grace, expresses his needs and those of his brothers in suffering. Such a type of prayer demands complete renovation. The modest, the ignorant, and the poor are more capable of this self-denial than the rich and the intellectual.

—Alexis Carrel,

Missions
The World for Christ

HIGHER EDUCATION IN CHINA.

The Christian Colleges in Chengtu are developing a great National center of higher education. When Wendell Willkie spoke on the campus last fall, he addressed an audience of more than 8,000 men and women. Of this great community, more than 3,000 are student candidates for degrees. More than 900 are staff members, and the rest are students in the lower schools, graduate scholars, students in special subcollegiate courses, and members of the families of staff members. Exact comparative figures on other Chinese university centers are lacking, but in every way the West China campus has become one of the most important intellectual centers of modern China.

Several other smaller but important centers of Christian higher education have developed in China. Kukong is the wartime home of Lingnan, and of part of Soochow University. At Shaowu, Fukien Christian University and Hangchow Christian College have given shelter to hundreds of refugee students. Hwa Nan College is caring for more girls than it should in its limited quarters in frequently bombed Nanping. Hua Chung College is probably one of the most remote institutions of learning in the world. It has found a warm welcome at the foot of the Azure Mountains in far western Yunnan. In Chungking, departments and colleges of the University of Nanking, Soochow University, and Shanghai University have been established.

The Christian Colleges face vastly increased responsibilities. Their popularity among the Chinese people is greater than ever before. Their resources, in the face of increased needs, are relatively more limited. The answer to their problems lies largely in the hands of American and British friends. Only from them can emergency funds be secured to see these colleges through to victory.

MISSIONARY OFFERINGS.
WEEK ENDING JULY 15, 1943.

Sunday Schools.

Liberty Spring, Suffolk, Va. ...	$	5.00
Palmyra, Edinburg, Va.		6,50
Biscoe, N. C.		4.12
Chapel Hill, N. C.		3.37
Pope's Chapel, Franklinton, N. C.		3.00
Winchester, Va.		5.42
New Lebanon, Elberon, Va.		5.00
Antioch (R), Seagrove, N. C.		2.12
Oakland, Suffolk, Va.		10.00
Total	$	44.53

Individuals and Churches.

Concord, Timberville, Va.	$	2.02
Providence Mem., Graham, N. C.		17.00
Total	$	19.02
Total for the week	$	63.55
Previously acknowledged		$18,772.32
Total since Sept. 1, 1942		$18,835.87

War Victims and Services.

First, Burlington, N. C.	$	24.32
Christian Temple, Norfolk, Va.		67.35
Newport News, Va.		58.85
Total	$	150.52

Gratefully,
MATTIE COX PARKER,
Secretary.

QUARTERLY REPORT.

Following is the third Quarterly Report of the Woman's Mission Board of the North Carolina Congregational Christian Conference, April 1, to June 30, 1943:

Receipts.

Women's Societies.

Albemarle	$ 10.00	
Berea	5.00	
Bethel	4.65	
Burlington	208.75	
Carolina	2.50	
Church of W. Fel.	25.63	
Concord	3.80	
Durham	69.15	
Elon College	80.87	
Erskine Mem.	30.00	
Flint Hill (M)	1.22	
Flint Hill (R)	4.00	
Fuller's Chapel	4.80	
Greensboro, First	75.00	
Greensboro, Palm St.	12.03	
Hanks' Chapel	10.50	
Happy Home	14.80	
Haw River	11.25	
Henderson	18.76	
Hines' Chapel	31.45	
Ingram, Virginia	6.05	
Liberty, Vance	27.50	
Lynchburg, Va.	18.37	
Mebane	3.57	
Monticello	1.70	
Morrisville	3.00	
Mount Auburn	23.50	
Mount Zion	4.00	
Parks' Cross Roads	4.98	
Pleasant Grove, Va.	28.32	
Pleasant Hill	4.40	
Pleasant Ridge (G)	9.00	
Pleasant Ridge (R)	1.00	
Raleigh	75.00	
Ramseur	6.69	
Randleman	10.00	
Reidsville	120.00	
Salem Chapel	5.00	
Sanford	24.16	
Seagrove	2.50	
Shallow Ford	11.32	
Shallow Well	25.00	
Shiloh	12.50	
Smithwood	2.50	
Turner's Chapel	35.00	
Union, N. C.	12.50	
Union, Va.	11.23	
Winston-Salem	5.00	
Youngsville	3.75	
		$1,121.70

Young People.

Burlington	$ 6.67	
Durham	12.16	
Elon College	2.40	
Greensboro, First	6.86	
Hanks' Chapel	5.00	
Ramseur	3.00	
Reidsville	50.00	
Sanford	20.00	
		106.09

Willing Workers.

Durham	$ 6.16	
Elon College	.50	
Greensboro, First	18.53	
		25.19

Junior Willing Workers.

Durham	$ 7.25	
Elon College	2.15	
		9.40

Cradle Roll.

Burlington	$ 5.00	
Durham	3.45	
Greensboro, First	8.19	
Turner's Chapel	5.00	
		21.64

Miscellaneous.

World Day of Prayer, Bethel, Concord, Mt. Zion	$ 3.20	
District Rally Offerings:		
Halifax	13.81	
Durham-Wake and Vance-Warren	6.72	
Alamance and Guilford-Rockingham-Forsyth	16.54	
Randolph and Chatham-Lee-Moore	7.70	
		47.97
Total Receipts		$1,331.99

Disbursements.

Mrs. W. V. Leathers, Treasurer, Woman's Mission Board of Southern Convention:

Life Mem. and Mem.	$ 50.00	
World Day of Prayer.	3.20	
Birthday Offering	77.13	
China Relief	6.00	
Easter Offering	4.65	
War Vic. and Serv.	45.00	
Pilgrim Fellowship	5.00	
Missions, Gen. Fund.	1,091.01	
Total Disbursements		$1,281.99
Balance in Bank July 5, 1943.		$ 50.00

Respectfully submitted,
SUSIE D. ALLEN, *Treasurer.*

QUARTERLY REPORT.

Following is the Quarterly Report of the Woman's Home and Foreign

(Continued on page 15.)

The Challenge of These Days

By Roy C. Helfenstein.

We are living in the darkest days of human history—days that are filled with peril to civilization, days that are filled with possibilities of impending disaster to the entire world, for no one can tell what even an hour may bring forth. The sky of life is as black as midnight for the peoples of more than half of the globe. And, for all lovers of peace and concord, life is decked in a mournful gray. Dismay and despair fill the hearts of countless millions of the two and one-half billions of the world's population. A devitalizing skepticism is wrapping its persistent rootage deep in the hearts of both youth and age. And no one knows whether the curtain is being lowered upon the closing act of the world's tragedy, or whether that tragedy is to be changed to drama and that the curtain is soon to be raised before the stage of human relationships for the first act of World-wide Brotherhood.

With Shakespeare's Hamlet, many are today possessed with a pessimism born of alienism from humanity's God, and lament with Hamlet:

"The times are out of joint
O cursed spite,
That ever I was born
To set them right."

The world's present situation of despair all rests back upon the fact that men have forgotten God, and have forgotten that this is God's world, and have tried to crowd God out of His world.

Whenever any man leaves God out of his life and out of his reckoning, he becomes a liability to himself and to society. And whenever a nation leaves God out of its reckoning, it becomes a menace to the entire world. No man who does not believe in God can be trusted by his fellow men.

These days call to the world to realize that, not until humanity reenthrones God upon His throne in the hearts and minds of men, can things be different than they are—and that without God's enthronement in men's hearts and in all of life's relationships, the days ahead will but become the darker with their attending despair becoming the greater.

The entire world is sick—sick unto death, and only the Great Physician has the remedy that can make the world well again. But he has the remedy and the only remedy that can avail and that cannot fail. The churches of every name and creed are calling the people of the world—the people of every city, town, village, and countryside—to think upon these things. And those who are disciples of the Men of Galilee answer back to the world's turmoil, confusion, and disorder:

"The times are out of joint
O happy plight
That I by my prayers and my life
Have a chance
To help set things right."

These days call men to think about Christ—to think upon his life, his will for men, and his wish for the world. The Church is the only institution in human society that is dedicated to the proposition of setting things right under the inspiration of God and the leadership of him who gave his life on a cross to help set them right. And every person in America ought to be identified with some church. Not a man of us would be willing to live in a place with our families if there were no churches there. All of us want our children to have the benefit of growing up under the sheltering and the moulding influence of the church. Some who want their children to have the benefit of Christianity, may not be personally interested in what Christianity has to offer. But they are inconsistent in wanting the benefits that Christianity brings to them and to their children, if they refuse to become personally interested in promoting the cause of Christiaity. The denomination to which a person may belong makes very little difference. But every person who wants to be consistent should be a member of the Church. Former President McKinley, when addressing a gathering of over 3,000 young people, said: "I am a member of the Methodist Church, and I do not care whether anybody knows that fact or not. But I am a Christian and I want the whole world to know that."

These days challenge every thinking person to acknowledge his debt to the Church and to line up with the Church, because of what it has meant to our nation. The patriotic thing to do is to line up with the Church. The Nazis are closing churches in Germany. There is not a man in your town or city who would not fight to defeat any group who would seek to close the churches of your city. But there are scores of people in every community, who, by their indifference, are lending a hand in doing what the Nazis want to do.

When Jesus came to Golgotha they hanged him on a tree,
They drove great nails through his hands and feet, and made a Calvary;
They crowned him with a crown of thorns, red were his wounds and deep,
For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham, they simply passed him by,
They never hurt a hair of him, they only let him die;
For men had grown more tender, and they would not give him pain,
They only just passed down the street, and left him in the rain.

Still Jesus cried, "Forgive them for they know not what they do,"
And still it rained the winter rain that drenched him through and through;
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary.

Active membership in the Church is the best insurance policy any home can have. Judge Faucett of Brooklyn, N. Y., declared that, out of 2,000 divorce cases that had come into his court, not one had been from a home where both husband and wife were active members of a church. The Church offers you and me and the whole world the only source of healing and the only source of hope for the days ahead. In these days of humanity's critical illness we need to ponder, as never before, the words of Jesus so often heard but so little appreciated, "I am the resurrection and the life" that all men should seek.

THE WEST CHINA LIBRARY.

The library of West China Union University is a handsome building designed and equipped to care for the needs of a small institution of perhaps 400 students. Nearly ten times that number are now dependent on its limited facilities. Each new wave of refugee students augments an already impossible burden.

The only solution to this problem is the acquisition of more books, more stack rooms, and more reading space. Under present conditions not much can be done. However, the library personnel has been strengthened, and a new Chinese Head has been appointed. Every effort is being made to improve conditions.

Yet the situation basically cannot be remedied until it is again possible to ship supplies from America to China. In the meantime, we have good reason to take pride in what has been accomplished in the Chengtu library to make a few books meet the needs of a multitude.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

YOUNG PEOPLE'S CONFERENCE IN EASTERN VIRGINIA.

Here is some good news we've all been waiting for. A camp has finally been secured for a young people's leadership training school. It is Camp Waters, on the James River near Surry, Virginia. The Executive Board of the Boy Scouts have granted us permission to use the camp from August 16 (Monday) until August 21 (Saturday), for $25. The camp cook will probably be available for our use. The camp is well situated and has excellent facilities for swimming. Cots will be provided in large tents for sleeping. The Mess Hall has recently been renovated.

OPA regulations require at least 50 in attendance before food grants will be made, so we must have at least that many there. I am counting on each minister and young people's society to do their part. Plans will be made in the near future for courses and leaders. So far, Mr. Lester, several of our summer workers, Mrs. Jackson and I will be there.

The young people at the Pilgrim Fellowship Rally at Suffolk yesterday voted unanimously in favor of the conference. We know how important the training is for our young people's society for the coming year, so we want each church to be well represented. The opportunities for leadership training, the making of lasting friendships, the study of the Scriptures, the recreation and play all together make an experience of this kind never to be forgotten.

In order to secure necessary priorities and make plans, it will be necessary for us to know how many to expect from each church. Please send me at Waverly, Va., the names, addresses, and ages of all young people who can attend together with a $1 registration fee for each one. Only those who have reached their 13th birthday are eligible to attend. The total cost of the camp will be $7 for the entire period.

A bus goes out each day through Norfolk, Portsmouth and Suffolk to Surry, Va., where I would meet all incoming delegates and bring them to camp. If there are other young people in the Valley or North Carolina Conferences who would like to attend, you are welcome to do so. Remember the deadline—August 1. If we do not have 50 registered by that time, we cannot have the school—so young people, get busy right away and get others to attend. There is room for 80 in the camp. Our government is encouraging camping this summer, too, for spiritual and physical reasons. Let's all pitch in and have the finest conference possible.

R. L. J.

EASTERN VIRGINIA PILGRIM FELLOWSHIP MEETS.

The Eastern Virginia Pilgrim Fellowship held its annual rally at the Suffolk Congregational Christian Church on Tuesday, July 13, 1943. The program began at 10:30 A.M. There were about 40 present, far below normal, yet exceptionally good for the times in which we are living. Because of the absence of the president, vice-president, secretary and treasurer, the meeting was presided over by Mr. Jackson. The Bethlehem Church conducted the devotional service in the morning. The principal address was made by Mr. Robert Harding, social action chairman of the National Pilgrim Fellowship. Bob is a student at Andover Newton Theological Seminary. He spoke on "The Pilgrim Fellowship."

The afternoon session began at 2 P.M. after a picnic lunch in the social room of the church. The following slate of officers was presented by the nominations committee: President, Marjorie Moore; Vice-President, Shirley Boulds; Secretary, Doris Davidson; Assistant Secretary, Margaret Dunn; Treasurer, Jacqueline Burton; Superintendent of Devotional Life, Jennie Lee Bradford; Superintendent of Leadership Training, Audrey Cherry; Superintendent of Publications, Julia Anne Mathews; Superintendent of Social Action, Claire Bradshaw; Superintendent of Christian Endeavor, Lucille Morgan; Superintendent of Missions, Bunny Maifeld.

Chaplain Walkupt of the Norfolk Naval Base made the address of the afternoon charging the young people to keep alive the important things of our faith for the time when "the lights go on again all over the world." Following this the young people's conference was discussed and unanimously agreed upon by those present. The new officers were installed and the meeting adjourned at 4 P.M.

NORTH CAROLINA AND VIRGINIA SUNDAY SCHOOL CONVENTION.

The Happy Home Church invites the North Carolina and Virginia Sunday School and Pilgrim Fellowship Convention to meet on Wednesday, July 28, 1943, at 10 A.M. Happy Home Church is located on Route 700, between Draper and Danville. It is about 20 miles from Danville. Coming from Danville, be sure to turn off of Route 29, about 7 miles south of Danville, onto Route 700. Coming from Reidsville, proceed on Route 29 north for 2½ miles, turn left onto first hard-surfaced road and follow this road until you come directly onto Route 700. It is 1 mile from there to the church. Happy Home Church and School are two brick buildings with green roofs and can easily be seen by travelers.

We hope the young people will make a special effort to be present. Miss Dorothy Cox, president of N. C. and Virginia Pilgrim Fellowship, will be present and conduct sessions of interest to the young people.

We also want all Sunday Schools represented. Mr. Joe French, the president, is looking forward to an excellent session.

We hope to be able to furnish the noon meal free to those attending unless there is a convention ruling to the contrary. Our church doors are open to each and every one. Come and enjoy the fellowship with other churches and with us.

W. J. ANDES, *Pastor.*

PLAN BIBLE COURSE.

At a meeting of Protestant ministers at Henderson, N. C., plans were made for the inauguration of a course of Bible instruction to be held in the city schools next fall. The ministers were informed that city school authorities had already endorsed the plan.

A poll of senior and junior students in the high school revealed that an overwhelming majority of the students want to take such instruction if and when it is offered.

He's no failure. He's not dead yet.

—*W. L. George.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

BIBLE TEACHINGS ON THE COST OF DRINKING.

Lesson IV—July 25, 1943.

Golden Text: *"Know ye not that the unrighteous shall not inherit the kingdom of God?"*—I Corinthians 6:9.

Lesson: Deuteronomy 21:18-21; Proverbs 23:20-21; Corinthians 6: 9-11.

Devotional Reading: Psalm 37:1-11.

Now More Than Ever.

The drinking of beverage alcohol, and the liquor business in general is a serious thing any time. It exacts a terrific toll of costs in many areas of life, even in peace times. But in war-time it becomes a national scandal and menace. One of the gravest charges that can be made against the present administration is its attitude in war-time to the liquor traffic. As William Allen White, in his *Emporia Gazette* says, 'Ration food if you will. Ration coffee. Freeze the price of milk. Put a farmer in jail for selling the hind quarter of a beef killed on his own feed lot. Do anything in the wide world, under the star-spangled dome of heaven to win this war. But if you touch liquor you are just a wild-eyed, crepe-hanging fanatic. Behold the sacred cow who has to be spoon-fed with ambrosia and myrrh! Whosoever tries to ration her diet down to common chop feed is condemned into the seventh hell with a white hot waffle iron grid of public opprobrium pressing his tummy and warping his backbone." Here we are trying to win a war, theoretically dispensing with every non-essential in order to further the war effort. And yet here is a *non-essential industry* of vast proportions, using up incalculable amounts of food stuffs needed to feed the world, absorbing millions of hours of man-power needed for defense work, draining off millions of dollars which should be spent for other things, using up gasoline and tires so deperately needed for the war effort, and debauching the bodies and minds and souls of men when the whole emphasis is upon physical, mental, and moral fitness. The thing would be humorous if it were not so tragic. A nation can hardly be called intelligent which does such a thing. Now more than ever, the liquor traffic ought to be outlawed.

Strong Medicine.

They prescribed strong medicine for a stubborn, rebellious, gluttonous, drunken son in those days. "If a man have a stubborn and rebellious son, that will not obey the voice of his father, or the voice of his mother, and though they chasten him, will not hearken unto them, then shall the father and mother lay hold on him, and bring him unto the elders of the city, and unto the gate of his place . . . and all the men of the city shall stone him to death with stones; so shall they put away the evil from the midst of thee; and all Israel shall hear and fear." Parents are to do everything they can with rebellious children. The State also has an interest in the proper upbringing of children, and should exercise its authority when that of the parent is powerless. There is no instance on record, however, that this death penalty was ever invoked. We have, of course, made some progress in the treatment of such people since the day of Deuteronomy. We try to reform, instead of stoning to death.

The Road to Poverty.

"For the drunkard and the glutton shall come to poverty; and drowsiness will clothe a man with rags." It is not true, of course, that every man who drinks, or even every man who is a drunkard comes to poverty. There are many men who drink, and who are drunkards, who have money, and who are rich. But one of the surest and quickest roads to poverty is drinking. Call the roll of the men who have lost their jobs and lost their fortunes, and at the head of the list there will be the men who have been drunkards. Booker T. Washington quotes old "Uncle Calhoun Webster" as follows: "When I sees a man a-goin home wid a gallon o' whiskey and a half pound o' meat, dat's temperance lecture enough for me—and I see's it every day. An' I knows dat ebery thing in dat man's house am on de same scale—a gallon o' misery to ebery pound o' comford."

Disinherited.

"Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers nor extortioners, shall inherit the kingdom of God." It is a long list, and a searching list of those who are disinherited from the kingdom of God. The reason is simple: the Kingdom of God is a spiritual kingdom, its blessings and privileges are special; how then could such unspiritual men as those enumerated, whose conduct tended to harden the heart and dull the spiritual insight, have any part in it?" The only cost of drinking is not mere dollars and cents; it is in the loss of the spiritual sensitiveness and responsiveness to spiritual impulses.

The Power of the Gospel.

"And such were some of you; but ye were washed, ye were justified, ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." Very few men stop drinking in their own power. But the grace of God in Christ Jesus can and does give liberty to those who are the slaves of appetite and passion. Thousands of drinking men, and drunkards have found deliverance in Christ.

The Cost of Drinking.

The scripture lesson does not deal very specifically with the cost of drinking, not even if used as proof texts. But drinking exacts a high toll, it demands a high price. It costs self respect; physical, mental, moral and spiritual efficiency; it costs money, lots of money with the high cost of liquor; it often costs one his position, his home, even the affection of his family; it demands its price in reputation, and in character. It may cost a man his soul.

GOD DELIVERS HIS PEOPLE.

Lesson V—August 1, 1943.

Golden Text: *"Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."*—Psalm 50: 15.

Lesson: Exodus Chapters 5-12.

Devotional Reading: Psalm 81:8-16.

There is no rest for the wicked, or for the writer of the Notes on the Sunday School Lesson. For in spite of the fact that there will be no issue of The Sun on July 29, Ye Editor will expect at least a few feeble remarks on the lesson for August 1. Thus it is that the writer of these Notes sits down on an insufferably hot afternoon (Saturday, July 17) to jot down a few teaching points on a lesson that covers eight chapters. Brevity is the soul of wit, and on a hot day like this it is also the soul of wisdom. We'll just touch the high spots.

(Continued on page 13.)

FOR THE CHILDREN

Dear Friends:

A little more than two years ago I met Lonny and Judy Bond at the Elon School of Missions at Elon College. Their mother had come to attend the meeting and brought her children with her. I was "tickled pink" yesterday when I opened an envelope and found the following letter from Lonny:

"Dear Mrs. Todd:

"I want to write another letter to you. I want to tell you about our Children's Chapel in our Church. We made it in a room that we no longer used. It was a small room and had a pretty shaped stained glass window.

"Three medalions of different sizes were put on the window. They are candles, an angel and the Madonna and child. On the walls we hung two pictures by a great English artist we have studied about, Elsie Anna Wood. They are hung on opposite sides of our room.

"We have straight rows of chairs with an aisle right down the middle. On the window shelf are two brass candle holders and candles and our offering basket. We take turns taking up our offering.

"In the Chapel we are very still and quiet. We can go in there alone or during Church service or Sunday School. There is reading from the Bible every Sunday.

"Easter Sunday we dedicated our Chapel. Mrs. House led the Litany that we had written. Mr. House, our minister, said a prayer. Our Sunday School Superintendent, Mr. Parsons, was there too. Our mothers and fathers and friends came to see our room made into a chapel. They liked it!

"I wish you could see it. The last time I wrote to you I had been to Elon and the Orphanage. Since then I have a new baby sister whose name is Sandra. She is six months old. Judy and I went into Church to see her christened. Billy Kent's little sister was christened too. Billy Kent is in Judy's Sunday School class.

"Now we are studying about Martin Luther. I have just made a flag to go in our room. Next I will make a Christian flag.

Lonny Bond,
523 Granite Avenue,
Richmond, Virginia."

Lonny we know that your Children's Chapel is just lovely. I wish that all of us could come through Richmond at some time and stop by to say a prayer in your Chapel. Perhaps some of us who read this page will be able to do so. I certainly appreciate your letter telling us about it. We are very happy when we know that children are working with their minister, teacher, parents and friends to make a lovely place where they may worship our Heavenly Father. We shall be looking forward to the time when you will write us another letter.

Weren't you glad to see the sunshine? The three Todd's certainly were. It rained so hard and so long here in Sanford that Little Buffalo Creek, which flows through Sanford just two and one-half blocks from the Parsonage, went on a rampage and did quite a bit of damage to gardens and property. It did not come near us but our garden is low and so it got flooded. Most of our vegetables are drowned. The grass on our lawn kept right on growing. Last night when we went out to try to cut it, we found it knee deep.

Mr. Todd had a sling blade and I the mowing machine. A cool breeze was blowing from the west. A big yellow moon up in the sky was our light. If you could have visited us at 10 o'clock last night you would have thought us making hay in our own back yard! We raked the grass up as we cut it and by ten o'clock our grass heaps reminded me of "haying time" back on my father's meadows in East Tennessee.

I used to room with a girl from New Mexico who told me how they used to do most of their harvesting of corn and hay by moonlight because the heat was too intense for them to harvest in the day time. I thought of the farmers of New Mexico last night and wondered if they were out making hay too. Have you ever worked by moonlight in the fields? It was such fun last night. But it was hard work. If you do not think so you should see the battle prints in my hands today! I wince every time I strike the typewriter keys with certain of my fingers. Two of the blisters burst and they are the places that hurt.

It isn't so bad to have hard work to do if someone is helping you, is it? Another thing which helps is to think how nice the lawn is going to look when you get it finished. I'll tell you another one of my work secrets: When I'm doing "dirty, hard work" I always try to think beautiful thoughts. That helps ever so much, and by the time you have the windows clean and shining so that you can see out easily, you feel all clean on the inside from thinking pure, clean, beautiful things.

Last night as the moon looked down on me, I thought about it looking down on "Our Boys" out there at the Battle Front. I said to myself, "this is nothing to the jobs that they are having to do out there." I'll bet brother "Midge" would be thrilled to death if he could just have the chance to come home and mow "Mom's" lawn. "Midge" is my baby brother. The last letter I got from him was sent from North Africa on May 25.

Just twenty years ago "Midge" was about the same age as my little son, Oliver. I was caring for five hundred white leghorn baby chicks on my father's farm. Midge came running around the edge of the chicken house looking up at me and stepped on a soft baby chick. I picked the little dying chick up and tried to do something for it. Little Midge sobbed as if his little heart would break because he had hurt the baby chick. I tried to comfort him and at the same time to tell him that he must watch his little feet when he came near the chicks. I know that if Midge is having to hurt anyone today that it is making him cry on the inside. I pray with my whole soul that we may soon learn how to have God's kind of world. Where there will be help for all peoples instead of hurt and pain.

If our children of today are taught how to make chapels instead of forts, perhaps their world will be ruled by love and not by hatred.

THE FRIENDLY NIGHT.

"Peep," said some little birds,
"We're going to our nest;
We've had a very busy day,
And now it's time for rest."

"Purr," said a pussy cat,
"I'm sleepy as can be;
I'm glad we have the friendly night,
Its darkness just suits me."

"Cluck," said a mother hen,
"It's time for you to sleep;"
And so beneath their mother's wings
The little chickens creep.

"Humm," yawned some boys and girls,
"We're tired from work and play;
We're glad to have a night to sleep
Until another day."

P.S.: Oliver was in bed, fast asleep, when we were mowing the lawn last night.

Sincerely,
DOROTHY TODD.

MASSANETTA CONFERENCE.

The Bible Conference at Massanetta Springs, August 9-22, will present an unusual array of talent and world renowned celebrities in the field of religion. Dr. Wm. E. Hudson, the Conference Manager, in an interview recently stated that while it is difficult to compare one year's program with another, yet it is his deliberate judgment that this is the most able and varied program presented in the 22 years of Massanetta's history.

Said Dr. Hudson, "Those sitting on the watch towers of the world are saying that the only thing which will save our Democracy and Nation in these perilous times is a genuine revival of religion."

Dr. Hudson quoted a statement of President Roosevelt in which he declared that 'a real revival of religion" would serve to strengthen United States morale in war-time, and would be "our guide to a just and lasting peace when our enemies shall have been vanquished."

Some of the star speakers on the program of the two weeks' conference are as follows: Bishop Edwin Holt Hughes, senior Bishop of the Methodist Church; Dr. Frank C. Mead, Editor *The Christian Herald* and author of note; Dr. Norman Vincent Peale, pastor of the Marble Collegiate Church, New York City; Bishop Arthur J. Moore, of the Methodist Church, a speaker of great evangelistic fervor; Dr. John C. Bennett, one of the leading theologians among the younger ministers of America, noted for his ability as a lecturer; Dr. Roy Smith, editor *The Christian Advocate*, popular and eloquent speaker; Dr. Robert E. Speer, internationally known as a leader in the Presbyterian Church, U.S.A.; Dr. Clovis G. Chappell, distinguished author, popular lecturer and pastor of the large Methodist Church at Jackson, Miss.; Miss Margaret Slattery, author, teacher, lecturer, who must be included in any list of the nation's best-known women; Dr. Clarence E. Macartney, Pastor of the First Presbyterian Church, Pittsburgh; Dr. W. Taliaferro Thompson, Professor in Union Theological Seminary, Richmond; Dr. Harold J. Ockenga, Pastor of the Park Street Congregational Church, Boston; Dr. Theodore S. Adams, popular pastor of the First Baptist Church, Richmond, one of the leading ministers in that denomination; Dr. Julian Price Love, Professor of Louisville Theological Seminary; and many others.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

The Price of Leadership.

Leaders must be prepared to pay the price of leadership. There will be misunderstanding, delays, frustration of purpose, slow progress, seeming desertion by God himself. Moses had his discouragements. Like every other man, he wondered why, when he was doing the very best he could for God, things seemed to go so wrong, God seemed to be doing nothing about it.

A Cure for Discouragement.

"And Moses returned unto Jehovah, and said . . ." Moses, like David, and like countless other leaders and folks in the ranks found encouragement in God. He turned to God again and again when some new problem presented itself, when some new difficulty arose. We ought to take our discouragement to God. He gives new insights, new courage, new strength. God is the best cure for the blues.

Renewed Promises.

"Now thou shalt see what I will do to Pharaoh . . ." We need to be reminded again and again of the exceeding great and precious promises. God is not slack concerning his promises as some men count slackness. He moves slowly at times, but He moves steadily and surely. He never forgets. What He promises He provides.

A Progressive Discovery of God.

"I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name Jehovah I was not known to them. And I have also established my covenant with them, to give them the land of Canaan." It was a new name, and it signified a new element in the character of God. Jehovah was the covenant keeping God. He was still God Almighty, but He was entering into a more intimate, personal relationship with his people. This is only another instance of man's long and progressive discovery of God. As they keep their faces to the light, as they live up to the revelation which has been given them, they discover new depth and new meaning to the character of God. In Jesus Christ we find the fullest and final revelation of the character of God.

A Chosen People.

And I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians." The Jews are a chosen people. There is no denying that. God chose them from among all the nations of antiquity. Not because He is a respecter of persons or nations, not because He plays any favorites, not even because He loved the Jews more than He loved the other peoples of the ancient world. But God had a plan of redemption for the world. He had a divine purpose. He wanted to reveal himself to the world, and in this people there was a genius and a capacity for religion, there was an innate quality that made it possible for Him to make His word and His will known as He could not do through other races and religions. It is in this sense that the Jews are a chosen people. In this day when there are so many deep-seated race prejudices, let no man forget that salvation is of the Jews—Jesus himself said so. It is through the Jews that we received our sacred Scriptures. It is from the Jews that the Lord Jesus Christ himself came.

Forfeited Privilege.

Although it is not directly incorporated in today's lesson it is not amiss to remind ourselves that even though the Jews were God's chosen people, He had to cast them off when they failed to be the medium through which He could carry out His world purpose. The leaders of the early church turned from the Jews to the Gentiles because this people refused their high calling.

Hardened Hearts.

Much of the material in today's lesson is a long and detailed recital of the different plagues that were visited upon Egypt because of Pharaoh's refusal to let the people go. And again and again the phrase occurs that "God hardened Pharaoh's heart." The fact is, of course, that Pharaoh hardened his own heart. Like every other man who refuses to face up to and to follow the truth and the light he has, his heart becomes hardened. Jesus himself warned men to take heed how they hear. Hearing involves a tremendous responsibility. There are multitudes who are "gospel hardened."

And It Came to Pass.

"And it came to pass that selfsame day, that Jehovah did bring the children of Israel out of the land of Egypt by their hosts." The mills of the gods grind slowly, but they grind. A thousand years in the sight and plans of God are but as a day or as a watch in the night. He may move slowly, but He moves surely and steadily toward the fulfillment of His divine purpose. In due time "it shall come to pass."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Several weeks ago we mentioned in our letter that we wanted to build another building which would complete the vision we had twenty-seven years ago. This would complete our plan also. As I said in that letter, this building is not for the children to live in. The three buildings we already have give us sufficient room for children for sometime to come.

This new building we speak of is for another purpose altogether. It is to be a three-in-one building. First, one part for office space where we will not have to listen to the noises of the children all the time while we work. Our office is now in the Johnston Hall where we have twenty-five children. Second, we want a small chapel room where we can gather the children together and have religious programs where we can work out programs so all the children can have a part. Third, we want a play room. It is very necessary to keep children entertained at home. If the home does not furnish it, they will seek it somewhere else.

We received the following letter this week which we take the privilege of using in our letter this week:

Mr. Charles D. Johnston,
Elon College, N. C.

Dear Mr. Johnston:

We are enclosing check for $10.00, which will apply on our payment for the Orphanage.

We are also enclosing a War Bond for $18.75. We had started to work on this Bond for the Orphanage when we saw that you had a vision of a fourth building for the Orphanage and we said that we were going to give our Bond for the new building and that we hoped that ours would be the FIRST to apply on this building fund.

Our Sunday School had taken great delight in this Bond and we are working on another. We hope that many other Sunday Schools will decide that they also want to make their dollars count towards helping the War and helping toward that new building.

Very truly yours,
MEBANE CHURCH AND S. S.,
By: *Lillie Fowler.*

The above letter gives us an idea that we had not thought of. The little children can all have a part in this building by buying War Stamps and when they get enough to buy a bond they can send them to us and we will buy bonds and hold them during the duration and then cash them in and build the much-needed building. We cannot build during the duration, but we can get the money ready.

Then this gives us another thought. We have many members in our churches who want to help the War effort by buying Bonds, and it would be fine to do that and donate the Bond to the Orphanage to help in this new project.

What Sunday School or Sunday School Class will be next to send in a Bond?

CHAS. D. JOHNSTON.

REPORT FOR JULY 22, 1943.

Amount brought forward		$10,189.63
Sunday School Offerings.		
Eastern N. C. Conference:		
Mebane		10.00
N. C. and Va. Conference:		
Shallow Ford	$15.00	
New Lebanon	10.00	
Burlington	33.09	
Lynchburg, A. S. Dunn	6.00	
Happy Home	5.13	
		69.22
Western N. C. Conference:		
Ether	$ 1.70	
Shiloh	7.15	
Ramseur	4.44	
Bennett	1.80	
Ramseur	11.16	
Needham's Grove	2.40	
Biscoe, 3 mos	5.29	
		33.94
Eastern Va. Conference:		
Cypress Chapel	$10.85	
Oakland	10.00	
New Lebanon	5.00	
Liberty Spring	7.00	
		32.85
Valley Va. Cent. Conference		
Winchester	$ 5.06	
Palmyra	10.00	
		15.06
Alabama Conference:		
Dadeville		4.35
Special Offerings.		
Wheeler Interest	$60.00	
Mrs. Blackwood	10.00	
Bateman Interest	1.58	
Trinity Church Interest	2.74	
A Friend	5.00	
Mrs. Wilson	38.28	
Mr. Dobbs	20.00	
Mrs. Simmons	50.00	
		187.60
Total for the week	$	353.02
Grand total		$10,542.65

Many sensible people drink nothing at lunch—which is good for the digestion but bad for the drink business.

—*The Brewers' Gazette.*

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name..

Street or Route..

City.................... State....................

Church..

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

DUCK.

Whereas on April 15, 1943, our Gracious Heavenly Father in His infinite wisdom and love saw fit to call to his heavenly home the soul of Mr. J. A. Duck who was a member of Mt. Carmel Christian Church. Whereas we the members of Mt. Carmel Christian Church shall miss him in our church and in our community, yet our loss is his eternal gain.

Therefore, Be It Resolved:

1. That we extend to his bereaved loved ones our heartfelt and loving sympathy, assuring them of our prayers, that they may find the grace of our Heavenly Father sufficient for them in time of their sorrow.

2. That we bow in humble submission to the will of our Father, who doeth all things well and may we profit by the example he set.

3. That a copy of these resolutions be placed upon the records of our church, one be sent to the family and one be sent to The Christian Sun for publication.

Mrs. F. H. JOHNSON,
OTIS JOYNER,
Mrs. LIZZIE B. TURNER,
Committee.

DUCK.

Whereas on June 30, 1943, our Gracious Heavenly Father in his infinite wisdom and love saw fit to call to his heavenly home the soul of Mr. Charlie H. Duck, who was a member of Mt. Carmel Christian Church Whereas we the members of Mt. Carmel Christian Church, shall miss him in our church and in our community, yet our loss is his eternal gain.

Therefore, Be It Resolved:

1. That we extend to his bereaved loved ones our heartfelt and loving sympathy, assuring them of our prayers, that they may find the grace of our Heavenly Father sufficient for them in time of their sorrow.

2. That we bow in humble submission to the will of our Father, who doeth all things well and may we profit by the example he set.

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Mrs. F. H. Johnson,
OTIS JOYNER,
Mrs. LIZZIE B. TURNER,
Committee.

QUARTERLY REPORT.

(Continued from page 9.)

Mission Board of the Eastern Virginia Conference, Quarter ending June 30, 1943:

Balance on hand last report....		$ 72.89

Receipts.

Spring District Rally Offerings:

Norfolk District	$ 23.00	
Nansemond District ..	22.81	
Waverly District	7.64	
		53.45

Women's Societies.

(On Apportionment)

Antioch	$ 7.50	
Berea (Nans.)	30.00	
Berea (Norfolk)	15.00	
Bethlehem	30.00	
Christian Temple	87.50	
Cypress Chapel	25.00	
Damascus	25.00	
Dendron	11.50	
Elm Avenue	10.00	
Eure	7.00	
First, Norfolk	18.75	
First, Richmond	20.00	
First, Portsmouth	25.00	
Franklin	50.00	
Holland	5.20	
Holy Neck	37.50	
Hopewell	6.92	
Isle of Wight	10.00	
Liberty Spring	50.00	
Mt. Carmel	17.00	
Newport News	25.00	
Oak Grove	7.50	
Oakland	18.00	
Ocean View	12.50	
Rosemont	35.00	
South Norfolk	20.00	
Spring Hill (last quar.)	5.00	
Spring Hill	2.50	
Suffolk	125.00	
W. W. Staley (Suffolk)	66.60	
Union (S.)	5.10	
Wakefield	10.80	
Waverly	12.50	
Windsor	11.45	
		845.82

Young People.

Berea (Nans.)	$ 7.50	
Bethlehem	25.00	
Burton's Grove	7.50	
Christian Temple	6.25	
Cypress Chapel	5.00	
Eure	4.00	
First, Portsmouth	6.00	
First, Richmond	2.00	
Franklin	18.75	
Holland	5.25	
Holy Neck	10.00	
Liberty Spring	15.00	
Mt. Carmel	6.00	
Newport News (C.E.)	6.00	
Newport News (Forum)	4.00	
Oakland	8.75	
Rosemont	23.25	
Spring Hill	5.00	
Suffolk	15.00	
Union (South.)	3.00	
Waverly	5.00	
Windsor	14.60	
		202.85

Juniors.

Berea (Nans.)	$ 9.00	
Bethlehem	3.00	
Christian Temple	9.00	
Cypress Chapel	5.00	
Eure	1.00	
First, Portsmouth	2.00	
Franklin	7.50	
Holland	9.31	
Holy Neck	3.00	
Liberty Spring	6.25	
Mt. Carmel	2.50	
Oakland	1.25	
Rosemont	3.00	
Suffolk	10.75	
Union (South.)	1.50	
Windsor	4.73	
		78.79

Cradle Roll.

Berea (Nans.)	$ 5.28	
Cypress Chapel	.25	
Damascus	9.00	
Eure	1.00	
Franklin	1.50	
Liberty Spring	5.00	
Mt. Carmel	1.00	
Oak Grove	7.35	
Oakland	2.00	
Union (South.)	.25	
		32.63

Thank Offering.

Antioch		2.50

Life Membership.

Christian Temple		10.00

Memorials.

Dendron	$ 10.00	
Liberty Spring	10.00	
		20.00
Grand Total		$1,318.93

Disbursements.

Miss Flora Heebner, (Spring Rally Speaker)	$ 25.00	
Bank Service Charges, (Oct. 1942-July 1943)	2.83	
Mrs. W. V. Leathers, (One Memorial, May 3)	10.00	
Mrs. W. V. Leathers, Woman's Mis. Board	1,182.59	
Total Disbursements.		$1,220.42
Balance in Treasury July 16, 1943		$ 98.51

Respectfully submitted,
MRS. W. B. WILLIAMS, *Treasurer.*

"Beer," says an advertisement, "is a product of nature." So is a rotten apple.

—*The Voice.*

BLESSED ARE THE BLAME-TAKERS!

By JOHN R. SCOTFORD

"It was my fault."

We do not like to think of ourselves as bunglers. Pride suggests that our mistakes are the inescapable result of circumstances over which we have no control. We could not help ourselves; why should we accept the blame? A dozen excuses come surging to our lips. We are prone to make up for the weakness of our reasoning by the loudness of our voice. Only by the exercise of rigorous self-control can we repress our protestations of guiltlessness and say, "I am to blame!"

Yet sweet is the sound of such words in the ears of our friends. They are weary of listening to weak-kneed excuses. The ancient art of buck-passing has been much overdone. There is nothing original in the effort to blame others when things go wrong. On the other hand, the simple statement, "I did it!" is as refreshing as a cold drink on a sweltering day. It ends the argument. It eases the emotional tension. It makes everybody feel better. It turns potential enemies into friends.

Human beings are charitable. They rarely bother to blame those who blame themselves. If we offer no excuses for ourselves, they are prone to suggest some for us. Everybody has it in for the person who is always hunting up a scape-goat for his faults, but we like the person who cheerfully shoulders the blame. One way to become popular is to blithely assume the responsibility for others' mistakes. We enjoy having such a person around. It makes us feel comfortable, and is a great discouragement to argument.

Rarely do we sin against honesty when we accept blame readily. Accidents are like arugments; it usually takes at least two to precipitate them. Mistakes are seldom made in solitude. Most blunders are cooperative ventures. There may be some question as to the degree of guilt, but usually all those who chance to be about are in some degree incriminated. The more generous we are in admitting our responsibility, the shorter the discussion and the sooner matters are mended.

This leads us to a deeper truth. Most of us have two impulses struggling within us. One urges us to draw apart from the mass of men while we say to ourselves, "I am not like these poor fools who blunder about making all manner of mistakes. I am better, brighter, smarter!" The other suggests that we are all made of the same stuff, that the faults which we condemn in others are lurking within our own souls and that therefore we had better keep the Biblical injunction, "Let him that thinketh he standeth take heed lest he fall."

Jesus taught that all men are kin. He looked with scorn upon the Pharisee who wrapped himself in his own righteousness; he delighted in the company of publicans and sinners. He exhorted us to confess our sins before men. If we follow him, we will accept responsibility both for the small blunders we all make and for the larger evils from which this world suffers. We will not seek to excuse ourselves by blaming others; rather will we be quick to say, "I also am at fault."

HISTORICAL SOCIETY. 1956
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, AUGUST 5, 1943. NUMBER 30.

Missions--Yesterday, Today and Forever

By L. E. SMITH

The Christian religion is a missionary religion. The Christian gospel is a missionary gospel. The Christian church is a missionary church. The religion, the gospel or the church that is not missionary is not Christian. Whatever has the honor of being Christian is committed to the task of making people Christian, of winning them to a belief in and submission to Christ. It is a fine thing to be a "good fellow," to be honest in dealing with your fellow man, to be loyal to high principles and sacrificial in the presence of human need, but these traits of character, however honorable, do not make you Christian. Only Christ can make you Christian.

Christianity of the New Testament would be considered narrow and dogmatic by so-called "modern" Christianity and the majority of the schools of religious thought today. Christ said of himself, "I am the Son of God." "I am the good shepherd." "I am the true vine." "I am the light of the world." "I am the living bread which cometh down from heaven." "I am the resurrection and the life." "I am the hope of Israel and I, if I be lifted up, I will draw all men unto me."

Paul, in writing of Christ, declared, "Other foundation can no man lay than that that is laid which is Jesus Christ." Luke said, "Neither is there salvation in any other for there is none other name unto Heaven given among men whereby we must be saved."

As regards the person of Christ, the purpose of His coming, and the power of His gospel there is no question, no compromise, no midway position, no other way. Christ often spoke in parables, not to cloud issues but to clear them. He was a great teacher—the very greatest that the world has known. He dealt in facts, not fancies. He did not say that "Christianity is the way of life" (there are many interpretations of this attractive phrase), but he did say "I am the way, the truth, and the life. No man cometh unto the Father but by me." Paul said, "For me to live is Christ and to die is gain." And again, "It is no longer I that liveth, but Christ that liveth within me."

It is the mission of the church not to save itself but to save the world. The church will be able to save the world only by incorporating the Christ of the New Testament into life and practice and expressing Him to the world with a conviction and definiteness that will leave no question as to His sonship and mission to the world. His words, "And I, if I be lifted up from the earth, will draw all men unto me" are still true and vital. The one great question is: Will we lift Him up? We would like to but are we able? Remember only crucified hands can lift Him up. O church of Christ, hands full of gold, can't lift Him up. They are full already. Will we let go that we may take hold of Christ and lift Him up that the world may be saved?

NEWS AND VIEWS

An article by June Joy House appears in the current issue of *Children's Religion.*

Rev. G. C. Crutchfield, pastor of Old Zion Church, Norfolk, Va., is now a proud grandfather, since Mr. and Mrs. Dan Leath of Burlington, N. C., have a son.

The Western North Carolina Sunday School Convention was scheduled to be held at Albemarle, N. C., on August 3. Rev. B. J. Earp is the pastor of this church.

Our next issue will be devoted to the churches in the Tidewater area of Eastern Virginia. Interesting and practical information will be given concerning the churches in this defense area.

At Camp Waters from August 16-21 there will be a young people's conference for the study of the Bible, Christian Living, Program Making, Young People's Meetings. The cost will be $7.00 for the five days and nights. It will be under the direction of Rev. and Mrs. R. L. Jackson, our minister at Waverly, Va., and there will be several other ministers and teachers, including Miss Foard.

A paragraph for the pastor's quarterly report to the business session of the Suffolk Church is as follows:

"My duties during the quarter have been many and varied as usual. A large part of the work of a pastor can never be put down in black and white—the prayers, the anxieties, the care and thought of every member; his meditations, hopes, and plans for his membership; his study, and his sermon preparation, his hundreds of contacts here and there in the name of the Christ, are all matters which do not tabulate well, but are the constant ministry of the under shepherd. I sincerely feel my inefficiencies, but overcapping that I feel the joy of endeavor, and the encouragement of a loyal membership. During the quarter I have made 319 calls, preached 26 sermons, made 11 addresses and 11 prayer meeting talks, held 37 personal interviews, had 5 marriages, 10 funerals, received 33 new members, 27 baptisms, read 10 new books, attended 140 meetings, made scores of telephone calls, and written many letters to men in uniform."

OUR CHAPLAINS.

Three of our chaplains from the Southern Convention have had occasion to write THE CHRISTIAN SUN office recently when renewing their subscriptions.

Rev. Henry E. Crutchfield is now a captain stationed at Fort Jackson, South Carolina. The address for his family is Route 4, Columbia, S. C.

Rev. W. A. Grissom has completed his training at William and Mary College and is stationed at Newport, Rhode Island. He says, "As you know, Newport is the oldest Naval Training Station in America, dating back to 1883. It is a beautiful station and I know I shall enjoy my work here immensely."

Captain W. W. Elder, chaplain in the U. S. Navy, is moving from Pensacola, Fla., where he has been stationed for the past year. His new address is District Chaplain, 10th Naval District, San Juan, Puerto Rico.

CONSULT DUTY, NOT EVENTS.

By H. H. SMITH, SR.

If John Wesley, who often gave good advice to the people of his day, could speak to us today, what would be the gist of his message? Perhaps he would give us the same admonition that he gave the people of his day: "Consult duty, not events; we have nothing to do but to mind our duty." It is an appropriate and a challenging motto for these days. If anyone should be inclined to remark that advice is cheap and mottoes are more easily made than kept, the reply can be made that one man, at least, seems to have kept this exacting motto, and that man was John Wesley himself. When he was denied a church in which to preach, he said, "Church or no church, we must attend to the work of saving souls," and went into the streets and fields and preached to thousands. Although assaulted by mobs in many places he did not relax his efforts. Physical disability, such as might deter others, only spurred him on to greater efforts. While crossing London bridge on a sleety day, he fell on the ice and sprained an ankle. It was a painful accident, and for several days he could not stand to preach. However, rather than disappoint his congregations, he preached three times, "kneeling."

With this spirit Wesley faced all his duties, planned his work carefully and prayerfully and then followed that plan at all costs. He was once asked by a lady: "Suppose you knew you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How, madam," he replied, "why just as I intend to spend it now; I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who is expecting me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

When Wesley put duty above self-interest, pleasure, wealth, expediency, and everything of the kind, he displayed the spirit we most need today. Much of the juvenile delinquency, so prevalent in many places, is the result of parents being swept off their feet by the lure of high wages. Duty calls them to put the welfare of their children above everything else, but the call goes unheeded, as, in many cases, even the mothers leave their children to shift for themselves, or without proper supervision. These parents may defend their conduct on the ground that they are helping to win the war. They may be earnestly trying to help win this war, but by such conduct they not only do their children a great injustice, but also help lay the foundations for another war—and a war in which these very children may be called on to fight. We have about reached the point where both statesmen and churchmen are convinced that the Christian spirit alone can save the world from war. But the Christian spirit calls for a high character, manifesting itself in justice, kindness, patience, and good-will toward every human being. Such a spirit is not a natural growth of human nature; it must be cultivated. If children are allowed to run wild, learning neither manners nor morals, they will grow up with a selfish disregard for the welfare of others. And this is the spirit that breeds war.

The changed conditions under which we live today may tempt us to allow our plans and programs to be disrupted more than is necessary. We must constantly be on guard, both as individuals and churches, lest we find ourselves consulting "events" rather than "duty."

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

MINUTES, SUNDAY SCHOOL AND PILGRIM FELLOWSHIP CONVENTION OF THE EASTERN NORTH CAROLINA CONFERENCE.

Theme: Meeting Today's Spiritual Need Through Sunday School and Christian Endeavor.

The 49th Annual Session of the Sunday School and Pilgrim Fellowship Convention met July 1, 1943, at Wake Chapel. Mr. Joe W. Stephenson, president, called the Convention to order at 10:30 a.m. The devotional service was led by Rev. J. A. Denton.

The welcome address was given by Rev. R. T. Grissom, pastor of the host church, and the response by Rev. E. M. Carter.

Miss Margaret Alston, secretary of the Convention, gave the report of the Executive Committee. Mr. J. E. Branch, assistant treasurer, gave the treasurer's report in the absence of the treasurer, Mr. J. F. Hilliard.

The following committees were appointed: Nominating: Mrs. R. J. Newton, Mrs. J. F. Apple, Mrs. J. F. Hilliard; Resolutions: Rev. A. C. Todd, Mrs. W. G. Scarborough, Miss Ruby Hall; Finance and Auditing: Mr. J. E. Branch, Rev. J. F. Apple, Rev. R. T. Grissom; Place: Mrs. Estelle Penny, Mrs. Billy Wyatt; Banner: Mr. E. W. Neville, Mrs. R. M. Dickens, Rev. S. E. Madren; Publicity: Rev. F. C. Lester, Rev. A. P. Robinson.

Mr. Joe W. Stephenson gave a splendid address on the theme of the Convention. The Convention requested that this message be published in THE CHRISTIAN SUN.

Roll Call of churches showed 22 Sunday Schools represented by 76 delegates.

Rev. E. M. Carter introduced the ministers and visitors: Revs. R. T. Grissom, J. A. Denton, J. Lee Johnson, J. F. Apple, Johnson Griffin, A. P. Robinson, F. C. Lester, S. E. Madren, A. C. Todd, and two visiting ministers, Rev. M. L. Hux and Rev. Mr. Lemons.

Rev. J. Lee Johnson gave a splendid message on how we may find Christ—on the cross, in the glory-world, and in the second coming of Christ.

Following a prayer by Rev. S. E. Madren, the Convention adjourned for lunch.

The afternoon devotional service was led by Rev. S. E. Madren.

A pageant prepared by Mrs. R. L. Ross, was presented by the young people of Turner's Chapel on "What God Would Have Us Do in the Sunday School."

Special music was rendered by Mrs. W. G. Scarborough, Mr. Joe W. Stephenson, Miss McDree, Rev. J. F. Apple and Rev. E. M. Carter.

Rev. A. P. Robinson led a discussion on the task of the Sunday School and what it should do for the church.

Rev. S. E. Madren gave a talk on the work of the Christian Orphanage.

Rev. F. C. Lester gave an inspiring message on "Undertaking to Supply Spiritual Need Through the Sunday School."

The following reports of committees were adopted:

Nominating.

President, Mr. Joe W. Stephenson, Varina; Vice-President, Mrs. Aubrey Todd, Sanford; Secretary, Miss Margaret Alston, R. 1., Henderson; Assistant Secretary, Mrs. W. G. Scarborough, Youngsville; Treasurer, Mr. J. E. Branch, R. 1, Garner; Assistant Treasurer, Mr. Osman Garrad, R. 1, Henderson.

Place.

The Convention will meet on Thursday before the first Sunday in July, 1944, at Pleasant Union Church.

Banner.

Attendance and Progress Banners awarded to Wake Chapel. Mission Banner awarded to the Sanford Sunday School.

Resolutions.

Appreciation to the officers and those who took part on the program; thanks to the members of Wake Chapel for their hospitality; recommendation that members of our Sunday Schools and young people's organizations study now the methods of fostering good will and harmony in the post-war world; Convention to urge Congress to vote for Fulbright Bill.

The evening service was opened by Mr. Joe W. Stephenson, who led the song service and introduced the speaker of the evening, Rev. Charles B. Howard of Buies Creek, N. C., who gave a very inspiring message.

Closing prayer by Rev. J. Lee Johnson.

Respectfully submitted,
MARGARET ALSTON, *Secretary.*

About the best method of climbing higher is to remain on the level.
—*North Adams Herald.*

FOR WAR VICTIMS AND SERVICES.

"For War Victims and Services," a Kodachrome slide program ready July 1, 1943, consists of seventy color photographs. An interesting descriptive talk sent with the slides tells the story of the war emergency program of the Congregational Christian churches in the war-torn areas of the world. War services through War Prisoners Aid, Army camps, Chaplains, internment camps, towns near Army camps, and war industrial communities are also graphically portrayed.

This program is available for your use and will be especially interesting for Sunday evening worship, church suppers, men's clubs, women's organizations, youth groups and Sunday Schools.

The only equipment needed to produce the program is a Kodachrome projector and screen. Order the program today.

Tear on dotted line and mail coupon below.

....

To Congregational Christian Committee,
289 Fourth Avenue, New York, N. Y.

Please send the Kodachrome slide lecture "For War Victims and Services" for use on one of the following dates:

First Choice ....
Second Choice ....
Third Choise ....
Church ....
Minister ....
Address ....
City ....

....

WHERE YOUR DOLLARS HAVE GONE.

Nov. 1, 1942-June 1, 1943.

American Committee for Christian Refugees for help for Refugees in America	$ 4,326.11
American Friends Service Committee for food for Children in France	1,207.86
Church Committee for China Relief for Civilian relief in China	38,899.97
Congregational Union of England and Wales through English Congregational Churches	6,011.39
Unitarian Service Committee for medical services in France	8,000.00
Central Bureau for Relief of European Churches and World Council of Churches for aid to refugee pastors	3,584.90
International Missionary Council for orphaned missions	1,242.68
American Board, War Emergency Fund	3,071.90
Congregational Christian Services for Church Programs in War Areas, Aid to Chaplains and Japanese-American Evacuees.	45,450.00
Cummington Guest House for Refugee Artists and Craftsmen	900.00
Y.W.C.A. Emergency Fund	3,054.05
Y.M.C.A. War Prisoners Aid	5,365.17
Greek Relief	26,603.15
Russian War Relief for milk for Russian Children	8,896.46

(Continued on page 14.)

THE EDITOR'S MESSAGE

OUT OF DEBT? YES, BUT!

The Christian Sun, we are told, is out of debt. Good! That fact really warrants thanksgiving. Let us reflect on the meaning of this achievement. When the Executive Committee and the Board of Publications frankly faced the problem of a deficit, there were a number of proposals. It was suggested that we drastically cut the size and frequency of publications. Suppose we had! The distinctive quality of our religious weekly would have been lost. How happy we now are that that solution was rejected; how happy we are that the courageous thing was undertaken! We resolved to maintain the same standard of publication and devised plans to raise the deficit. It was an act of faith, but it worked! Faith removed the mountains of deficit. This is worth remembering when we face future difficulties. There is no need for faith if the easy way is chosen. All too often we are tempted to reduce our plans in the interest of expediency. Every heroic victory over that temptation should be carefully noted and recorded. They become a part of our spiritual resources for meeting future difficulties.

If we were able to get out of debt, we should now be able to get ahead. Are we content to be simply out of debt? Funds are still needed for essential features. Pictures must be reluctantly returned because we have no funds adequate for new cuts. Many attractive features might be added if we had sufficient assets. Our present budget is largely absorbed in the routine of publication and circulation. More generous funds are needed for general promotion, editorial assistance and unexpected demands. We are operating on a too narrow margin of subsistence. Having been so successful in getting out of debt, we should now go on and accumulate an adequate budget and surplus. This would seem to be the appropriate and opportune time. The feeling of victory and its consequent optimism are ours. Such a rare exuberance should not be allowed to perish. It should be harnessed for an essential and incomplete task.

What are the further proposed developments? The original plan was to raise the deficit by additional subscriptions, direct contributions by individuals and churches, and by advertising. The deficit was cleared by the first two methods. All three methods art still available and may continue to be fruitful. Subscriptions should be solicited constantly in the Convention and beyond. The only Congregational Christian weekly in the United States should have a wider and larger circulation. The Christian Sun should not keep its light under the bushel of the Southern Convention. Individuals and churches may continue to make direct contributions. Periodic contributions of this kind will enable the Board of Publications to render a far greater and more efficient service to our entire Church. Practically all denominational papers carry at least a minimum of advertising matter. This provides much needed revenue and does not detract from the usefulness or appearance of the paper. Our advertising has been negligible. Here is our opportunity to supplement our income and accumulate a surlus. Should we not continue to explore these three avenues of increased revenue? The paying of a deficit should be the prelude to a concerted effort to further strengthen our arm of publication.

SERVICE TO SUPERINTENDENTS.

The Presbyterian Church of the United States has announced the organization of a new department of Sunday School Administration. A full time director with offices in Richmond has been appointed.

In announcing the creation of the new department in the Richmond office, the religious education committee set forth that for several years there has been "a growing demand from Presbyterian Sunday School superintendents and other Sunday School officers for more specific help and direction from the Richmond office than heretofore had been available to them. The annual superintendents' conference in Montreat, too, has shown more clearly the need of organizing the new department as an essential part of the religious education service to the church."

According to an announcement by the Religious News Service, the Sweedish State Lutheran Church has started a correspondence school which gives courses to Sunday School leaders and teachers. These announcements reflect a widespread need and some variety in the method of meeting this need. There is doubtless a sense of need, although inarticulate, among the superintendents of our church schools. How can we help them? We cannot appoint a director of Sunday School Administration. But various agencies can give positive help: The Christian Sun, the Board of Christian Education, Elon College, the National Division of Christian Education and faithful pastors who have had specialized training. The average superintendent needs more adequate help. Every effort should be made to make that help available. R. L. H.

There are persons who constantly clamor, they complain of speculation and of the pernicious influence of accumulated wealth. They cry out loudly against all banks and corporations, and all means by which small capitals become united in order to produce important and fundamental results. They carry out mad hostility against all established institutions. In a country of unbounded liberty they clamor against oppression. In a country of perfect equality they move heaven and earth against privilege and monopoly. In a country where property is more evenly divided than anywhere else, they rend the air shouting agrarian doctrines. In a country where the wages of labor are high beyond parallel, they would teach the laborer that he is only an oppressed slave. They would shock the foundations of industry and dry up all the streams.—Written 85 years ago by Daniel Webster.

Meeting Spiritual Needs

By Joe Stephenson.

Address at Eastern North Carolina Sunday School Convention.

In dealing with my subject, I should like to ask several questions and answer them as we go along.

1. My first question is *Whose need are the Sunday School and Christian Endeavor Supposed to Meet?* Well, of course, these organizations are to meet the need, first of all, of the saved—those who have received the Lord Jesus Christ as Saviour. They are mostly the ones who attend these organizations, and as Christians they have needs that must be met by the Sunday School and Christian Endeavor. But there are others whose need must be met through these organizations—the unsaved. Those who are still in their sins and who know not Christ as Saviour. And after all, they are the most needy. Some of these unsaved attend the services, but most of them do not. They are still unreached for Him. The Lord saw the need of those out in the highways and hedges, and said, "The harvest is great, the fields are already white to harvest, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." I could wish today that we might have the vision that Paul had when he heard the "Macedonian Call"—"Come over into Macedonia and help us." We read that our Lord "Went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick." We need the compassionate heart of our Lord to see the needy ones about us. So then the Sunday School and Christian Endeavor are to meet the needs of both the saved and unsaved.

2. *What is the Need We Are Supposed to Meet?* While the needs of the saved and unsaved are many and varied, yet their primary, their greatest need is spiritual. Man has two natures—physical and spiritual. And therefore he has physical and spiritual needs. But my subject limits my discussion to that of spiritual needs, and truly they are the greatest needs. Those who are Christian have spiritual needs. They need to be taught. They need spiritual food. They need instruction, inspiration, and training for Christian service. Those who are unsaved have spiritual needs. They need life, for the Bible tells us they are "dead in trespasses and sins." They need the Lord Jesus Christ. They need to know that God loves them and that Christ died for their sins. They need to know that He can save them and will save them, if they will only trust Him. These are the needs that we are to meet. And that leads us to our third and last question.

3. *How Can the Sunday School and Christian Endeavor Meet These Needs?* This is my main thought—How can we meet these spiritual needs? I have three suggestions:

First, I suggest that the Sunday School and Christian Endeavor can meet these spiritual needs by lifting up Christ before the world and presenting Him as the supplier of every need both of the unsaved and the saved. Every blessing comes through Jesus Christ, our Lord, and all our spiritual needs are supplied by Him. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," said James. And Paul tells us that "my God shall supply all your needs according to His riches in glory by Christ Jesus."

There is first of all the need of salvation, and He supplies that. "Wherefore He is also able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." All men need salvation and the Lord Jesus is the only one who can meet that need. He is able to save. He never has lost any whom He ever saved. He gives eternal life and they never shall perish.

Then there is the need of consecrated Christian living. How hard it is for the Christian to live right. He just cannot do it. He could not save himself and neither can he live the Christian life himself. But if the Christian will let Christ have his life and let Christ live the life through him, it will be easy for him to live a Christian life. Paul tells how to live the consecrated Christian life in Galatians 2:20. "I was crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Yes, that need of living the Christian life is supplied by Christ.

And, there is the need of service for Christ. Most of us when called upon to serve make our excuses. We either say, "Get somebody else to do it," or "I can't do it." Every child of God has a service to perform and a place to perform it, and there should never be any excuses or "cant's" in His service, because Christ supplies that need too. "I can do all things through Christ which strengthen me," said Paul. Every Christian can serve through Christ.

Then, too, Christ supplies the need of comfort in trouble and trials. He said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

We cannot think of a single need that our Lord Jesus Christ cannot meet. I mention just one other need. The need in time of temptation is met completely by our Saviour. We are instructed to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Now since Christ meets every need of both the saved and unsaved, let the Sunday School and the Christian Endeavor lift Him up, exalt Him and present Him to those in need.

Second, I suggest that we can meet these spiritual needs by giving the word of God its rightful place in the Sunday School and Christian Endeavor. The importance of the Word cannot be overemphasized. Jesus Christ is our everlasting example in using God's Word. How He did honor the Holy Scriptures. He witnessed to its divine inspiration and quoted from it during His earthly ministry. When the Devil came in temptation, our Lord drew the "Sword of the Spirit" and smote him with it. He said that "man should not live by bread alone." Man needs material bread for his physical nature and spiritual bread for his spiritual nature. The Word of God is his spiritual food.

The Sunday School and Christian Endeavor will meet these spiritual needs only as they give first place to God's Word. It is God's Word which "is able to make thee wise unto salvation through faith which is in Christ Jesus." God's Word teaches us how to be saved. It tells us how to live the Christian life. It rebukes us when we sin. It shows us how to correct our sins. It trains us in righteousness and thoroughly equips us for His service.

Third and last, I suggest that we can meet these spiritual needs through the Sunday School and Christian Endeavor by consecrated Christian service. When consecrated Christian leaders lift up Christ and seek to glorify Him and present Him as He is, happy results are sure to follow. When consecrated Christian

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

Many churches give their pastors a vacation during the year. This is not a suggestion that preachers retire for a few days, or a month, from all mental and physical work. The minister needs some time for developing a reserve strength for future service. He may choose to go to the country, if he lives in a city, and enjoy a quiet rest. The shade of the trees, or the lure of some quiet lake, may be inviting to him. Happy is the minister who likes fishing and can find opportunity, during his vacation to try his skill with fishing rod. A good fishing pole and strong line, with a cork and a can of fishing worms will be a good start in the way of equipment. It should be said that the cork is not for a bottle, but for the line.

This is not the chief objective of indulging in a vacation. There is something much more important, and no minister can possibly like fishing with more thrill than the writer. Every pastor, young or old, rural or urban, should plan to attend some high grade Bible School for at least two weeks. Many of the denominations have their own school or Bible Conference. They are important and should be supported. But it will not endanger a faithful pastor's loyalty to add other schools to his list from time to time.

The writer has spent from ten days to two weeks in a Bible Conference each year for thirteen years. One summer at Northfield and twelve at Massanetta Springs near Harrisonburg, Virginia. The Massanetta Bible Conference is held this year from August 9 to 22, inclusive. We are planning to attend. We reserved a room one year ago for the conference this year. We are planning to be there when the first session is called to order and to stay until the final benediction on Sunday evening, the 22nd. It is really interdenominational in character, and this year there are two speakers from our denomination on the program.

This is not written as an advertisement for the Massanetta Springs Bible Conference. It would be a pleasure to do that. But as this is within the reach of the people of the Southern Convention, it would be profitable for many of our people, both ministers and laymen, to attend this conference. Several are planning to go. It is a treat to share in the fellowship with other denominational leaders, and the joy of being with our own people adds to the enrichment of life. New vision, a greater inspiration, a deepening of spiritual life, and a sweet fellowship, have been some of the rewards to us during these years. The program for this year promises much for those who may attend.

It would be fine if some churches would encourage their pastors to attend this conference. They could at least give them an opportunity to go, if they are able to pay their own way. If the salary is not sufficient to meet the expense of attending such a conference, it would not be a heavy strain upon the church to help the pastor with a special offering for that purpose. There are liberal laymen who would count it a privilege to make a donation—probably paying the entire expenses of the pastor. A layman paid my expenses when I attended the conference at Northfield. It was a joy to him, and he helped me more than he could ever know.

This is a personal plea for enlarging our spiritual vision for the kingdom of God. We shall grow more rapidly in spiritual living when our ideals are lifted above the commonplace. Men and women do not live unto themselves. The minister needs to mingle with other groups for spiritual growth.

I. W. Johnson.

FLAGS IN THE CHURCH.

In these days of war, both ministers and lay people are looking for methods of showing that the church is patriotic and interested in the boys in armed services. There has been a mass rush to supply houses for flags, honor rolls, or whatever there may be offered. Ministers that have been preaching pacifism are perplexed when given flags with which to decorate the church, while on the other hand there are ministers who have swamped their people with patriotic hymns and red, white and blue bunting. All of which has raised a multitude of questions.

One of the questions most frequently asked is, "Where does the flag belong?" And it is surprising to see the many times the rule for flag display is violated. The largest church in one of our North Carolina towns still insists on keeping the flag on the wrong side of the chancel. Flag etiquette says that the United States flag should always be on the right. If used in the chancel, it should be on the minister's right as he faces the people; or, if placed in the nave of the church, it should be on the people's right.

Another question raised is, "Is it liturgically correct to have a flag in a church that attempts to be consistent in its architecture, symbols, and worship?" The answer, of course, is, "No." Flags have no place in church symbolism; not even the so-called Christian flag. It is pathetic, as well as amusing, that so many of our churches will permit a flag to be used in the chancel and refuse the greatest Christian symbol, the cross.

If a church must use flags, the most logical procedure is to have them for special occasions, and not to have them on display continually.

Aubrey C. Todd.

A SENTENCE.

There is a sentence in Mrs. D. J. Bowden's Cradle Roll Report made to the Women's Convention that struck me as being both beautiful and true: "The money is a symbol—the child does not make it. It is a token of the parents' desire that the child shall learn to care for the work of God." How full of truth that is: 1. Money is a symbol; 2. It is a gift (so far as the child is concerned, he did not earn it); 3. It is a token; 4. It is a lesson; and 5. It is for God! How could so much be said in such little space? Let us look at it! It is lovely!

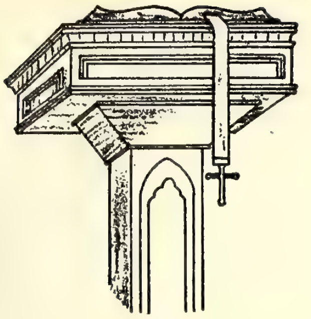
1. Money is a symbol.
2. It is a gift.
3. It is a token.
4. It is a lesson.
5. It is for God.

Probably the reader would analyze the above differently, but however we may look at it, it is a sentence worth pondering.

John G. Truitt.

One reason why men and women lose their heads so often is that they use them so little! It is the same with everything. If we have anything that is valuable, it must be put to some sort of use. If a man's muscles are neglected, he soon has none, or rather none worth mentioning. The more the mind is used the more flexible it becomes, and the more it takes upon itself new interests.

—*G. Matthew Adams.*



A LITTLE POSTERN GATE.

By Proffessor Liston Pope.

Text: *"Behold I have set before thee an open door, and no man can shut it."*—Rev. 3:8.

In these days, life's doors seem for the most part to be slamming in our faces rather than swinging outward as we approach. Barricades are erected on every side, and most of the thoroughfares are closed. It is so everywhere. Three and a half million Jews in Europe live in ghettos beyond which they may not go but into which torture and death come on the boots of brutal men. Millions of refugees press desperately against national boundaries, and find few fissures in man's callousness. Sentries stand guard at the entrances to our armed camps, and challenge all who would pass. Workers are frozen to their present jobs. Millions of American Negroes live in our own peculiar ghettos and tremble to trespass on the white man's territory. The chance to be independent is disappearing. The expectation of entering immediately on a business or profession is transmuted for millions of young men and women into the necessity of learning the arts of war. The dream of marriage and home is for them half remembered, kept alive only by letters that pass precariously from England and North Africa and Guadalcanal. For unnumbered ones the door to death alone swings open, leading to fatal rendezvous "at some disputed barricade" or "at midnight in some flaming town," and all other ways of life shall remain untrod. Everywhere young men might write on their walls the dread couplet of John Hay:

> "At my door the Pale Horse stands
> To carry me to unknown lands."

Disappointment, then, is the common lot of mankind at this moment. But a danger greater than that of simple disappointment is involved—the peril that bitterness will be enthroned in the heart and that the denial of one's plans will destroy perspective and enthusiasm for life. Such response would be understandable of course: when so many hopes are blasted, one could hardly be blamed for becoming cynical and accepting life as an empty joke, or condemned for writing above his future the inscription Dante found on the gates of hell: "All hope abandon, ye who enter here." But a response of this sort is hardly above the level of a rat caught in a cage. Rats who find their customary course through a maze suddenly blocked respond by losing sense of direction, and frequently end by beating their heads against the barrier or wandering aimlessly and brokenly. A similar danger threatens us now when so many of life's doors are blocked. In furious rebellion we may lose our way through life's maze, and spend precious energies protesting against the inevitable. The sense of life's meaning may be lost, so that we become shameless and brutal and at last life disintegrates in our very hands. As Swinburne warns us,

> "At the door of life by the gate of breath,
> There are worse things waiting for men
> than death."

In the face of such peril it is glorious to remember, and to tell a disappointed world, that under God all ways at last are open and men confident of His care have an open sesame by which even the gates of death and hell can be unlocked. On life's darkest corridors He can open a door. Men will never pass through a door beyond which He may not be found. If they take the wings of the morning, He too will go on the dawn patrol. If they dwell in the uttermost part of the sea, the cunning of the submarine will not shut Him out. If they make their bed in a narrow trench of mud and death, He will be there. All ways of life and death may become at last a highway that opens outward on the infinite purposes and tender care of God.

All save one. There is one door which may be securely sealed against Him so that He can never enter: the door of one's own soul. And strangely enough, this is for Him, as for us, the most important portal in all Creation for inside it lie the keys to all other doors. Whatever may happen to us in the outside world, this door remains our own, to close in bitterness or to keep ajar, as we will. Through whatever other gateways or exits we may pass, always this interior portal will stand before us.

Whatever may happen in the world outside, remember this: in your soul there is a little gate which need never close. Always, in joy or despair, in safety or peril, One can enter there who can bring surcease from fear and strength from weakness. One of America's greatest spirits called this door "the little gate to God." "In the castle of my soul," he said, "is a little postern gate, whereat, when I enter, I am in the presence of God. In a moment, in the turning of a thought, I am where God is. This is a fact."

If we too would keep that "little postern gate" ajar, we can find in Jesus the example of a soul in which God dwelt continually. "Behold," he says to men stumbling in search of an eternal way, "behold, I am the door, and no man cometh unto the Father but by me." "Behold," he says to men for whom many glorious hopes seem blighted, "behold, I have set before thee an open door, and no man can shut it."

A. R. FLOWERS IN THE FIELD.

Prof. A. R. Flowers is expected to spend the last fifteen days of July in Wilson, Rocky Mount, Farmville and Nashville. Mr. Flowers has many old pupils in this section of North Carolina, both in the rural districts and in the cities, who are filling many of the most responsible positions in this section of the State—as farmers, business men, lawyers, doctors, teachers and ministers. Prof. Flowers has spent twenty-three years of his life as superintendent and general manager of high schools and seminaries; in which there were hundreds of young people, from many different states, but since retiring from the active duties of a school supervisor, he has devoted his time and study to the work of Christian Education; and there are more than thirty states in our nation in which the voice of A. R. Flowers has been heard on this all important subject. His success in this great work may be measured by reference to the pages of our late Biographical Encyclopedias and to the achievements of scores of ambitious worthy poor girls and boys, whom he has helped to prepare themselves for greater Christian service in the duties of life.

Mrs. Menta Kemp Bunn.

Members of the Three Score and Ten Club, a club organized for elderly people by Prof. S. M. Smith, recently attended in a body at our Richmond Church. The program included a solo by Mr. D. J. Bowden, music by the church orchestra and a sermon by Rev. R. L. House.

Missions
The World for Christ

A NEW ENGLANDER IN WEST CHINA.

By Dorothy P. Cushing.

This is a story about a New England teacher out in Chengtu, West China, where inflation is inflation with a capital "I" and education is secured by young people literally through "blood, sweat and tears."

She is Professor Grace M. Boynton, member of an old Boston family.

Miss Boynton is teaching in Yenching University, formerly located on a beautiful campus in Peking, Occupied China, and now a refugee college in Chengtu. She, with Harold W. Robinson, comptroller, are the two Congregational missionary members of the faculty. Yenching is well known in Boston for its Harvard-Yenching Institute and its sister college, Wellesley.

For seven years American missionariess have shared the hardships of war with their Chinese colleagues. Professor Boynton writes blithely of living first in a house with all windows broken by bombings, and secondly, in a dormitory built native style with literally nothing in the windows.

"There is nothing to keep out the mosquitoes and no glass for protection from the icy breezes,"she writes. "Chengtu in Szechuan province is not in the tropics! I finally got paper put in the windows all over the dormitory."

When she saw her room, which was 8x10, Miss Boynton discovered there was no closet. "Where in the world," she thought, "will I hang my clothes?" The problem solved itself. As winter came on she found that you didn't hang your clothes anywhere, you wore them to keep warm.

"There is a little heat which starts in January but it goes off before the middle of February," she explains. "This heat is supplied by chadcoal burned in open braziers which may give you a bad headache if you don't open windows. Also the price of charcoal . . . but we won't go into that. I imagine that you in America have been doing without your accustomed heat this past winter so we can get together on that."

With her quiet New England humor which no hardships has taken away Miss Boynton states that she is going to write a book entitled "How to Be Happy Though Over Fifty."

In this book she will explain that one way at least to be happy is to:

"Go to China before you are 30 and teach more than 20 years and then see what happens to you. Magazines and short stories in America are full of the horrors felt by women who perceive the first white hair or detect the wrinkle coming. But my book will narrate how after a summer in Szechuan, during which I must admit I was rather shy of looking in the mirror, I found myself at work in a new Yenching college where many of the other teachers were my former students and where, consequently, the community as a whole, regarded me as a Venerable Person, which in China means privilege which we in the West scarcely envisage."

A poignant little picture is painted of Thanksgiving among the Americans of whom there were around 110 in Chengtu. Usually when that day rolls around the American housewives make every effort to produce as near the real thing in a dinner as is possible. But this time it just couldn't be done. A chicken costs $200, Chinese currency, and a pound of coffee $400, Chinese currency. This means $10 American money, for a chicken, and $20 a pound for Java.

"So we had a sort of hamburg steak, two vegetables and a squash pie," Miss Boynton writes. At the end a generous soul produced his last tin of coffee which she saw him buy in Hongkong in 1941. It was solesmnly exhibited to a cheering crowd before the drink was made. While it was boiling someone started to open a window but was howled down with cries of "We want to smell it!"

The first small group of students assembled at Chengtu, numbering 25, reached there after strenuous and dangerous journeys from occupied Peking and other enemy controlled territory. They were thin. Their clothes were faded and threadbare. But they had all the resilience of youth. One normally dainty little girl, with deep dimples, told of leaving Peking disguised as a country woman with her permanent wave greased flat and covered with a cotton headdress. "I wasn't able to brush my hair for 16 nights," she confided in Miss Boynton.

There are many students with war records at Yenching now. One lad had fought for two years with the Chinese guerrillas and been wounded. Another had worked an equal length of time under fire with the Friends of the Wounded, a medical organization founded by a Yenching boy. The daughter of the intrepid little Chinese admiral who enabled the escape of a few key Britishers and Chinese in a motor boat from Hongkong, is a student at Yenching.

Miss boynton was born in Medford, Mass. and educated at Wellesley College and the University of Michigan. Before going to China she taught in Turkey and later for two years at Milwaukee-Downer College in Wisconsin. This college still follows her career with close interest and shares in her support with the North Woodward Avenue Congregational Church of Detroit, Michigan, and the Women's Guild of Harvard Congregational Church, Brookline, Mass.

MISSIONARY OFFERINGS.
WEEK ENDING JULY 22, 1943.

Sunday Schools.

New Lebanon, Summerfield, N. C.	$ 10.00
First, Norfolk, Va.	11.49
Shallow Ford, Elon College, N. C.	15.00
First, Uortsmouth, Va.	7.44
Youngsville, N. C.	6.00
Pleasant Hill, Liberty, N. C.	6.90
Amelia, Clayton, N. C.	6.00
Ht. Olivet (G), Geer, Va.	2.32
Rosemont, Norfolk, Va.	30.52
Total	$ 95.67

Individuals and Churches.

First, Norfolk, Va.	$ 35.30
South Norfolk, Va.	150.00
Total	$ 185.30

Woman's Board, S. C. C.

Home Missions	$ 1,223.99
Foreign Missions	1,299.27
Total	$ 2,523.26

Specials.

Mr. Harry W. Lee, Portsmouth, Virginia	$ 10.00
Class No. 3, Rosemont, S. S., Norfolk, Va.	3.00
Total	$ 13.00

Total for the week	$ 2,817.23
Previously acknowledged	18,835.87
Total since Sept. 1, 1943	$21,653.10

WEEK ENDING JULY 29, 1943.

Sunday Schools.

Durham, N. C.	$ 9.91
Wake Chapel, Fuquay Springs, N. C.	5.31
Newport News, Va.	21.85
Happy Home, Ruffin, N. C.	6.81
Flint Hill (M), Biscoe, N. C.	.85
Pleasant Ridge, Ramseur, N. C.	9.79
Pleasant Grove, News Ferry, Va.	12.22
Bethlehem (N), Suffolk, Va.	3.15
Lebanon, Semora, N. C.	.76
Ether, N. C.	2.49
Needham's Grove, Steeds, N. C.	1.60
Linville, Va.	10.41
Timber Ridge, Gore, Va.	3.12
Ingram, Va.	5.30
Christian Light, Fuquay Springs, N. C.	1.20
Ramseur, N. C.	10.00
Bethlehem, Elon College, N. C.	5.00
Leaksville, Luray, Va.	15.50
Total	$ 125.27

Individuals and Churches.

Oak Grove, Sunbury, N. C.	$ 1.58
Christian Light, Fuquay Springs, N. C.	4.00
Total	$ 5.58

Specials.

Pleasant Grove S. S., News Ferry, Virginia	$ 5.00
Mr. J. L. Farmer, Wilson, N. C.	5.00
Total	$ 10.00
Total for the week	$ 141.00
Previously acknowledged	21,653.10
Total since Sept. 1, 1942	$21,793.95

War Victims and Services.

Church, Asheboro, N. C.	$ 35.15

Recapitulation.

Woman's Board through our Board to Foreign Board	$ 5,000.00
War Victims and Services:	
Sent direct to New York	263.21
From Woman's Board	778.96
Individuals and Churches	2,236.50
Missions to date	21,793.95

It is with grateful hearts that we acknowledge the above offerings for missions. You have been so splendid in cooperating with us during our special mission period and we want you to know that we appreciate each and every gift and the unselfish thought behind the gift. We will close our books on August 31 (not the day before, nor the day after, but August 31) so those of you who have made pledges, those who have planned to make a special offering and those Sunday Schools and churches that wished to make their Conference Apportionment in full before Conference please do so before August 31. I am urging you to do this now! The Mission Office will be closed for the next two weeks while I am away on vacation and so there will not be a report in THE SUN until August 19. Will you help me to have a good report to publish that day? I am counting on you—and let's make this the best report of the year!

Gratefully,
MATTIE COX PARKER,
Secretary.

BIENNIAL REPORT.

The following is the biennial report of the Treasurer of the Woman's Mission Board of the Southern Convention of Congregational Christian Churches.

Receipts.

Va. Valley Central Conference:	
1941-42 Women	$ 322.06
1942-43 Women	378.91
1941-42 Young People	137.51
1942-43 Young People	164.95
1941-42 Juniors	6.69
1942-43 Juniors	7.50
1941-42 Cradle Roll	17.05
1942-43 Cradle Roll	18.40
Total	$ 1,053.07
N. C. Conference:	
1941-42 Women	$ 4,030.24
1942-43 Women	4,700.84
1941-42 Young People	209.19
1942-43 Young People	321.20
1941-42 Juniors	120.46
1942-42 Juniors	151.44
1941-42 Cradle Roll	102.12
1942-43 Cradle Roll	119.23
Total	$ 9,754.72
Eastern Va. Conference:	
1941-42 Women	$ 3,754.75
1942-43 Women	4,006.34
1941-42 Young People	758.57
1942-43 Young People	881.36
1941-42 Juniors	382.24
1942-43 Juniors	361.19
1941-42 Cradle Roll	146.25
1942-43 Cradle Roll	178.95
Special Gift, a Friend	150.00
Total	$10,619.65
Refund from Cradle Roll Certificates	6.42
Grand Total for Biennium	$21,433.86
Received of Mrs. H. S. Hardcastle, former Treasurer	65.46
Received of Mrs. J. S. Rollings, Bus. Mgr. School of Missions	85.20
Atkinson Memorial Fund, Valley of Virginia	72.38
Total Receipts	$21,656.90

Disbursements.

Mrs. Mattie C. Parker Secretary	$ 2,265.85
Mrs. Leathers, Treasurer, Life Memberships and Memorials.	20.00
West & Withers, Premium on Bond for Treasurer	3.29
Mrs. W. M. Jay expense Accot.	1.75
Mrs. Mattie C. Parker, Secretary	2,506.23
Mrs. J. S. Rollings Expense Account, Through 1941	3.40
Hotel Norlina Dinner, Members Board Meeting	13.08
Mrs. W. A. Andes, Expense, Car to Norlina Board Meeting	10.00
Mrs. Russell Powell, Expense, Car to Norlina Board Meeting	7.00
Mrs. W. E. Wissemann, Expense, Car to Norlina Board Meeting	7.00
Mrs. John G. Truitt, Expense, Car to Norlina Board Meeting	7.00
Mrs. D. J. Bowden, Expense, Eastern Virginia Conference.	3.50
Mrs. J. Monroe Harrie, Expense Valley Conference	9.85
Mrs. F. C. Lester, Expense, Eastern Virginia Conference	3.00
Elon Orphanage N. C. Conference	17.00
Mrs. W. E. Wisseman, Expense, Evanston (gift N. C. Conf.)	71.00
Mrs. Mattie C. Parker, Cecretary	2,200.83
Piedmont Press, Printing Year Books	95.00
Mrs. Mattie C. Parker, Mailing Year Books	7.20
Commercial Press, Stationery	13.25
Gurley Press, Printing Life Mem. and Memo. Certificates	10.00
Mrs. Mattie C. Parker, Secretary	2,288.96
West & Withers, Prem. on Bond for Treasurer	12.50
Mrs. J. M. Harris, S. C. C. Richmond, Va.	9.30
Mrs. Mattie C. Parker, Secretary	2,690.90
Mrs. Leathers, Treasurer J. O. Atkinson Memorial (Valley)	12.38
Mrs. Leathers, Treasurer Life Mem. and Memorials	180.00
Mrs. Leathers Expense, July 1, 1941-Aug. 1942	2.00
Hotel Elliott Dinner, Board Members, Aug. 27, 1942	6.00
Mrs. W. E. Wisseman, Expense, Board Meeting, Suffolk	9.41
Mrs. O. H. Parris, Expense, Board Meeting, Suffolk	9.01
Mrs. R. L. House, Expense Board Meeting, Suffolk	3.00
Mrs. John G. Truitt, Expense, Acct. Sept 23, 1942	6.22
Gurley Press, Env., Sheets Chip Boards	3.00
Mrs. Mattie C. Parker, Secretary	2,641.05
Mrs. Leathers, Treasurer Mem. and Memorials	361.60
Mrs. Leathers, Treasurer Staley Memorial Fund	250.00
Mrs. Leathers, Increase Mem. and Memo. Fund $2,500	31.40
Mrs. Leathers, Treasurer Staley Memorial Fund	250.00
Mrs. Leathers, Treasurer Atkinson Memo. Fund, N. C.	10.50
Mrs. Mattie C. Parker, Secretary	2,581.86
Mrs. Leathers, Treasurer Mem. and Memorials	90.00
Mrs. Mattie C. Parker, Secretary	2,730.94
Total Disbursements	$21,515.26
Balance in Bank June 11, 1943.	$ 141.64

The J. O. Atkinson Memorial Fund.

Miss Angie Crew	$ 5.00
Virginia Valley Conference	72.38
North Carolina Conference	682.14
Eastern Virginia Conference	1,173.54
Life Mem. and Memorials	20.00
Life Mem. and Memorials	180.00
Life Mem. and Memorials	361.60
Interest	37.33
Life Mem. and Memorials	90.00
Total Receipts	$ 2,621.99
Check, Harold B. Belcher, Treasurer Americal Board	2,500.00
Balance in Bank, June 11, 1943	$ 121.99

Respectfully submitted,
MRS. W. V. LEATHERS, *Treasurer.*

At the request of Mrs. W. V. Leathers, Treasurer Woman's Mission Board of the

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

TRAINING CONFERENCE.

The Young People's Leadership Training Conference for Eastern Virginia, sponsored this year by the Eastern Virginia Pilgrim Fellowship, will be held from August 16-21, 1943. Mr. Richard L. Jackson of Waverly will serve as Dean with the following leaders: Miss Ruthanna Foard, director of religious education of the Suffolk Church; Rev. and Mrs. J. E. Neese of the Ocean View Church; William J. Hadden, ministerial student at Lynchburg College, Dr. F. C. Lester, Dr. F. H. Lewis of Portsmouth; Miss Clarene Andes of Harrisonburg, Va.; Miss Virginia Webber, director of religious education of the Newport News Congregational Christian Church and Mrs. Jackson.

Registrations have been coming in well and it is anticipated that over 60 will be present at the camp. The Conference will be held at Camp Waters on the James River near Surry, Virginia. All young people 13 years of age and over are eligible to attend. The following courses will be offered:

Church Dramatics—Mrs. J. E. Neese.

Recreation Leadership—Mr. W. J. Hadden.

Old Testament—Dr. F. H. Lewis.

Worship—Miss Virginia Webber.

Program Planning—Miss Ruthanna Foard.

Church Membership—Rev. J. E. Neese.

Missions and World Peace—Mrs. R. L. Jackson.

Dr. Lester will conduct the morning chapel service each morning. The recreational program, conducted by Mr. Hadden, will feature a get acquainted party, campfire, stunt night and swimming. A play will be directed by Mrs. Neese one evening. The final service of the camp will be a candlelight communion service.

The camp will hold about 70 young people, so if you have not already indicated your desire to come, please send your name, age, address and registration fee of $1 to Rev. R. L. Jackson, Waverly, Virginia. The total cost of the camp per person will be $7 (including the registration fee). A truck will go out from Suffolk and Waverly on Monday morning. See Marjorie Moore and Jacqueline, both of Sufflok for details.

Here is an opportunity for worship, play, fellowship and friendship, instruction in the Christian life as well as a wonderful camping experience. Come, and share in the camp with us!

IMPLEMENT KNOWLEDGE WITH MOTIVE.

Truth about alcohol will not be enough after the war to make the scientific facts effective thinks Dr. Haven Emerson, M.D. There must be a motive for abstinence to make information useful and effective. The vision must be made vivid and real that our recovery from the inescapable misery of indebtedness, poverty, frustration and struggle of free peoples will be quick and vigorous in proportion to our own self-denial.

The rebound of people released from war will be like Phoenix from the ashes, if we can be so realistic, so courageous, so intelligent as to discontinue the making, selling and drinking of all alcoholic beverages, at least until international cooperation is firmly established and the war debts of the Allied Nations have been liquidated.

We must expect education to be slow, and yet probably quicker in its results than compulsion by law. We must add motive to supplement information. We must everlastingly persist in teaching after and during the war the extent and quality of the social, economic, and military damage done to the cause of self-determining democratic nations by the deteriorating effects of alcohol on human performance of all kinds; on the work and thought, as upon the bodies and minds; upon the growth, nutrition and development of men and women.

—*The Voice.*

EDUCATE BEFORE HABITS ARE FORMED.

The Wisconsin Temperance Education Association was formed to enlighten our young people as to the dangers lurking in the use of alcoholic beverages. It takes no position as to liquor laws, actual or proposed. Because it stands for no particular public policy it has been able to get a hearing in almost every high school in Wisconsin. As one of its volunteer speakers Edward A. Ross addressed more than eighteen thousand high school pupils in 1941 and well over fourteen thousand in 1942. He says, "We think young people 14-18 are the most worthwhile to reach because they are old enough to profit by what we give them, yet not so old as to have established drinking habits."

Mr. Ross anticipates a huge drink problem after the war when millions of young Americans will return to their homes with the habit of drinking alcoholic beverages fastened upon them as a means of relief from the boredom and ennui of living in camp waiting for the summons to active service.

—*The Voice.*

HOW THE CHRISTIAN MEETS TRAGEDY.

The world wept with Harry Lauder when his only boy died upon the field of honor (in the first World War) and left him childless. The Sunday after the announcement of that tragedy I happened to be preaching in the City Temple, London, and Mr. and Mrs. Lauder were in the congregation. After the service they came into the vestry to see me. My heart went out to them both, but the courage of their bearing conquered such sympathetic words as I felt like saying. Words of admiration rose to my lips instead. "Harry, we are all proud of the wonderful way you have borne this blow."

The answer came quickly. "When a man has been hit as I have been, there are only three ways open to him—drink, despair, or God; and I am looking to God for the consolation and courage I now need."

—*Dr. George Adam, London.*

Goodwill to others is constructive thought. It helps build us up. It is good for your body. It makes your blood purer, your muscles stronger, and your whole form more symmetrical in shape. It is the real elixir of life. The more such thought you attract to you, the more life you will have.

—*Prentice Mulford.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

GOD SHOWS HIS PEOPLE THE WAY.

LESSON VI—AUGUST 8, 1943.

GOLDEN TEXT: *"The Lord is my strength and song, and he is become my salvation."*—Ex. 15:2.

LESSON: Exodus 13-15.

DEVOTIONAL READING: Psalm 77:11-20.

Remember This Day.

The children of Israel were to keep in mind the day of their deliverance. Ever afterward the feast of the Passover was a reminder of their deliverance from bondage in Egypt. They were to tell their children and their children's children that "by the strength of his hand, the Lord had brought them out of the land of Egypt, out of the house of bondage." Religious feasts and festivals have an important place in the life of the spirit. They serve to keep in mind the goodness and the grace of God. This is especially true of every recurring Sunday. Our Sunday is not the seventh day of the week, the old Jewish Sabbath, but the first day of the week, the Lord's day, the anniversary of the day on which our Lord rose from the dead. Ever recurring Lord's day or Sunday as it is usually called has deep and important meaning for the man and woman of spiritual insight. We ought to remember it to keep it holy.

The Long, Long Way—No Short Cuts.

"And it came to pass that when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, though that was near . . . but God led them through the way of the wilderness of the Red Sea." It was comparatively only a short distance from where they were to where they were going, in a direct line. And it would not have taken them very long to make the trip. But God led them by the "long way round" and it took them forty years to arrive. This was because God was not primarily as concerned with getting his people somewhere, as making them something. They were only a mob of undisciplined, untrained men and women and children. The first time they came up against the Philistines would have resulted in defeat and discouragement, and perhaps in disaster. They needed long and hard discipline of the years in the wilderness before they were prepared to enter the Promised Land. There are no short cuts in God's plan. This is especially true of character. A mushroom will grow over night but it takes a half century to grow an oak. The longest way round is not always the sweetest way home, but it is the best way in God's plan.

The Right Use of Freedom.

The people were free in a way—they had gotten out from under the slavery of Egypt. But they were not ready for freedom, they did not know how to use it. At the very beginning of their freedom they began to complain, they thought they would rather have a few things in slavery, than to undergo hardships under freedom. They are like young people chafing under the restraints of home discipline and training, and yet not knowing how to use freedom when they get it. Liberty so often becomes license. One of the tragedies of the post Civil War was the fact that the Negro was set free but was not prepared to use his freedom. (Things undoubtedly would have been different if that great man Lincoln had lived during the reconstruction period.) We planned to give the Filipinos their freedom but there had to be a period of training and oversight. Many nations which got their freedom after the last World War did not know how to use their freedom. One of the central problems growing out of this war will be the granting of freedom to nations on the basis of their ability to use it wisely. Freedom is a two-edged sword.

Forward the Way Out.

There was only one way for the children of Israel to go—forward. Behind them was the Egyptian army. On either side were the marshes and swamps. Before them was the Red Sea. God's word to the believing but somewhat distracted leader was "Speak to the children of Israel that they go forward." There is no note of retreat on God's bugle call. The way out is to go ahead. Folks who talk about going back to the good old days before the war, are not awake to the stark facts of life. We can never go back to the old way, or if we do go back we will do so at our peril. We are living in a new era and in a new world. And the church, like other institutions will have to go forward.

God's Leadership By Day and By Night.

A pillar of cloud went before the children of Israel by day, and a pillar of fire by night. By day and by night they were led by God. He went before them to show them the way. Even in the day they needed Him. How much more in the night. We too need Him in the day. Indeed we are more likely to go astray in the daytime than in the night. We need him also at night. Always and everywhere we need guidance. And the story of these people tells in a simple way that God does lead and guide.

Light and Darkness.

When the enemies of the children of Israel came after them the cloud of fire came between them. It was to the children of Israel light and guidance; it was to the Egyptians darkness and confusion. Jesus later said that if the light that be in a man be darkness, how great indeed is that darkness. He who seeks to walk in paths of God's choosing will have the light. He who turns away from Him will walk in darkness.

Deliverance.

God delivered from the host of the Egyptians. It is a sober historical fact. It is also a parable. God does not always give physical deliverance from evil. Not all the boys who go across will come back. But God still gives that best of all deliverance, deliverance from within. He delivers those who trust in Him and obey Him. Christ is the great Saviour, the great Deliverer.

Song of Thanksgiving.

"Then sang Moses and the children of Israel this song unto the Lord . . ." They felt a sense of deep gratitude and they gave expression to that gratitude in song and praise. Let the people of God sing praises unto Him. There are too many people today who do not give thanks enough or often enough. Let the redeemed of the Lord say so.

"Clearly the liquor traffic is one of the chief causes of social insecurity and its abolition would lift a tremendous burden in the matter of expenditures for the relief of the human wreckage this traffic produces."

—*Senator Morris Sheppard.*

FOR THE CHILDREN

THE GYPSIES ON THE GREEN.

Below the old farmhouse was a stretch of ground, triangular in shape, covering half an acre. It ran parallel to the public highway, was unfenced, and was shaded by a row of maple trees. From the name given it, you may know that our forbears came from Ireland, for it was called "the green." It was never used for crop cultivation, but was a playground for the children. On the thick carpet of grass and sheltered by the trees we could play there to our heart's content.

One morning while we were playing on the green, something occurred that sent us scampering to the house. Three or four rickety, canvas wagons suddenly invaded the children's acre. Like the building of Soloman's temple, they came without noise. It seemed to a small boy that morning that they just dropped out of the sky. They came without so much as asking "by your leave." Unhitched from the wagon, eight gaunt-looking horses began greedily to devour the grass. A dozen swarthy men, women, and children, who resembled Indians, took possession of the place. With eyes as big as saucers, a seven-year-old boy watched them from a window within the shelter of the house. "Who are they and what are they doing here?" he asked his mother. Her reply was, "They are gypsies and I suppose we'll have to put up with them. If we order them off, they are likely to burn our barns. But you must stay in. I won't let you out of my sight until they have gone."

The gypsies stayed on until the following morning. By that time their greedy, half-starved horses had eaten the beautiful grass of the green clean down to the sod. In other ways the gypsies made themselves thoroughly at home. They kept the farmhouse pump busy. They solicited eggs and milk. They wanted to sell shawls and jewelry. They tried to trade one of their broken-down horses. They did their best to tell our fortunes. The majority of their requests met with courteous refusals. Mother said, "I'm afraid of them, but I'm not going to let them know it." And all the time she kept a small boy within range of her vision.

There was ground for her fear. More than fifty years before, some twelve miles to the southward, a little girl disappeared mysteriously and was never heard of again. On June 20, 1834, little Mary Ann Gamble, aged six years, had toddled off alone to school. Her fate is unknown until this hour. A hunt of many years was fruitless. Just before her disappearance, a band of gypsies was seen in that neighborhood. They also disappeared and all efforts to trace them were in vain. The inference was that they had carried her away. More than fifty years later, when mothers in that region saw a band of nomads coming, they gathered in their children and guarded them until the gypsies had gone.

If those gypsies on the green had stolen Benedicte, wouldn't they have had a sour pickle? Despite his mother's fears, I doubt if he was in danger of abduction. If the gypsies had taken him and held him for ransom, as modern kidnappers do, I wonder what price would have been their demand. Maybe 500 pennies, chaperoned by a nickel. One voice cries out of the grave in protest against that, and it is the voice of his mother.

"What impresses you most about the Cross?" we asked a man in Bible class one day. His answer was, "I wonder that God saw anything in us that made Him make a sacrifice like that." Somehow mother looked at us through the eyes of Jesus. She labeled us with the price tag of Calvary. Our value in her sight was beyond computation.

Good has come from gypsy tents. If you doubt it, read the story of Gypsy Smith. In the tent where he was raised there lived a father and five motherless little children. There was no Bible there. Nobody thought of them. Who wants to have anything to do with a gypsy? Says Gypsy Smith, "But God looked on that poor father and those five motherless little things and saw them in their ignorance and heathenism, hungry for God. And He put those arms that were nailed to the tree around the father and the children and saved them all, and I am one of them. It takes divine love to see possibilities in a gypsy tent."

I wonder if it doesn't take a Christlike heart to see possibilities in you and me?—*Exchange.*

Study without reflection is a waste of time; reflection without study is dangerous.

—*Confucius.*

THE MAN WHO KEPT FAITH.

In the year 344 there was born in Antioch a baby boy who was given the name of John Chrysostom. As he grew up he was given a good education and became a very fine scholar with a great gift for public speaking. He could have had a distinguished career, but chose to give his life to preaching and teaching Christianity. Many were the good works he did, gaining the love and respect of many people.

When he was made Bishop of Constantinople he was greatly troubled to find so much wickedness in that city, and he determined to rid it of all that was impure and unclean, but his efforts made enemies for him, among whom were the weak Roman Emperor Arcadius and the Empress Eudoxit. So angry were they with John Chrysostom that they determined to stop all his Christian work.

He was called before the Emperor and threatened.

"You shall be banished if you do not give up your Christian work."

Chrysostom's reply was, "But you cannot banish me, for all the world is my Father's house."

"Then I will slay you," said the Emperor, but Chrysostom replied, "You cannot do that, for my life belongs to God."

Again the Emperor threatened, "I will take away all your treasurer."

"You cannot do that," was the retort, "for my treasure is in heaven."

"I will drive you away from everyone, so that you shall have no friend left," was the final threat of the Emperor, and the brave Chrysostom answered, "Nay, you cannot do that, for my greatest Friend is Christ, and you cannot separate me from him."

But the Emperor was determined to turn him out of Constantinople, and Chrystom was banished to Comana in Cappadocia, where he spent much time in writing translations and commentaries that have been most valuable to many Christian ministers. He suffered many hardships, and died in exile in the year 407, but he could say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

—*The New Chronicle.*

I think it rather fine, this necessity for the tense bracing of the will before anything worth doing can be done. I rather like it myself. I feel it is to be the chief thing that differentiates me from the cat by the fire.

—*Arnold Bennett.*

BIENNIAL REPORT.

(Continued from page 9.)

Southern Convention of Congregational Christian Churches, I beg to hereby certify that she has on deposit in the American Bank & Trust Co., Suffolk, Virginia, $141.64 General Mission Fund, and $121.99 for Atkinson Memorial Fund, as shown in her report.

American Bank & Trust Company,
By D. F. WHITLEY,
Asst. Vice-President.

W. W. Staley Memorial Fund.

Rec'd of Mrs. H. S. Hardcastle, Former Treasurer	$ 2,164.47
Accumulated Interest	77.13
Gift of Woman's Mission Board	500.00
Total	$ 2,741.60

Life Memberships and Memorial Fund.

Rec'd of Mrs. H. S. Hardcastle, Former Treasurer	$ 881.97
Mission Board Paid Note in Full, With Interest	1,515.00
Gift of Woman's Board	31.40
Accumulated Interest	81.48
Total	$ 2,509.85
Check to American Board	2,500.00
Balance in Bank June 11, 1943	$ 9.85

This is to certify there is a balance to the credit of Mrs. W. V. Leathers, Treasurer, W. W. Staley Memorial Fund of $2,741.60, and balance to credit of Mrs. W. V. Leathers for Life Membership and Memorial Fund of $9.85 as of close of business June 11, 1943.

The Farmers Bank of Nansemond,
By S. G. HOWELL,
Assistant Cashier.

QUARTERLY REPORT.

The following is the Quarterly Report of the Woman's Mission Board of the Southern Convention of Congregational Christian Churches, ending July 20, 1943:

Receipts.

N. C. Conference:		
Women	$1,109.67	
Young People	106.09	
Juniors	34.59	
Cradle Roll	21.64	
		$1,271.99
Eastern Va. Conference:		
Women	$ 868.32	
Young People	202.85	
Juniors	78.79	
Cradle Roll	32.63	
		1,182.59
Va. Valley Conference:		
Women	$ 157.24	
Young People	66.92	
Juniors	13.22	
Cradle Roll	13.25	
		250.63
		$2,705.21

Disbursements.

Mrs. Mattie Cox Parker Secretary, General Fund Foreign Missions	$1,025.00	
Birthday Offering by N. C. Conference	38.57	
Offering, World Day of Prayer	16.27	
Thank Offering, War Victims	47.50	
China Relief Fund	11.50	
Young People's Foreign Mission Fund	160.43	
		1,299.27
Home Missions General Fund	$1,025.00	
Birthday Offering by N. C. Conference	38.56	
Young People's Home Misssions Fund	150.43	
		1,223.99
Total to Mrs. Parker		$2,523.26
Mrs. Leathers, Life Memberships and Memorials		70.00
		$2,593.26
Balance		$ 111.95

Mrs. W. V. Leathers,
Treasurer.

ATTENTION! EASTERN VIRGINIA WOMEN.

Now is the time to get ready for our Fall Conference which convenes on Friday, October 1, at the Suffolk Congregational Christian Church, Your Conference officers are already working on the program. They began by attending our Convention at Greensboro, and then our Board Meeting at Raleigh, N. C., some of us leaving home at 6:30 A. M., travelling part of the day, sitting six hours in a Board Meeting and leaving for home at midnight. A report of this Convention will be given and important suggestions from our Convention Board will be discussed. Miss Pattie Lee Coghill, from the New York office will be our guest speaker for the day. Remember to bring your sandwiches for lunch.

Please remember also to have your September meeting early so that reports can be in by September 15. Make plans to attend regardless of difficulties. Nothing is too hard for our boys at the front. We would not be worthy of their sacrifice if we let them down on the home front. The principles of Justice and Righteousness for which our mission work stands is the only thing that can bring security and lasting peace to our world. May we through our prayers, our gifts and our loyalty have a share in this great task.

Mrs. J. F. Morgan.

DISTINGUISHED MISSIONARY RECEIVES MEDAL.

Dr. John J. Banninga, distinguished Congregational missionary educator in India for over 40 years has just been presented in Boston, Mass., at the offices of the British Consulate, with the silver Kaiser-i-Hind medal for distinguished services to the people of India. The honor was conferred by Sir Anthony H. George, K.C.M.G., Consul General of His Britanic Majesty in Boston on behalf of the Viceroy of India.

"On behalf of His Excellency the Viceroy of India, it is my privilege and pleasure to hand you today the Kaiser-i-Hind Silver Medal conferred upon you in recognition of your distinguished service to the Indian government. In handing you this medal I would like to wish you good health and long life to wear it," said Sir Anthony in part as he pinned the decoration upon the coat of Dr. Banninga.

Also present at the ceremony were Boyd B. Tollington, Acting-Consul; Gerald S. Tyrrell, Vice-Consul; Dr. Fred Field Goodsell, Executive Vice-President of the American Board; Miss Mabel E. Emerson, Robert E. Chandler, and Miss Dorothy P. Cushing, all executive secretaries of the Board.

The Kaiser-i-Hind medal for Dr. Banninga was forwarded to the British Embassy in Washington and he was invited by Lord Halifax, to come to Washington in August to receive it. Since Dr. Banninga could not make the trip at that time the medal was sent to the British Consulate in Boston on a day when it was known that he would be in that city conferring with American Board headquarters.

All silver in color, hung on a rich blue ribbon, the Kaiser-i-Hind medal is topped with a crown while around the lower oval body runs a wreath in the center of which are the entwined letters G.R.I. (George Rex Imperator). On the reverse side is a conventional flower design across which are the words "Kaiser-i-Hind" and around the edge runs the inscription "For Public Service in India."

Born in Holland, Michigan, Dr. Banninga is a graduate of Hope College and Western Theological Seminary. He enlisted for service under the American Board of Foreign Missions in 1901.

Primarily in Christian educational work he served 28 of his 44 years as president of Union Theological Training School in Pasumalai, the only seminary in India with Congregational, Episcopal and Presbyterian representatives in staff and students.

Prominent in the ecumenical movement in India, Dr. Banninga was a delegate to the great International Missionary Conference in Madras in 1938 and has been a leader in the organization of the United Church of South India.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

This is vacation time at the Christian Orphanage. A number of the children who did not have too far to go or someone came for them and brought the back have already had their vacations and are back. Others are leaving the end of the week. The matrons are beginning to get theirs, too. Two matrons are out this week, and others will go when they get back. We try to plan so each matron and each child can get away for a ten-day vacation. After all the others get theirs then the writer is supposed to get his, but in most cases it is so late in the season and we get so busy we forget to take it. Yet, it would do us lots of good to get away for a week or ten days and forget everything and just rest.

We remember years ago we had so much work on us one year and we thought we had to do the work that confronted us from day to day; that we could not sleep at night. We could see our work when we closed our eyes to sleep. The chairman of our Board came to see me one day. He saw that I was tired out and he said to me, "You get on the train and go to Asheville, N. C., and stay ten days and rest and it will do you lots of good." We went and came back renewed in strength, feeling like a new person.

In our work here we are on duty twenty-four hours every day and so are the matrons. We are sometimes called on in the dead hours at night to see a sick child or to look after something that has happened. Some years ago we had a very heavy sleet and the thermometer was standing around zero. A limb came in contact with a live wire on the Orphanage campus and the short circuit set the insulation on fire right in front of the Baby Home and greatly excited the matrons in charge of the building. They called me at two o'clock in the morning and said, "Come quickly, the Baby Home is on fire." We dressed quickly and started and when we got some little distance down the street where we could get a full view of the building we could see the blaze from the wire lighted up the entire front of the building and it looked as though it were in full blaze and there were thirty little children in it. My heart sank within me. After the limbs burned in two and raised up from the wire the fire was out but my scare lasted for some time afterwards. We live a long time in a short space of time when something like that happens.

CHAS. D. JOHNSTON.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name..

Street or Route..

City.. State..

Church ....

REPORT FOR AUGUST 5, 1943.

Amount brought forward		$10,542.65
Sunday School Offerings.		
Eastern N. C. Conference:		
Turner's Chapel	$ 2.00	
Morrisville	6.51	
Wake Chapel	6.30	
Piney Plains	11.00	
O'Kelly's Chapel	5.00	
		30.81
N. C. and Va. Conference:		
Mt. Zion, June and July	$ 6.75	
Pleasant Grove	12.21	
		18.96
Western N. C. Conference:		
Hanks Chapel	$ 9.82	
Zion	5.00	
Antioch (R)	2.68	
Graces Chapel	9.00	
		26.50
Eastern Va. Conference:		
Mt. Zion	$ 5.00	
Newport News, May and June	11.37	
Bethlehem	7.21	
Old Zion	20.00	
First, Portsmouth	6.19	
First, Norfolk	5.11	
		54.88
Valley of Va. Conference:		
Linville	$ 9.85	
Winchester	7.78	
Mt. Olivet (G)	3.66	
Newport	4.76	
Dry Run	5.39	
Antioch	7.28	
		38.72
Alabama Conference:		
Pisgah		$ 2.50
Endowments.		
L. S. Holt		150.00
Special Offerings.		
Mr. Overman	$10.72	
Mr. Goodwin	12.00	
John Morrison Bible Class, for Simmons children	25.00	
Town rent	30.00	
Mrs. Jones	10.00	
Sale of Wheat	25.00	
		112.72
Total for week		$ 435.09
Grand total		$10,977.74

WAR VICTIMS AND SERVICES.

(Continued from page 3.)

Committee on Conscientious Objectors designated funds only.	8,483.61
World Student Service Fund for Student Refugees in Switzerland	500.00
Special Case Fund	878.33
Total	$166,564.58
Nov. 1, 1940 - Nov. 1, 1941	82,514.68
Nov. 1, 1941 - Nov. 1, 1942	168,298.70
Grand Total	$417,377.96

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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One Year	**$2.00**

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

HOME GOING.

CROCKER
JOHNSON
LUKE
HUDNELL

Since the middle of April the Suffolk Christian Church has suffered the loss of four of its good members. On April 19 Henry Butler Crocker, one of the most faithful members of the church, an exemplary father and husband, an excellent business man, and possessing social graces that made him an appreciated and welcomed member of any group. He was faithful to his church, seldom missing a Sunday, and always ready to do his part for it and the community in which he lived. He leaves to mourn his loss his widow, Mrs. Katherine West Crocker, two daughters, Sarah and Martha, his brother Edward, and his mother, Mrs. Emily Crocker.

On July 17, Mrs. Novella Johnson, widow of W. Fred Johnson of Windsor, Va., one of the most faithful members of our church, died after several months of illness. Mrs. Johnson used her charming personality to help her church, her home, and her community. She was loyal to her Sunday School class, her church, her Missionary Society, and her home. She was genteel and kind in all her contacts and many there were who knew and loved her. She made her home with her daughter, Mrs. Floyd A. Turner.

On July 22, our church lost by death a member of its Sunday School faculty, a young mother who had suffered with a severe illness in one of the local hospitals for over three months, Mrs. E. Causey Luke. She fought hard to recover for the sake of her husband and her four year old son, Ronald, but it was not to be. One could feel throughout our city how good and noble it was to have lived a Christian life, and to have served so beautifully as she had done.

This morning (July 27) there comes word to the pastor's study of the death of W. T. Hudnell, Washington, D. C., a prominent lumberman who came to Suffolk several years ago and affiliated himself at once with our church. Both he and his wife set the good example of joining in with the Christian forces of the community, and by their quiet, sincere faith and strength of character they made a definite contribution to the church. Their grown children are good Christian citizens, and will greatly miss their father.

JOHN G. TRUITT, Pastor.

GOMER.

On June 26, 1943, Mrs. J. J. Gomer (ne Irene Byrd) died and in her passing the Missionary Aid of Holy Neck Church lost one of its most beloved and faithful members.

To pay due tribute and desiring to perpetuate her memory,

Be It Resolved:

1. We acknowledge her loyalty and generous support; her sweet spirit and simple faith.

2. That both in her home and church she evidenced the virtues and graces that inspire others to live the Christian life.

3. That though quiet and unassuming, no worthy project failed to stir her to ready response.

4. That we extend to her beloved husband, companion for 55 years, and her family our deepest sympathy, and pray that the comfort and strength of God be theirs.

5. That we send a copy of these resolutions to the family, to The Christian Sun for publication, and a copy be kept in the records of the Society.

Mrs. W. JOHN NORFLEET,
Mrs. NELL LANGSTON,
Mrs. ARNOLD SLATER,
Committee.

SUPERANNUATION.

Previously acknowledged	$1,787.35
Paid fifteen beneficiaries	1,365.00
Balance in Bank, July 2, 1943	$ 422.35
Providence Memorial, Graham, N. C.	4.00
Interest	8.51
Total	$434.86

BOARD OF SUPERANNUATION,
By *Mattie Cox Parker.*

MEETING SPIRITUAL NEEDS.

(Continued from page 5.)

leaders honor God's Word and use that as their textbook, God surely promises that His word "shall not return unto Him void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Then let us consecrate our lives to Him today, presenting our bodies a living sacrifice unto Him; so that He may use us for His own glory, working in us according to His will that which is well pleasing in His sight.

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For further information write to
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A Sheaf of Special Requests for Prayer

Compiled by FRED FIELD GOODSELL

1. Pray for Mrs. Ntombi Tantsi, a Christian Bantu woman from South Africa who came to the United States on an important errand three years ago. She is a tried and true Christian worker among the women of Bantu churches. After several months in America she fell seriously ill, was unable to return to her home and work, then war conditions made return seem impossible. Of late she has new hope of getting passport and passage. How eagerly her five children and her friends in South Africa will welcome her!

2. Pray that the following missionaries who expect to sail soon for the Near East may have a safe journey: Rev. and Mrs. Philip A. Ward, Miss Alice Lindsley, Miss Jessie Martin, Rev. John R. Lepke, Mr. Theodore W. Chandler, Jr.

3. Pray that the following missionaries who expect to sail soon for their fields in Africa may be granted "travelling mercies" all the way: Rev. and Mrs. Walter C. Wynne, Miss Magalene Sanders, Miss Harriet Somerville, Mrs. Henry Hollenbeck.

Our Near East and our Africa Missions are desperately in need of reinforcements, older and younger. Humanly speaking, a great deal seems to depend upon the safe arrival at their destination of these friends.

4. Pray that a group of five women and one man, experienced missionaries on furlough from China who are about to return to China via India may safely reach their destinations in good health. These friends are Miss Margaret Dow, Miss Mary McClure, Miss Susan Armstrong, Miss Alice Reed, Miss Helen Smith, Mr. Albert Hausske.

These persons and those mentioned in (2) and (3) go gladly on their venture of Christian faith and service. They are greatly needed and we can imagine the joy with which their colleagues will welcome them.

5. Pray that the Treasury of the Board which closes its books for the year 1942-1943 on September 10th next, may not have to report a deficit on the year's operations. The "Summer Appeal" which Dr. Brewer Eddy so ably directs reports excellent response to date, 1484 gifts totalling $33,000 on July 12th.

6. Pray that the 150 or more summer conferences of Congregational Christian young people across the country—largely Pilgrim Fellowship folk—now in full swing, may be extraordinarily fruitful in decisions which will mean richer church life and fellowship and fuller Christian service, including much needed recruits for American Board undertakings. Several members of the Board's staff and many missionaries are busy at one or more of these conferences.

7. I report with deep joy that the young man for whom special prayer was asked in my March letter has given us great reason for encouragement. As I mentioned, he joined the U. S. Navy. After some weeks in training, he visited the Board offices in Boston. We were amazed at the change that had come over him. Navy discipline and the Spirit of God had well nigh transformed him! We should continue to pray that through whatever experiences lie ahead of him, he may find the way and walk in it.

8. Will you pray that my approaching visit to Latin America at the request of the Prudential Committee may be wisely planned.

Our united hour of Prayer is Wednesdays at 8:45 A. M.

HISTORICAL SOCIETY. 1956
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

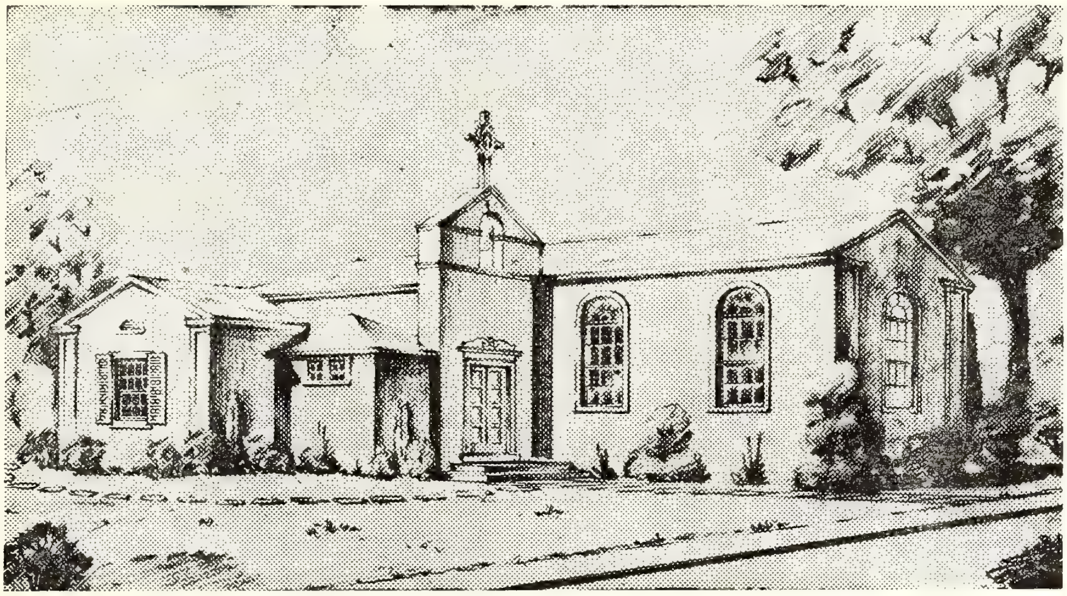
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, AUGUST 12, 1943. NUMBER 31.

FEATURING
OUR CHURCHES IN THE DEFENSE AREA OF TIDEWATER VIRGINIA

OUR NEWEST CHURCH IN NORFOLK



BAY VIEW CONGREGATIONAL CHRISTIAN CHURCH

Reverend J. Everett Neese, Pastor

"The harvest truly is plentious, but the laborers few; pray ye therefore the Lord of the harvest, that he will send forth laborers unto his harvest."

NEWS AND VIEWS

The Editor is spending this week at Massanetta Springs Bible Conference.

Rev. T. Fred Wright was the preacher during the annual revival services at Liberty, Vance.

Rev. J. F. Apple assisted Rev. S. E. Madren in revival services at Mt. Carmel in Eastern North Carolina.

Sympathy to Rev. J. H. Dollar who suffered injuries in a recent accident. Mr. Dollar is on vacation and is recuperating in Alabama.

Rev. H. G. Council, Jr., of Portsmouth, gave valuable assistance in assembling the material for this special issue. Mr. and Mrs. Council are receiving congratulations on the birth of a daughter, Sheryl Ross.

Christian Sun readers will learn with regret of the passing away on last Sunday of the mother of Miss Lucy Eldredge. Miss Eldredge was at one time a contributing editor of The Sun and field worker of the department of Religious Education of the Southern Convention and afterwards prominent in young people's work first with the Christian and then with the combined groups. We extend to her our deepest sympathy in this time of bereavement.

TIDEWATER MINISTERIAL DIRECTORY.

Rev. H. C. Council, Jr., Harbor View Apts., Portsmouth, Va.

Rev. G. C. Crutchfield, 1042 W. 35th St., Norfolk.

Rev. John W. Baggett, Elm Ave., Portsmouth.

Rev. Charles H. Davis, 129 Hardy Ave., Norfolk.

Rev. J. H. Dollar, 2308 Roanoke Ave., Newport News.

Dr. H. S. Hardcastle, 272 E. 39th St., Norfolk.

Rev. Frank H. Lewis, 1057 Leckie St., Portsmouth.

Rev. J. F. Morgan, 3507 Bainbridge Blvd., Norfolk.

Rev. J. Everett Neese, 2212 Sturgis St., Norfolk.

Rev. O. D. Poythress, 1612 Guerriere St., Norfolk.

Rev. B. H. Watkins, Route 3, Hickory, Va.

OUR NEW BAY VIEW CHURCH.

The opening service at the Bay View Congregational Christian Church (forverly the Ocean View Congregational Christian Church) was held on July 4th at eleven o'clock. The church was filled almost to capacity. The church is now in a position to minister to a greater number of Naval personnel, war workers and others.

Norfolk is a tremendous defense area. All the churches here have a larger task than they are able to handle and each of them do the work they feel needs to be done. New people are constantly coming into the church communities and the ministers and the churches here are doing their best considering their limited resources.

The Ocean View Church building has been in a bad state of repair for several years. The renovation required would have been an expenditure of two or three thousand dollars. Plans were begun by the Ladies' Society for the renovation of the church and from this effort there came about the possibility of changing the church location and constructing a new building. At the request of the church the building committee purchased 238 feet of property on Bay View Boulevard.

We were not able to construct the building we originally planned because of the shortage of essential materials. Thus plans for a smaller building were drawn and financial arrangements completed. The ground breaking service was held March 26 with appropriate ceremony and the building was occupied the first Sunday in July. The total cost of construction, including landscaping, etc., will be between eight and nine thousand dollars.

This building has been made possible by contributions from the members, outside sources and assistance through the Congregational Church Building Society.

A beautiful stained glass window with a cross is the main feature of the worship center. The church furniture is in light oak. The seating capacity of the church is about one hundred and twenty. The building contains an auditorium, four class rooms, two rest rooms, and a foyer. There were 91 in attendance in the Sunday School the opening Sunday and the enrollment is now 123. Six new members were received into the church on July 18th. There have been 78 visitors who signed the guest register during the month of July.

The new church is located in an area where there are about 2,000 homes within a three-quarter mile radius of our new building. There are unlimited possibilities here for growth, and with this in mind a building fund will be maintained so that our original church plan can be constructed at a later date.

When in Norfolk we invite each reader to visit and worship with us in our new structure.

J. Everette Neese.

KEY POSITIONS AT ELON VACANT.

Aside from three vacancies on the faculty at Elon College, there are three major positions in the official organization to be filled:

1. *Superintendent and Director of the Farms.* Mr. Zeb Lynch who has filled this position for the past three years has given notice that he is returning to his own farm in the fall. The farmer is provided with a new and adequate home in which to live with vegetables from the farm and milk from the dairy throughout the year and an opportunity to raise pork and poultry for the family. Additional contract for milking the cows will be made with the farmer. Cash salary to be negotiated.

2. *Superintendent of Buildings and Grounds.* Miss Willie Ames, step-daughter of the late Dr. W. S. Long, founder and former president of Elon College, has resigned her position. Duties are to direct campus workers, servants in the buildings, and see that the dormitories are clean and that the entire premises are kept in presentable condition. Salary to be agreed upon.

3. *Assistant Dietitian.* Since the coming of the Army trainees, it is necessary to employ an assistant to the dietitian. It would be well for the one filling this position to have training in Home Economics though not absolutely required. The position will pay $110 a month. A charge of $35 is made for room and board.

If the reader should be interested or know of individuals who would be interested, please communicate with the writer at once.

L. E. Smith.

That which thy fathers have bequeathed to thee, earn it anew if thou wouldst possess it.

—*Goethe.*

Always do what you are afraid to do. —*Emerson.*

THE EDITOR'S MESSAGE

THE TIDEWATER ISSUE.

The Christian Sun is the servant of the Convention. Periodic efforts are made to serve and strengthen the various agencies of the Convention. Our major attention is focussed this week on an important group of our churches, those in Tidewater Virginia. A vast defense program and influx of population has imposed a great opportunity and responsibility upon these churches. They need help in facing a herculean task. The Christian Sun is eager to do its bit in strengthening these churches. Great achievements will be realized forthwith if every reader, every board and institution in our Church will give immediate and constructive consideration to the welfare of this group. We hope that the pictorial, editorial and factual presentations in this issue will be widely distributed and prove to be genuinely provocative. Here is an outstanding opportunity for the demonstration of real churchmanship. The development of an even stronger unit of churches in this area will immediately enrich the total life of the Convention. Let's give them a lift!

CHURCH MEMBERSHIP IN TIDEWATER.

To be read diligently by those "back home" in North Carolina and in other sections of Virginia.

Do you have a relative or friends in the Tidewater Area (Norfolk, Portsmouth, Newport News)? Are they members of a Congregational Christian Church? What church do they now attend? You will note in this issue that we have many lovely and commodious churches in that section. You must not, however, take it for granted that these relatives attend our Church. Some of them do not go to any church. Some do not know that we have churches in that area. Others, who cheerfully went from one block to five miles to their church "down home," now go to another church around the block rather than go a few extra blocks to their own denominational church. Some lazily figure that "denomination doesn't mean much anyway." It means much if you love your church!

Write to your friends in Tidewater specifically about this matter. Tell them about our ministers and churches. Don't beat around the bush." Study this issue, then send it to some one in one of the Tidewater cities. When you visit them, round up your friends and get them to one of our churches. If you can't do that, then send their names and addresses to the nearest minister. Then, and only then, you may retire with a clear conscience.

P.S.: Clip the following editorial and send special delivery!

SO YOU LIVE IN THE TIDEWATER AREA?

Then don't complain. Make the best of it. You have an opportunity to demonstrate your patriotism and your religion. Get into one of our churches immediately, if you have not already done so, and begin working. Do not waste another Sunday, either by staying at home or by "shopping around" from one church to another. Go to one of our churches and let the people know who you are. Get acquainted and get to work. The church is the place to make your friends.

Do you know that we have a dozen churches and others in the process of formation in this vicinity? Capable ministers are there to serve you. These churches with 3,544 members raised $60,945.00 last year, and have an aggregate property value of $565,000.00. Here is an opportunity to meet interesting people, gain valuable religious experience, and help put your Church on the map in Tidewater Virginia. Could your Christian duty possibly be anything less? "Today is the day of salvation." This is your day of opportunity. It is better to serve Christ now than to wish you had later.

SURVEYING FOR SERVICE.

The Church Federation of Dayton, Ohio, has issued a report worthy of widespread recognition and study. Here is an example of Christian strategy in meeting the new community needs created by the war. The study was undertaken under the expert leadership of Dr. H. Paul Douglass and under the sponsorship of the Protestant Churches of Dayton.

Other defense areas face a situation like this: "The significance of the unparalleled growth of Dayton in people, products, and factories is far greater than is suggested by the mere addition of population, industrial workers and military establishments. These additions are indeed creating dynamic changes in the pattern, balance and relationship of nearly every aspect of life throughout the original community."

It is well for us to look at such a typical defense area through the eyes of an expert sociologist. Population growth is seen in its three-fold aspect: (1) Infiltration—the widely diffused spread of the new population throughout the community. (2) Expansion—an accelerated peripheral growth which is spreading the city out into new areas, and thickening up suburban population into urban density while at the same time reaching even further out into rural townships. (3) Concentration—basically represented by new housing developments in particular areas.

All these accentuated difficulties combine to create new moral and sociological problems for the community. The desire for profit is accentuated in the buyer-seller relationship. Vast dislocations are experienced in the labor market, the school system and the traditional social structure of the community. Wide cultural gaps appear between the old and much of the new population. "New lines of superiority and inferiority are being drawn and human relationships made difficult thereby. The newcomers from small communities where they know everybody, find themselves reduced to a status of urban anonymity. This means escape from the social controls which had previously kept them conventional in behavior and allows those who want to go wild to do so with less chance of being

(Please turn to page 15)

CHRISTIAN TEMPLE, NORFOLK, VIRGINIA.

Name—Christian Temple.

Location—34th Street and Llewellyn Avenue.

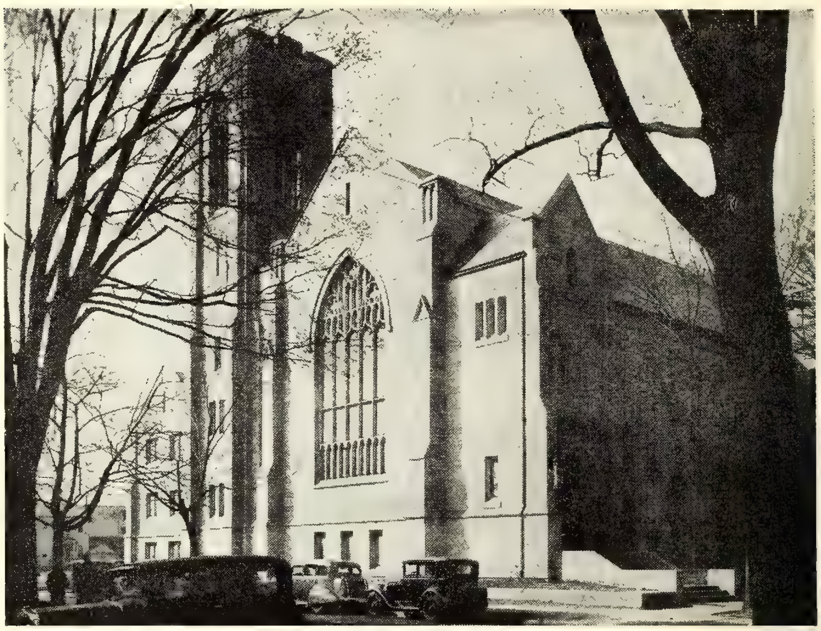
Equipment—A large, dignified, beautiful sanctuary, with art glass windows, four-manual organ, cushioned pews; Departmentalized Sunday School with classes for all age groups; unusually active and friendly Young Adult Class; spacious Social Hall suitable for general assemblies, entertainments, suppers and banquets, games and recreational programs; Church Parlor; with modern heating and ventilating system. A stately and beautiful church.

Accessibility—Two blocks off Granby Street at 34th, two blocks off Colonial at 34th, one block off Thirty-fifth at Llewellyn, all of them arterial streets. Trolley cars marked Riverview, or Ocean View, or Willoughby run on Granby St. Buses marked Colonial run on Colonial. Both stop at 35th Street, only three blocks away.

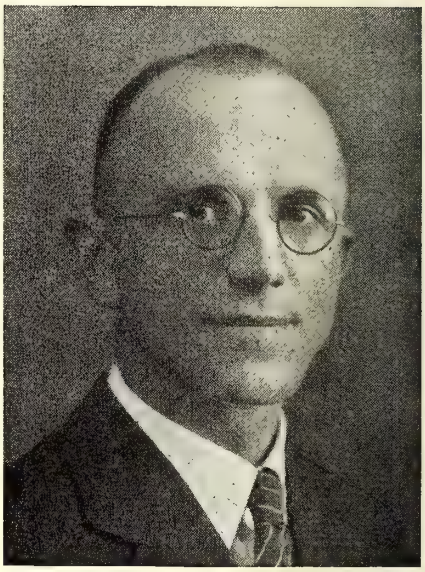
Service of Worship—Sunday School the year round—9:30 o'clock every Sunday except in July and August, when it meets at 10:00 o'clock. Classes for all age groups. Morning Service of worship at 11:00 o'clock. Evening Service of worship at 8:00 o'clock. Young People's Fellowship at 7:00 o'clock. Sacrament of Holy Communion every first Sunday in the month.

Some Activities—Monthly Class meetings, Woman's Council every second Tuesday, Young People's Fellowship Supper once a month, occasional play nights, Red Cross Sewing Circle, Bowling Teams, etc.

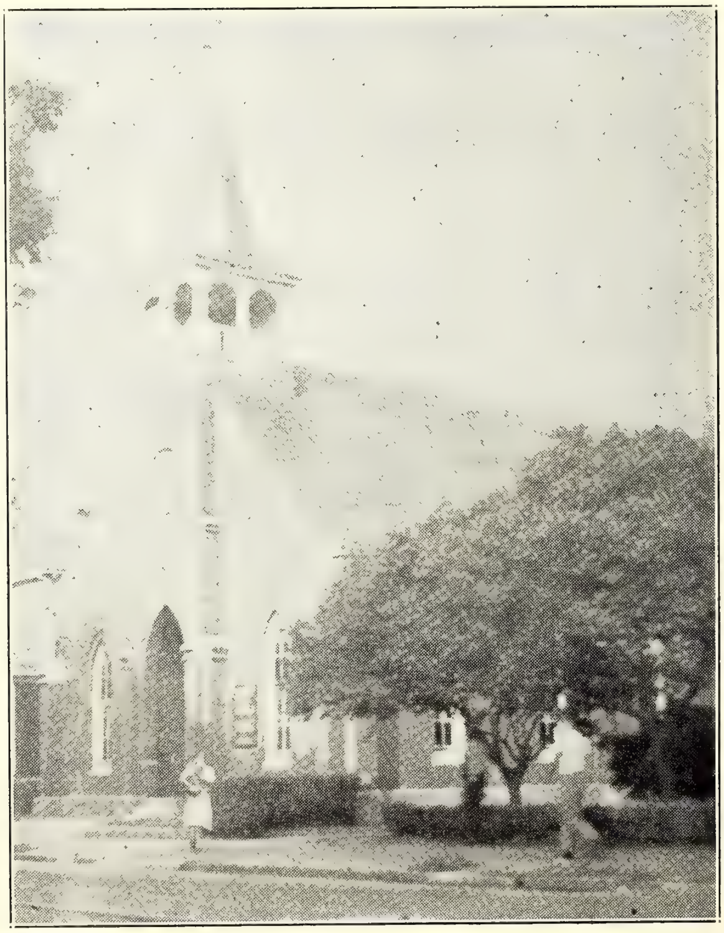
Reverend H. S. Hardcastle, D.D., Pastor; Mr. Lindood G. Robinson Supt. of Sunday School.



CHRISTIAN TEMPLE.



Rev. H. S. Hardcastle, D.D.



FIRST CONGREGATIONAL CHRISTIAN CHURCH OF NORFOLK.

FIRST CHURCH, NORFOLK, VA.

The First Congregational Christian Church is located at 505 South Main St., Norfolk, Virginia, in the Berkley District.

Nationally—The Congregational Christian Churches were whole heartedly in the movement for social, political, educational and religious freedom.

Locally—The First Congregational Christian Church of Norfolk has for nearly a century ministered to the lives of young and old in this community. She is organized to serve the people at home and all over the world.

Services—Sundays, 9:45, Educational Hour for all ages; 11:00, Morning Worship; 7:30 P. M., winter, and 8:00 P. M., summer, Evening Services. Rev. Charles H. Davis, pastor, 129 Hardy Ave., Phone, Berkley 214-J.

OLD ZION, NORFOLK, VA.

Old Zion Christian Church, Norfolk, Va., is located just off Hampton boulevard, on twenty-eighth street, in the section of Norfolk known as Lambert's Point. The church was organized into a Christian Church body in 1896 by the late Dr. J. Presley Barrett and others. Before the Christian Church took over the present building it was formerly occupied by the Southern Methodists, and during the Civil War, the government used the building for hospital purposes: it being reported by reliable sources that not so many years ago the Methodists received a liberal check for the use of the building as a hospital, the check being from the U. S. Government.

OLD ZION CHRISTIAN CHURCH.

Following J. Presley Barrett, who was the minister here for three years after the organization, his brother John Barrett took over and was minister for ten years. Dr. J. U. Newman was pastor following John Barrett for about three years. Dr. Newman was succeeded by Dr. W. D. Howard for four years after which John Barrett served again for two years followed by Rev. Mr. Clark for one year and he in turn was followed by W. H. Garman who served for twenty-eight years. This brings the history of the church up to 1940. Rev. H. E. Crutchfield filled its pulpit for nearly three months, leaving to become a chaplain in the U. S. Army. He was succeeded by Rev. J. L. Neese in November, 1940, who was minister for fifteen months through March of 1942. From April 12, 1942, until the present the writer has been pastor.

The Church has had quite a varied record with periods of great promise and periods of valley experiences. The Church today has a membership of 234. However the Church has much to be proud of. In the year 1940 it was necessary to secure the services of a minister and bring him into a growing and crowded city that was beginning to take shape as a defense city. The problem of housing that minister was a definite one. The church was beginning to feel the strain through which it was then going, and in order to meet that situation the church launched out, and largely upon faith bought a nice parsonage at a considerable cost to the church. When the writer arrived on the field, he found that in addition to the church having a mortgage on the parsonage through the Building and Loan Association, they also had a note of four hundred and fifty dollars in the National Bank of Commerce. On the 12th day of May a meeting was called and plans were formulated to do something about the debt. On June 22nd the note in the

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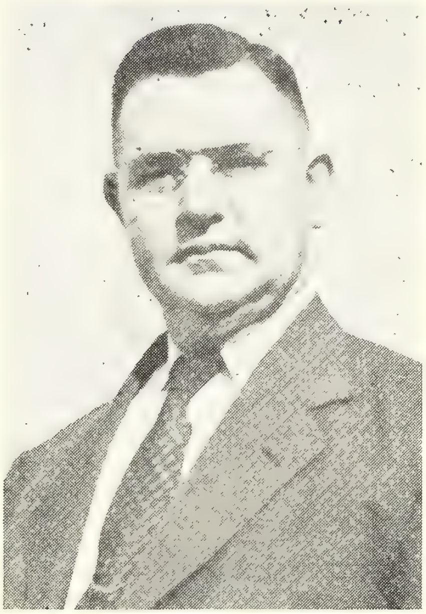


Rev. G. C. Crutchfield.

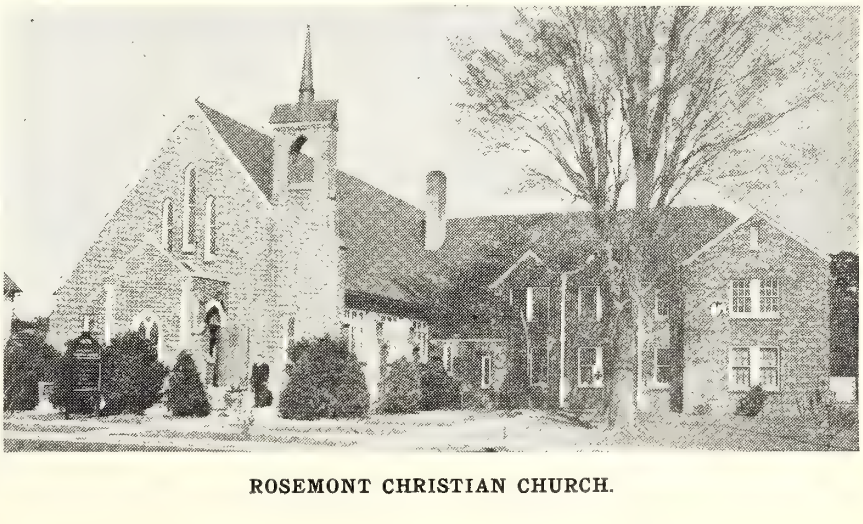
ROSEMONT, NORFOLK, VA.

The Rosemont Christian Church is located at 3507 Bainbridge Blvd., Norfolk 6, Va. This is in what is called Southside Norfolk. The church is on the free toll route from the mountains to the sea, and is about in the center of the Village of Portlock, about one mile south of Norfolk.

The church was organized on August 14, 1902, under the leadership of the late Dr. J. P. Barrett. The present pastor is J. F. Morgan, whose phone is 427-W Berkley.

The church did a fine piece of work this last winter entertaining the men of the service, and every man in the service of our Country is welcome to all the services of Rosemont Church. The church also welcomes the defense workers who have moved into our community to all her services, in both the church and Sunday School meetings.

H. R. Morrison is the Superintendent of the Sunday School and his telephone number is Berkley 751-W.



ROSEMONT CHRISTIAN CHURCH.

CONTRIBUTIONS

SUFFOLK LETTER.

There will be a meeting of the Program Committee of the Eastern Virginia Conference during the last week in August. The chairman of the committee is seeking suggestions for the program for the next session of Conference which is to be held in Waverly, Va. There should be a general theme for the Conference. This theme should set up a suggested goal for ministers and churches during the ensuing year.

One theme which has been revolving in our mind is: "The Promotion of Spiritual Living." For a number of years we have been wrestling with the various financial problems of the Convention and the churches. These are not solved but there has been some improvement along the line. There is room for greater improvement. But money will not win this world for Christ and it will not build a denomination. It has a great place and we have not fully developed our resources in that fertile field. At the present time many people have more money than they know how to use wisely. It is dangerous to have much money. It is dangerous to make much money. In spite of the danger most people are willing to take the risk.

But the church is not top-heavy with spiritual life. War and war activities have side-tracked many people. Spiritually they are asleep at the switch—and the red light shines in their faces. In such a time as this there should be a clear call to a higher standard of living. Life is tense and it should be *intense* with spiritual living. This is not a criticism of the church or of Christian people. Ministers who are very busy usually find it difficult to keep spiritually fit. It is easy to be a student, but it is hard to give one's mind and heart to the cultivation of the higher and deeper qualities of spiritual character. There is a difference between saying prayers and really praying. And there is a great difference between talking about spiritual things and putting them into real life.

This theme is only a suggestion. It may not be the best. There are others and they should be considered. Let us have suggestions. Write to the President of the Conference, who is Chairman of the Program Committee, and make known your wishes and convictions as to the Conference theme.

The Standing Committees of the Conference should meet at an early date and plan their reports to Conference. Each committee will be free to write its own report, but some suggestions should be made in every report relative to the work of next year. The Annual Conference should be more than a backward looking body. It should be forward-looking. A report of what has been done during the past year is timely and in order. But we need guidance for the coming year. It is the function of the Conference to have a part in directing the work for another year.

If an inventory of our work shows satisfactory growth in spiritual living let us continue to grow in that direction. But if there is room for improvement in every department of our organization let us discover our opportunities and our possibilities. What is our greatest need? How can we arrive at the best solution of our church problems? Let us be frank with ourselves and forward-looking in our plans for our church.

I. W. Johnson.

ELON LOOKS AHEAD.

Many years ago the prophet Isaiah declared, "Where there is no vision the people perish." That declaration is as true today as it was then. It is true of institutions as it is true of individuals. Mental vision is comprehensive. It includes the past, the present, and the future. It looks in the future in terms of the past and present. The trouble with Elon College is that it has been compelled to alter its present and condition its future by the past. Its debts have stood as a formidable barrier in the path of progress. Too frequently progress and advancement have been hindered by debts accumulated through the years.

On January 26, 1943, and that is a memorable date in the history of Elon College, through the generosity of the Church, the alumni, and friends, the debt was paid in full and the College was again free—free so far as debt was concerned, but not free to move forward in those things that mean progress for educational institutions. The College is free of debt but the one great problem is to keep it free. It shall be able to plan for the future and keep itself free from financial entanglements only by careful planning and economic spending. But before Elon College can be economically secure, its resources must be substantially increased.

At the February meeting of the Board of Trustees and the May meeting of the Alumni Association, steps were taken for the purpose of increasing the resources of the College by adding to its endowment. The administration is authorized and directed to inaugurate a campaign to raise a minimum of $100,000 as a part of the permanent funds of the College. This fund is not to be used for current expenses or to be liable in any way for any debt or debts of the College, but is to be invested and the income from the investment used for current demands. At present the College has $238,000 endowment. The proposed $100,000 additional would make a total of $338,000. This is a very small amount for an institution like ours, but it will meet the minimum requirement of accrediting agencies.

To implement the action of the Board of Trustees and the Alumni Association, committees have been appointed and a skeleton organization has been formed, but before final decisions are made, the whole question should be presented to the entire constituency. Elon College does not belong to the college administration, or the Board of Trustees, or the Alumni, but it belongs to the Church and the Church must always have a voice in the conduct of its affairs. To this end a meeting of all pastors in the Southern Convention is called for this week. On account of gasoline rationing and difficulty in travel, the ministers are asked to meet in groups. The first group from Virginia, Eastern and Valley Conferences, will meet in the Suffolk Christian Church Monday, August 9, at 10:00 A. M. The North Carolina group will meet at Elon College Thursday, August 12, at 10:00 A. M. A full attendance at both meetings is anticipated.

There will, in all probability, be questions as to the advisability of making a campaign at this time. However, there can be no question of the needs of the College. The needs of the College should be the determining factor and I am sure that the Church will be delighted to lend its support to any unselfish undertaking calculated to benefit its one institution of higher learning. The College covets and prays for the continued interest and support on the part of its church, alumni, and friends.

L. E. Smith.

The Norfolk-Portsmouth Defense Area

By R. L. Jackson.

The Waverly Church granted us leave of absence this summer to do religious work in the Norfolk-Portsmouth Defense Area. I have been asked to state in brief form some of my impressions of the situation here and what we have done in the last two months.

I believe that this area presents one of the greatest challenges the church has faced in the last decade. Thousands of uprooted Americans from all walks of life and from many states have come here seeking employment and a chance to help the war effort. Many have come seeking high wages, others to serve their country. They have all found untold hardships, crowded homes and busses, unpaved streets, few stores and markets and high prices for everything. Not many want to remain. Their hope is to get back home. The city has tripled in population. The established churches are located largely in the downtown areas while the new housing projects are in outlying districts. Most of the families have one or more children who need the Sunday School and church. There are no playgrounds for them and few schools as yet.

Into this situation we (6 workers, Mrs. Jackson and myself) came in the middle of June. We contacted our ministers already in the area to see where we might work best. Two areas in Norfolk and two in Portsmouth were suggested. We appealed to the Norfolk Ministerial Union (interdenominational) to see that we did not duplicate work already being done. Our first effort was in the Norview area, a housing project of 350 homes, all rental dwellings. We spent a week calling in the homes, asking particularly if the people were interested in community religious services. They seemed to be. The following week we had evening services in the high school auditorium with Dr. F. H. Lewis of Portsmouth doing the preaching. They were poorly attended. The next Sunday the first service was held with about 30 present. The few who did attend seemed interested and work has been maintained since that time. Mr. Hadden and Miss Andes conducted a Bible Study course for two weeks in cooperation with a local recreation program and assisted in the recreational work. Their choir was readily welcomed by many children who have since attended the Sunday School and services. The work there has not grown as we had expected partly because of the lack of community leadership. Although professing a mild interest in a community church, many cannot be bothered to attend. No one has been found to assume the superintendency of a Sunday School. Two teachers have been discovered to teach the children's classes. Services have been maintained each Sunday morning with Mr. Hadden conducting them. The future of the work is uncertain.

A brief survey was made at the Granby-Semell's Point area only to discover not enough interest to warrant further work there. Bible Schools were then held in the Bay View, Old Zion, South Norfolk and Portsmouth churches. Our next effort was in the Highland Park Trailer Camp in Portsmouth. The folks there had organized their own Sunday School with 35 present the first Sunday. One of our workers, Mr. Harding, was assigned to that area. Preaching services were started on Sunday mornings. The Sunday School attendance has stayed between 50-70 each Sunday. At our suggestion, the Sunday School voted to sponsor a daily vacation Bible School. The first day only 18 children were out so two of us went calling. The next day 48 were present, the next, 68. The school has been in progress one week and 79 were present last Friday. It will continue another week. A sand table was made for the beginners (there were 30 of them from 14 months up). The class of Junior boys are helping make other equipment for the smaller classes. There seems to be more leadership and willingness to work together in a community church. I have helped a little in the community activities making many contacts and meeting some fine spirited people, anxious to do something for their newly established trailer community, which, by the way, now contains over 3,000 trailers. The fine government built community house was put at our disposal. Work will continue in this area and I hope we will be able to secure leadership from other Portsmouth ministers to carry on after we have gone.

A fourth area, River Park, contains over 400 homes with no church in the immediate vicinity. The residents all own their own homes and seemed responsive to the idea of a community church. The First Church in Portsmouth had already conducted a survey which is at our disposal. A prominent judge and lawyer has offered us land and a generous contribution if we will build and organize a church, but as yet no meeting place has been found to do the organizational work. We will meet with several of the community leaders next week and hope that permanent work will be carried on by the local ministers after we leave. This is a splendid opportunity for something permanent.

The short two months we have been here have been full of disappointments and joys. Our work has not prospered as we had hoped. The full schedule many of the people have prevents them from taking part in the church activities. We are conscious of our own shortcomings in the matter. The denominations, instead of working together, are each seeking to advance their own interests, and are not cooperating together. Nevertheless, we believe that we have made a start and have accomplished a few things which will be lasting. The time spent with children, whose parents are busy working, is enough to warrant our coming here in itself. A full time minister is needed now to carry on emergency work. I only wish I could come myself, but it is not possible at this time.

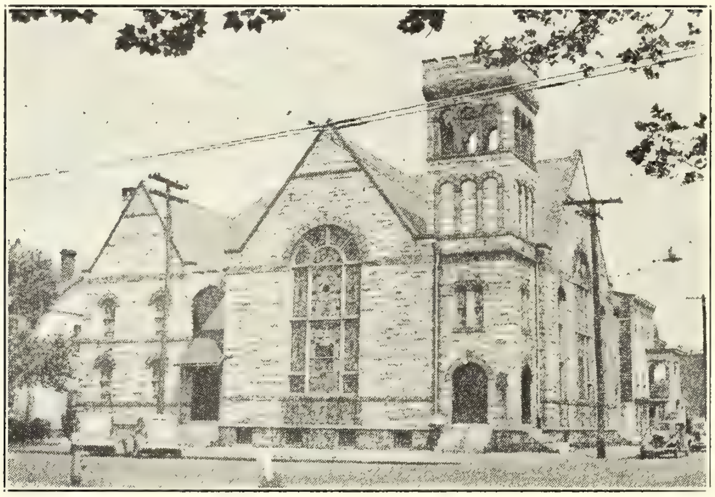
"The field is ripe unto the harvest," our Master once said to his disciples. This is the situation in the Norfolk-Portsmouth Defense Area. An elderly lady in the trailer camp told me the other day of the death of her little grandchild, "We could not find a preacher so we had to go downtown and have a strange one come out for the funeral. I wish we could have a preacher here." I believe one or more full time workers are needed now to carry on what we have begun. The religious education of children, the burial of the dead, the religious ministry to homes and families, the preaching of the gospel—how badly they are needed in this area. Truly, the field is ripe unto the harvest.

THE SHELTON CHURCH, PORTSMOUTH.

Dr. Frank H. Lewis is pastor of the Shelton Church. Dr. Lewis succeeded Dr. Marva S. Poulson as pastor of this lovely and worshipful church. Shelton Church stands on the corner of Webster and Leckie streets and in the heart of the Park View section. This church is free of debt and ready to render a great service in Portsmouth. The parsonage adjoins the church. This is one of the few original Congregational Churches in Virginia.

FIRST CHURCH, PORTSMOUTH, VA.

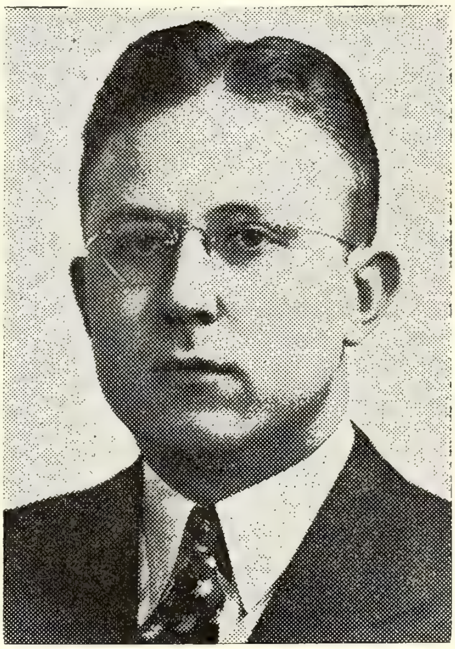
The First Christian Church of Portsmouth, located on the corner of Washington and County Streets in the heart of the down-town business area, has been serving our people here for the past 42 years. The church is only two blocks from High Street and the Professional Building.



PORTSMOUTH FIRST CHURCH.

The Church was organized October 26, 1901, by Dr. John W. Harrell, with 30 charter members, following a meeting held in the old Y.M.C.A. Building. Of the original 30 charter members, there are now only two remaining, Mrs. W. S. Hanbury and Mrs. J. F. Brothers. Services were first held in the old Y.M.C.A. Building, now the Law Building, and later transferred to the Pythian Castle where regular services were held until August, 1902. In the meantime, several lots were purchased on the corner of High and Effingham Streets at a price of $3,500. A Chapel was erected thereon at an approximate cost of $500. The "Christian Chapel," as it was known in the city of Portsmouth, was occupied there by our people for a number of years. The property was later sold for $11,000 and the present Church site was purchased for approximately $9,000. Then followed the building of the present Church at a cost of approximately $40,000, which was used for the first time in June, 1910. All these accomplishments were made during the time that Dr. J. W. Harrell was the pastor. Dr. Harrell is still living in the state of California. Other pastors who have served the church during its forty-two years of existence are as follows: H. E. Rountree, H. W. Dowding H. Shelton Smith, W. L. Wells, H. C. Caviness, A. W. Hurst, R. A. Whitten, Robert Lee House. L. E. Huber once served as an assistant pastor, and Miss Anna B. Palmer was once employed by the Church as Director of Religious Education. The writer has been serving as pastor since April, 1940.

The First Christian Church of Portsmouth has made very good progress in various directions during the past few years. During the writer's stay here, the Church has drawn up and adopted a Constitution and By-Laws. The Church has equipped a "church office" for its pastor, with desk and chair, typewriter, lamp, metal filing cabinet, and a new "Speed-O-Print" Duplicating Machine. This has been much appreciated and greatly enjoyed by the pastor. The Church has paid off a debt on its building amounting to $3,400. The Church, seeing the great need of a parsonage for its minister, has set up a Parsonage Fund which already amounts to approximately $1,000. A Parsonage will be bought or built by the Church immediately after the war is over; it is estimated that sufficient funds will have accumulated in the Parsonage Fund by that time. The Church has increased its membership from 140 to 1940 to 188 at present. The Church has increased its pastor's salary the sum of $300. The Church has given liberally to the Elon College All-or-Nothing Campaign brought successfully to a close by Dr. Smith last July. The Church has paid all its Conference Apportionments in full every year, and has met its current expenses every month very successfully. The pastor, who is the writer of this article, does not wish to take all the credit for the grand success which the Church has enjoyed during these recent years, suffice it to say that he has been the "Shepherd of the Sheep." "The Sheep" have been very cooperative, enthusiastic, and eager to see the Church overcome its obstacles, grow in strength and effectiveness, and become a great Power House for the Kingdom of God in this City. They have stood by the "Shepherd" and supported him in every undertaking that was deemed best for the growth and development of the Church. Without this spirit of loyalty and whole-hearted support on the part of every "Sheep," the "Shepherd" would have been powerless. Thank God for such "Sheep" as we have in the First Christian Church of Portsmouth.



Rev. Herbert G. Council, Jr.

Now, just a word about the Program of Our Church. Sunday School is held every Sunday morning at 9:30 A. M. with Mr. H. W. Lee, the Superintendent, directing the program. There is an opening service of worship in the Sunday School Auditorium followed by class periods which close at 10:45 A. M. A morning worship service is held every Sunday morning at 11:00 A. M. in the Church Auditorium. This service closes at 12:00 noon. Every Sunday evening, except during the summer months of June, July and August, there is an evening service of worship at 8:00 P. M. During the hot summer months, our Church unites with the Central Methodist and the South Street Baptist for evening union services which are held in each church on every third Sunday night. Every Wednesday evening there is a Prayer Meeting, conducted by the Pastor, at 8:00 P. M. in the Church Parlor. The Young People's Christian Endeavor Society, a member of the Pilgrim Fellowship, is held each Sunday night at 7:00 P. M. in the Church Parlor during the fall, winter and spring months. The Society

(Continued on page 13.)

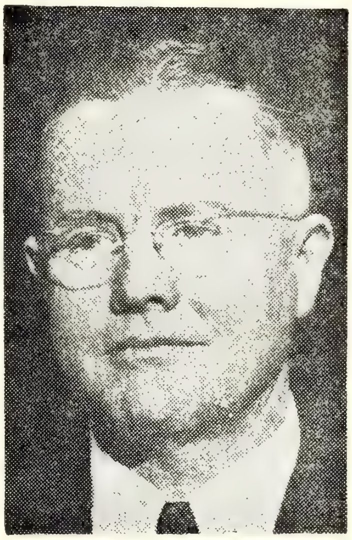
SOUTH NORFOLK CHRISTIAN CHURCH.

THE SOUTH NORFOLK CHURCH.

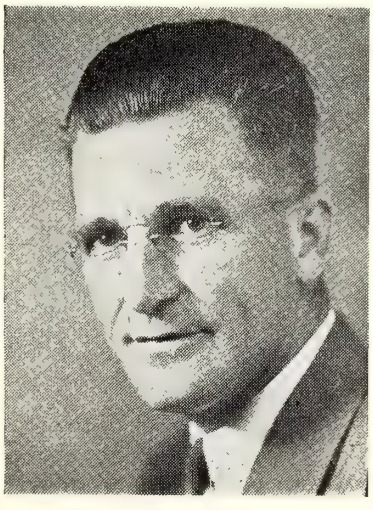
The South Norfolk Christian Church is located on the corner of Jackson and Guerrierre Streets, in the heart of South Norfolk, Virginia. Christian church members now living in this area are invited to worship in this beautiful sanctuary.

The South Norfolk Church was organized May 29th, 1904, by the Rev. Herbert Sholtz with 16 charter members. The organization took place in a little school house located on the corner of Jackson and Guerriere Sts. The Church purchased a lot on the opposite corner from the school house, and in 1906, under the leadership of Rev. J. O. Cox, a beautiful church edifice 40x60, was erected. The church showed steady growth and progress during the following three years of Rev. Cox's pastorate. Rev. D. A. Keys accepted a call of the church in 1909. He served with a marked degree of success till 1913. In 1914 Rev. L. L. Lassiter was called by the church. He served for a short while but resigned on account of ill health. Rev. O. D. Poythress was extended a call by the church in June, 1915. The call was accepted and Mr. Poythress became the fifth pastor in the church. He came to South Norfolk in October 1915. During his pastorate of nearly 28 years, quite a number of noteworthy things have transpired. The membership of the church has grown from 32 to more than 600. The present church edifice was erected in 1915 at a cost of $110,000. Only $10,000 of the original debt remains to be paid. Plans are under way to clear the church of debt by June 1, 1944.

The pastor and members of this friendly church extend a most cordial and hearty welcome to all visitors and strangers to worship with us on each Sunday. Our Sunday School meets at 9:30 A. M. Mr. R. D. Holland is our Superintendent. We have a fine group of faithful and efficient teachers and officers. The regular church services are at 11:00 A. M. and 8:00 P. M.



Rev. O. D. Poythress.



Rev. Jesse H. Dollar, D.D.

Be sure to come and worship with us and hear the old time gospel in song and sermon. Y. P. C. E. under the leadership of Miss Lois Hanbury, meets each Sunday evening at 7:00 P. M. All young people are invited. Prayer Meeting Wednesday nights at 8:00 P. M.

This church has more than 80 young men and women in the service of our country and, of course, we are especially anxious to welcome all service men to all the services of the friendly church. "Come thou with us and we will do thee good."

NEWPORT NEWS.

Our church in Newport News is located on Roanoke Avenue (in East End) between Twenty-third and Twenty-fourth streets. An attractive church and a friendly congregation are there to serve the members of our denomination. This church with modern facilities for worship and education is free of debt. Its members may be found in North End, Hilton Village and in Hampton, as well as in the immediate vicinity of the Church. Plans are being made to add an educational plant in the near future. Rev. Jesse H. Dollar is the pastor and Miss Virginia Webber is the Director of Religious Education. The members of the church have been drawn from the various Conferences of the Convention. They are faithful and generous.

Sunday School and preaching services are being held in Copeland Park. These services are sponsored by our church. The Rev. Ernest Brickhouse is the leader of these services during the summer.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

NORTH CAROLINA-VIRGINIA PILGRIM FELLOWSHIP MEETS.

The annual North Carolina-Virginia Pilgrim Fellowship Conference was held Wednesday, July 28, at Happy Home Congregational Christian Church near Reidsville, N. C. "Christian Education for a Day Like This" was the theme of our Conference. Because of gas rationing the Sunday School and Pilgrim Fellowship Conferences were combined.

Our discussion centered largely around the question, "What can we do in our local groups that isn't already being done." One suggestion urged Young People to write articles for THE CHRISTIAN SUN. Second, to subscribe to the *Pilgrim Highroad* because of program helps, Sunday School lessons, etc. Third, to have a definite Mission Project of the Pilgrim Fellowship so that the Young People will know where their money is going. Fourth, to elect a corresponding secretary of each Pilgrim Fellowship so that we may exchange letters among our groups. Fifth, to begin to get plans underway for a Pilgrim Fellowship camp next summer. If possible to have two camps at the same time. One for Junior High and the other for Senior High groups.

During our business meeting at which Dorothy Cox presided, the following officers were named for 1943-44:

Helen Cobb, President, Burlington; Dorothy Scott, Vice-President, Greensboro; Winifred Ellington, Secretary-Treasurer, Happy Home.

The chairmen of the committees are: G. W. Scarren, Missionary Action, Happy Home; Catherine Cooper, Social Action, Burlington; Nellie Herndon, Personal Religious Action, Bethel.

HELEN COBB,
Burlington, N. C.

SPECIAL NOTICE.

We are sorry to report that no more registrations can be accepted for the Young People's Conference at Camp Waters, August 16-21. 125 registrations have been received already but there are accommodations for about 80. The first 90 names sent in have been accepted. The others have been notified. We are pleased with the fine response of our young people and are genuinely sorry we cannot take all of them.

R. L. JACKSON.

For the Children

STORY TELLING.

"Let's invite Mrs. Smith to our party. She can tell the best stories." So says one little lass to another. A good story teller is always welcomed, even in an adult group. Stories lift us from the realm of things as they are into what we would, and sometimes wouldn't, like them to be. Is the story only an escape? I think not. A story teaches. We learn how people live, what they think, how they react to situations, etc., and are thereby helped in making our own decisions. Then too, a story is just plain fun. Mother and Danny can go trot, trot, trot like the horse on his way to the fire. Together they can laugh with glee at silly happenings. In all of these experiences there is a bond which ties the story teller to her listeners. Great sermons are preached and forgotten, but beautiful stories live on and on.

There are definite rules which govern whether or not a story is a good one. The first consideration is the group with whom you are dealing. Is this story within the realm, yet not below the level of experience of my children? Is it instructive? Not all stories are directly instructive. We tell them to tiny tots not so much to teach them something, though that is important, but to help them establish the art of listening. The five year old who cannot sit still five minutes to listen to a story has already lost a great deal of joy. Then I believe we should always consider this, is my story beautiful? Story telling is an art. Let's keep it on that level. Are my characters fine and strong; is the setting beautiful; is the action challenging?

"Yes, Mrs. Smith can tell good stories," says the little girl's mother, "but I can't. I'm not a story teller." That is a common cry. Story telling is an art, as I said before. Artists may be born not made, I don't know. This I do know, however, no artist has ever painted a masterpiece without much sweat and many tears. If you want to be a story teller, get to work, now! There can be no greater joy than to live your story with your listeners. To watch their facial expression change as they go with you into the realm of story land. Teacher, be a story teller. Here is your greatest tool! Mother, be a story teller! Here is your greatest joy!

You say you want to be a story teller: Fine. It's work, but fun too. Here are some rules to help you:

1. Read the story through, just for the pleasure of reading. Do you like it? No? Throw it away. Find another. Yes? O. K.
2. Read it through again noting:
   a. the characters,
   b. the introduction or setting,
   c. the rising action and climax,
   d. the ending.
3. Put it away, but don't forget it. Think about the people in it. Get friendly with them. What do they look like, talk like? How do they feel?
4. Read it again and outline it. Be brief. Note opening, climax and closing. Tell it to yourself from the outline.
5. Brush up on details. Try it out on your neighbor if you like. Then forget it for at least a day.
6. At last the day has arrived for the public appearance. Hastily scan the outline. Brush up on details. Ready? O. K. go to it. Live your story. Remember you're not you any longer. You're, perhaps, Joel, The Maker of Crosses.

So you've mastered the art of telling stories! Fine! Now where can you find them? That is by far the simplest of all the problems. The world is full of stories. The sources I have found most helpful are listed below. Pilgrim Press will be glad to supply you with the books. Don't forget current magazines like *Children's Religion, The Pilgrim Highroad, International Journal of Religious Education,* THE CHRISTIAN SUN, *Missionary Herald.*

Bibliography.

Nursery 2 to 5 years. Here and Now Story Book, Lucy Sprague Mitchell; Prayers for Little Children, Rand, McNally Company.

Beginners 5 to 7 years. Martin and Judy, Vols. 1, 2, 3. V. Hills and S. Fahs; A Beginner Speaks to God, Minor Bryant; A Child's Grace, H. Burdekin.

Primaries 7 to 10 years. The Children's Story Garden; Mission Study Books, current; Animal Babies, Alice Day Pratt.

Juniors 10 to 13 years. The Children's Story Caravan; Missionary Stories to Tell; More Missionary Stories to Tell; Stocking Tales, Jay T. Stocking; Why the Chimes Rang and Other Stories, R. M. Alden.

Intermediates 13 to 16 years. Use many of those listed in Junior Group also Adaptations from By An Unknown Disciple; Larry, E. Harris.

MRS. A. G. RITCHIE.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

J. EVERETTE NEESE, *Guest Editor.*

GOD PROVIDES FOR HIS PEOPLE.

LESSON VII—AUGUST 15, 1943.

GOLDEN TEXT: *"Give us this day our daily bread."*—Matt. 6:11.

LESSON: Exodus 16:11-18; 17:3-6.

DEVOTIONAL READING: Psalm 57:6-11.

The Miraculous Provision of Food.

God called Moses to undertake a great task but Moses was not to do it alone. God promised to be with him and supply his needs for the execution of this task. To Moses, this was the only encouraging thing in his undertaking. He knew that without God he could do nothing. Moses knew, as we know, that when one is doing the will of God he may expect God to meet all of life's necessities; and the great ruler of the ages will not fail.

At this particular point in the lives of the Israelites they are on the eastern side of the Red Sea and on their way to Mount Sinai. Apparently food was scarce and the people began to murmur against Moses for bringing them out of Egypt, where they ate until they were filled, into the desert to die of starvation. God heard their murmurings and provided meat (Quails) in the evening and Manna (Bread) in the mornings.

It is a waste of time to try to explain miracles. They are not to be explained but accepted. The point of tremendous interest here is that this food was available only in limited quantities. There was no hoarding. And when hoarding did take place the hoarded foodstuffs spoiled. To me, the point of value here is that of *Trust.* God would provide them with their needs, if they themselves, would trust him adequately. This lesson from antiquity could be profitably re-learned by this generation. God can always meet *more* than man's need if man can sufficiently entrust his life to God's care.

You will note that verses 22 through 31 of this 16th chapter deal with provision for the Sabbath Day. Some Biblical interpreters contend that this section is a later addition by a Priestly writer during an era when Sabbath observance on the part of the Hebrews was on the extreme. Be that as it may, it is but a resounding of the Commandment from the Decalogue "Remember the Sabbath Day to keep it holy."

At this point, it appears to me that we would not be digressing if we thought of this Manna as a type of Christ. The material Manna which gave the continuance of physical life to the Israelites is a symbol of the spiritual manna which God gives to us in the person of His Son, Jesus Christ. Jesus, himself said (John 6:33) "For the bread of God is He which cometh down from heaven, and giveth life unto the world."

The Miraculous Supply of Water.

The food shortage among the Israelites was relieved by meat and manna from God. The people's murmurings ceased, so far as food was concerned. But as they continued their journey a water shortage appeared. Thus, instead of asking Moses to pray unto God that He send water, they fell back into their old sin of murmuring. This, naturally provoked Moses. His cry unto God, "What shall I do unto this people?" was a cry of provoked desperation.

You will recall that in the provision of the manna, each person played a part; that is, even though God sent the manna, the people were to gather it in. But in giving of the water, Moses himself was to be the primary channel through which this miracle would be accomplished for the Israelites. The rod or staff which Moses had used in Pharaoh's Court, and which had parted the waters of the Red Sea—that rod was to smite a certain large rock and from this rock would come water for the people and their stock. "And Moses did so in the sight of the elders of Israel."

This provision of a plenty of water for a thirsty people and this water flowing by their own door, reminds one of God's supply of the water of life through Christ. It calls to mind the nearness of salvation to sinful men through the atoning death of Jesus. To the woman of Samaria, Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst." From the rock flowed water to satisfy the physical thirst of the Isrealites; from Christ, the Water of Life, flows salvation to satisfy the spiritual thirst of the soul.

The Defeat of the Amalekites.

It is to be observed that now, for the first time since their deliverance, the Israelites had a definite part to play in their physical existence. They did not have to go before Pharaoh, they did not break their own chains of slavery, they did not divide the sea and then bring it together again to destroy Pharoah's army, they did not bring meat and bread from heaven nor water from the rock. These things they *could not do.* But now something was at hand that they *could do.* God expected them to do it and they did it. And the result was that God prevailed on their side. Up to now God had fought *for* them; now He fights *through* and *by* them.

So has it always been and so will it always be—"God helps those who help themselves." When the Israelites arrived at the place in their life, as a nation, that they could sufficiently believe in and trust God, it was then that God stood by them. In like manner, when a person arrives at the stage in his life, when he can trust his life into God's hands, and do God's bidding with an unwavering faith it is then that God fulfills every need and helps us meet every emergency.

OLD ZION, NORFOLK, VA.

(Continued from page 5.)

bank was paid and cancelled but the church was yet to lift the balance on the parsonage which totaled some fifteen hundred dollars. This the Church set out to do and on Easter Sunday of this year the debt was completely wiped out and all bills paid in full. During this time there have been twenty-four members received into the church, with the removal of nine, leaving a net increase of fifteen. The average attendance for the period since last April has been one hundred and twenty-five per Sunday. The Sunday School attendance ranges from one hundred fifteen to one hundred forty-five.

It looks like that in a city where there are so many folks as there are in Norfolk that the churches would be crowded but this is not so. Many of the folks who have come here have come with the thought of making money and they have sacrificed the church and their own spiritual life in order to do this. The writer has in his wanderings bumped into some of our own denomination whom he never would have known were here had he not found them by accident. Their minister had not written a line about them being here and their loyalty and devotion was not keen enough for them to seek out their own church, some not having attended for two years. This is a tragedy. Please, dear pastor, if your folks have moved here let us have just a little bit of cooperation and we will

(Continued on page 15.)

ELM AVENUE CHRISTIAN CHURCH.

ELM AVENUE CHURCH.

Elm Avenue Christian Church is in the section of Portsmouth known as Prentis Place and adjacent to Prentis Park.

Rev. John W. Baggett has been pastor there for twenty months. In the time Mr. Baggett has been there the church has been reconditioned and Sunday School rooms have been added. A new piano, Hammond organ solo vox has also been added.

The Sunday School has grown from eleven people to one hundred thirty in the past year and eight months. The radio broadcasts have done a great work in helping to build up the church attendance. Since the church seats only 200 people, and will not accommodate the present congregation, a new building is contemplated.

The church and pastor of Elm Avenue are sponsoring the largest radio program in the Norfolk-Portsmouth area. Through this ministry many souls have been saved. The weekly radio programs are as follows:

The afternoon prayer period, Monday through Friday, 5:00 P. M.

Radio Gospel Time each Tuesday night from 8:00 P. M. to 9:00 P. M., over Stations WSAP, Portsmouth, and WLPM, Suffolk, Va.

Special broadcast each Sunday morning to the shut-in's over station WLPM, Suffolk, from 9:15 A. M. to 9:45 A. M.

We Read the Bible, each Tuesday morning, 9:15 to 9:30, over station WLPM, Suffolk.

If you want to get any of these broadcasts, Suffolk is 1450 on dial, Portsmouth 1490 on dial.

The regular Sunday services are as follows: Sunday School 10:00 A. M. Morning worship 11:00 A. M. Young People's 6:45 P. M. Evening service 7:45 P. M.

JOHN W. BAGGETT.

BEREA CHURCH, NORFOLK, VA.

Berea Christian Church, Norfolk, Va., is one of the oldest of the Tidewater churches. Located at Great Bridge, Virginia, just off U. S. Highway No. 170, just 12 miles from Norfolk, Virginia.

On November 1, 1941, for the first time it undertook to carry on a full time parish work with Rev. B. H. Watkins as pastor. Since that time the church has taken on new life and has accepted larger responsibilities. The church has been thoroughly renovated inside with new pulpit arrangements and furniture. The church maintains a full time program of service. Sunday School each Sunday at 10:00 A. M. and worship at 11:00 A. M.

Berea is truly a great church and with unlimited possibilities in the future. Our Motto: "A Friend to All, Especially to Strangers." Come and worship with us.

REV. JOHN W. BAGGETT BROADCASTS.

FIRST CHURCH, PORTSMOUTH.

(Continued from page 8.)

endeavors to conduct varied programs to attract the many interests of young people. The various holidays of the Christian Year are always observed with special programs and parties. Several such parties and Sunday evening supper meetings have been held by the young people for the enlisted men stationed at the Naval Hospital located here. The young people have also cooperated with the Local USO Club in providing recreation for Service Men here. The young married couples of the Church organized last year a "Christian Fellowship Club" which meets in the Church basement on the Third Sunday night of each month for supper at 6:00 P. M. followed by a song service and address by a special speaker, closing at 7:30 P. M. The fellowship does not function during the summer months. Since the Club was organized last fall it has proved to be very successful in creating in the minds of its members a church loyalty and a religious consciousness that far exceeded anyone's expectations. Every Sunday night that the Club met, the congregation that assembled for the evening service of worship in the Church Auditorium was greatly increased by its members. The next meeting of the "Fellowship Club" will be held in October.

The Church has a very efficient voluntary choir which always has its eyes wide open for any good talent that might be floating around. Mrs. Roy C. Rutherford, Organist-Director, holds a regular weekly meeting of the choir members every Friday night in the Church Auditorium at 7:30 P. M. At this time, plans are made among the members for special numbers to be presented on Sunday, sometimes special musical programs that require one hour to present, and the practice of all hymns to be used in the worship services on the approaching Sunday.

To attract the interest of the ladies, the Church has an excellent Ladies Aid Society directed by Mrs. O. C. Hartung, president. The Society is divided up into four circles all of which have their monthly meetings in the homes of their members during the first week of every month. Then all the circles come together for a meeting of the Ladies Aid Society on the following Thursday afternoon at 1:30 P. M. in the Church Parlor. The Church is also very proud of its strong Woman's Home and Foreign Missionary Society directed by Mrs. C. F. Rudd, president. The members of this organization keep the people of the Church keenly interested in the Missions Projects of our great denominations. Meetings of this organization are held monthly on the first Thrusday at 10:30 A. M. in the Church Parlor. The Ladies refer to the first Thursday of every month as their "All-Day" Meeting when they assemble themselves together for the two meetings of the Missionary Society in the morning and the Ladies Aid in the afternoon. Those who come to both (and most of them do) bring a covered dish with them, and when 12:30 comes and its time to eat, they adjourn to the basement, set a table, uncover their dishes, share with each other what they have brought as their contribution to the dinner, and for about an hour there is a good dinner and a grand repast enjoyed by all. The ladies would take nothing for this great spiritual fellowship which comes to them every month during the church year. It has often been said that "the Ladies Aid is the backbone of the Church." That can truthfully be said about the Ladies Aid Society of the First Christian Church in Portsmouth. They are a band of loyal workers who never know what it is to say "No" when asked to lend a helping hand in any Church project that needs to be done. They are workers that never stop. When one job is done they look around for another. Before the Church Building was free of debt, their goal was to see the Church debt-free. Now that it is debt-free, do you suppose they have lost any interest or enthusiasm? Not on your life. They decided among themselves that the interior of the Church needed redecorating. And, do you know that they have put aside over $555 to be used on such a project at the most opportune time? They are doing that in addition to making their quarterly payments to the Property and Parsonage Funds. God bless them everyone, they know what it means to want something so bad that they will lay down their lives for it.

The Church has recently been wired for broadcasting over the local Radio Station WSAP. Mr. J. F. Brothers, deacon, member of the Official Board, trustee, and Chairman of the Property Committee, very generously paid the installation charges, so eager was he to have his church on the air occasionally on Sunday mornings. Two broadcasts have already been made over the local station, and another will be made on August 15.

The Church is doing its part in the Civilian Defense Work of the City by housing in one corner of its basement an office for the Air Raid Wardens of Sector Post No. 5, the area in which the church is located. A storage room, formerly used by the church to store equipment, has been loaned to the Air Raid Wardens for use in keeping their own equipment under lock and key at the Sector Post. The entire basement is being used as an Air Raid Shelter during practice day-light raids and night black-outs, and will be used for the same purpose in case we do suffer an actual air raid in the future. Arrangements have been made with our ladies by the local Chapter of the Red Cross to use our kitchen and its facilities for the purpose of serving hot coffee and sandwiches to wardens and civilians when and if the enemy strikes by air for any length of time. The people of the Church count it a great privilege to be able to lend a helping hand to the Office of Civilian Defense in this manner.

The Church is also doing its part in helping our Summer Workers reach the many new people in this area for Christ. While you are reading this article, the First Christian Church of Portsmouth will be housing the young people who are doing special religious work in this defense area under the leadership of Dr. F. C. Lester, our Promotional Secretary, assisted by the Rev. and Mrs. Richard L. Jackson of Waverly. These young people are sleeping on cots temporarily set up in the Sunday School rooms, and eating in the basement where there are ample tables, a good kitchen equipped with every necessity for preparing a delicious meal. They are going out from our Church every morning to conduct Daily Vacation Bible Schools in the World's Largest Trailer Camp located in Highland Park, Portsmouth. They are also trying to lay the foundation for a permanent Church in River Park, a new residential section, privately owned, located near Port Norfolk, Portsmouth. The people of our Church are again very happy to render this service to these young people who are doing their best to carry Christ to the thousands of new-comers here.

The doors of this Church are open at all times to the members of our fellowship who live here, to the many strangers who have come to dwell among us, and to all who will answer the call of Christ: "Behold I stand at the door and knock. If any man will hear my voice and open the door, I will come in to him and sup with him and he with Me."

HERBERT G. COUNCILL, JR.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We want to talk finances just a little in this letter. Our Conference year will soon be drawing to a close and the Conferences in North Carolina and Virginia will be convening to close up the year's work and to hear reports of the churches and other departments of the church.

It certainly would be a fine thing if all our churches in all our Conferences would make an extra effort to go up to Conference with all Conference Apportionments paid in full. For several years the churches have become more interested in doing this and more of them have made an effort and taken more pride in raising the Conference Apportionments in full.

Prices of everything people have to sell are high and it seems to me that it should be easy this year to go to Conference with a Banner Report, and then, too, the delegates to Conference will feel happy to go to Conference with all apportionments paid in full. All the departments of the Church need the funds that have been designated from the Conference apportionments.

I know the Orphanage needs every dollar designated to it because we are paying much higher prices for the things we have to buy. We have to pay twice as much for some articles as we had to pay a year ago and our income has not increased to meet it. It makes it necessary to use our little surplus to meet our increased cost.

I believe I told you the first of the year that our goal this year would be $27,000—twenty-seven thousand dollars—for the Christian Orphanage. The reason we set our goal at that figure is that we have our twenty-seventh birthday as Superintendent of the Orphanage on December 1. We have given the church twenty-seven years of the best period of our life. During these twenty-seven years we have forgotten self in our efforts to reach and help the little dependent child for the church and the Kingdom. It will make us feel very happy to reach this goal as we would consider it a token of appreciation from the church.

So far this year we have raised $11,330.30. We still have $15,669.70 to raise by December 31 to reach our goal. Will you see to it that we will not be disappointed when the final report is made for the year? We have to rely on your generosity.

CHAS. D. J JOHNSTON.

REPORT FOR AUGUST 12, 1943.

Amount brought forward		$10,977.74
Sunday School Offerings.		
Eastern N. C. Conference:		
Plymouth	$13.18	
Catawba Springs	7.50	
Bethel	10.00	
		30.68
N. C. and Va. Conference:		
Bethlehem	$27.79	
Ingram	5.69	
Lebanon	1.95	
		35.43
Western N. C. Conference:		
Needham's Grove	$ 2.85	
Pleasant Hill	9.15	
Pleasant Union	2.48	
Randleman	3.00	
		17.48
Eastern Virginia Conference:		
Mt. Carmel	$ 8.90	
Liberty Spring	7.00	
Rosemont	92.77	
		108.67
Va. Valley Cent. Conference:		
Mayland	$ 1.50	
Bethlehem	2.88	
Concord	1.64	
Timber Ridge	3.98	
Palmyra	2.00	
New Hope, 2 mos.	4.46	
		16.46
Alabama Conference:		
New Hope		2.38
Special Offerings.		
Mrs. Hill	$10.00	
Farm check	37.84	
Interest	2.62	
Mr. Cooke, Durham	18.00	
Mr. Stout	18.00	
Mr. Baber	20.00	
Mr. Horner	25.00	
Mrs. Burcham	10.00	
		141.46
Total for week		$ 352.56
Grand total		$11,330.30

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

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Established 1808.
Dayton, 2 Ohio

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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EDITORIAL.

(Continued from page 3.)

caught. The stranger may withdraw within himself, or make a swift adjustment to the city on the side of its evil forces which are all too ready to guide his urbanization, or he may make an adjustment to the city on the side of its better life, and be turned in the direction of a constructive share in the work and relationships of the community."

What is the task of the Church in such a community? Itemized suggestions from this report appear on the back page of this issue. Emphasis is placed repeatedly on the opportunity for and the importance of cooperative Christianity. For example: "The Greenmont development is an illustration. This, and immediately adjoining new developments, will have an immediate prospective population of three or four thousand people. In some part they are within the field of cultivation of existing churches; but apparently there will be enough new people to justify at least one new church. In this and similar cases, it is recommended that the permanent occupancy of the field be assigned by the Comity Committee to some denomination which is willing to undertake the establishment of an adequate church for the situation, with a liberal provision for associate membership, so that it can function as a community church for all kinds of Christian people. Other denominations should be assigned to the other fields, and all should agree not to enter competitively any field so assigned. . . It will be especially incumbent upon a denomination undertaking such an assignment to create a church of superior quality, putting the necessary resources of money, buildings and leadership into it. . . Any master plan of church strategy will have to reckon with this factor, and the beginning should be made now."

One of our ministers writes, "I certainly wish the churches in the Norfolk-Portsmouth Area would see the demand to do some of the thorough investigation which this report represents. As I understand it, the Commission for Camp and Defense Communities, under the Federal Council, is eager to help defense communities in this way. Needless to say, this survey decidedly opened the eyes of the churches in Dayton, both in the problems which it revealed and in the tremendous coöperative challenge which their solution demanded."

Happy is the city with a Church Federation, a Committee of Comity and Community Service, and an adequate budget necessary to maintain an office and a competent secretary for the Federation.

R. L. H.

OLD ZION, NORFOLK, VA.

(Continued on page 11.)

help you in saving these folks for our church.

Since the church is completely out of debt there has been a desire expressed to build a new house of worship. A suitable site has been found and bids have been placed and we are expecting a reply most every day.

We feel that there is a good day ahead of Old Zion Christian Church and she will never fail to make her contribution to the spiritual life of the city as she has so nobly done in the past.

G. C. CRUTCHFIELD.

LITTLE CREEK.

Little Creek was organized a few years ago by Rev. J. H. Warren and has been nurtured by the C. M. A. This church may be easily recognized on the highway between Ocean View and Virginia Beach. This is one of the junior churches of the greater Norfolk area. Additional leaders are needed in this young, struggling church. If all our people from Ocean View to Virginia Beach will lend a helping hand, this will become a strong unit in the chain of our fellowship. Who will hear their cry, "Come over into Macedonia and help us?" Rev. J. Everett Neese is the pastor.

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For information write
Earl Vinie, Ph.D., President
5115 Fowler Avenue **Cleveland, Ohio**

A Program for Churches in a Defense Area

By H. PAUL DOUGLASS

1. Increase Pastoral activities, especially for the incoming population.

2. Cultivate intensively the community immediately adjacent to the Church, both by seeeking to draw people of the neighborhood into membership and by extending services corresponding to its needs.

3. Spread the Church's invitation more widely and put more agggressiveness and genuineness into its offers of hospitality.

4. Possibly provide additional services at non-traditional hours.

5. Expand the Church's social and recreational activities.

6. Make more radical adaptations of program to meet the needs of the people of the immediate vicinity and especially their difficulties incidental to strangeness, transientness, unsatisfactory housing conditions and general restlessness and dissatisfaction.

7. Undertake specialized services meeting definite community needs, such as provision of day nursery facilities or recreational programs in connection with community agencies.

8. Add workers to the staff and organize lay workers for greater effectiveness.

9. Adapt the Church plant to more intensive use and, if necessary, carry out remodeling so far as materials are available.

10. Meet the new situation so far as possible with your own resources; but seek denominational aid if the emergency has put a new burden of responsibility on you and you can make a good case.

11. Seek patience to meet the slow response of the people whom you desire to serve and who have deeper needs than those of which they are aware.

12. Ask grace to change ignorant and selfish attitudes which make the Churches slow to respond to obvious and manifold new needs in the community.

Suggestions for Cooperative Activity.

1. Sustain and accelerate the whole program of the Church Federation.

2. Expand the work of week-day education.

3. Organize additional daily vacation schools, especially in all new housing developments and any unplanned rural developments on a sub-standard level.

4. Cooperate with social and community agencies in specialized programs of child care, recreation and similar interests accentuated by the emergency.

5. Maintain the room-finding and placement service recently started.

6. Organize adult educational groups in new centers of population for the discussion of major current problems of the community and of the world, starting with the immediate problems of the neighborhood (housing, schools, etc.), as a contribution to the making up of the corporate mind in the direction of the rebuilding of a better world after the war.

7. Lift up the community needs and confess the inadequacy of the Churches before God in the Holy Week services and appropriate occasions of ecumenical worship throughout the year.

Southern [illegible]

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, AUGUST 19, 1943. NUMBER 32.

You Should Attend Your Church Services Regularly

BECAUSE:

It is essential to the fulfillment of your vow taken when you were honored with membership in it, for then you promised to be "faithful to its ordinances and services."

BECAUSE:

By regular attendance on its "services and ordinances" you give effective public testimony that you have not been "overcome by the world."

BECAUSE:

If the church loses its "leavening" power through the negligence of those who have sworn allegiance to it, freedom will utterly perish, darkness will come down on the human mind and mankind will revert to savagery.

BECAUSE:

God's house is beset by great forces of materialism and cynicism and needs every one of its children NOW to strengthen it against the winds and rains and floods beating against it.

BECAUSE:

Your presence is an encouragement to other worshippers, and to the minister, and encouragement is much needed in these days when so many are following the way "of the world, the flesh and the devil."

BECAUSE:

Worship and Christian fellowship is indispensable to the maintenance of the worthiness of your own soul and to making you capable of entering the world beyond with honor.

BECAUSE:

Your absence weakens the church in its influence on those who are strangers, who finding "part of the family not at home" wonder about the sincerity of the members of the church.

BECAUSE:

If you fail the church you fail Jesus Christ, and to fail Him is unthinkable for anyone who is at all aware of the blessings accruing to each of us through His sacrifice of Himself in order that we might know a redemption and be made partakers of eternal life.

BECAUSE:

The sacrifices necessary to be in church each Sunday are acceptable to God and each of us stand in definite need of increased merit of His sight.

BECAUSE:

No one can starve his soul without putting himself in line for spiritual and moral disaster. Regular worship nourishes the soul and refreshes the spirit.

—Thomas Anderson, Minister of Brewster Pilgrim Church, Detroit.

NEWS AND VIEWS

The Editor is attending the ashram at Mars Hill, N. C., which is being conducted by Rev. E. Stanley Jones.

Rev. Spencer Owens, a graduate of Richmond University and a former Elon College Student, was the guest speaker at the First Church, Richmond, on last Sunday.

We have received some favorable comment on the Eastern Virginia Issue, but frankly it was a disappointment to the office of publication that we could not secure pictures of all of our churches and ministers in that area.

The Summer School at Elon closed this week. The Fall Session will open on September 7. How many students is your church going to send to Elon This Year? If you want the support and leadership of the college in the future, you must support Elon *now*.

Word has been received by Mrs. George M. Williams of Wentworth Church, near Raleigh, of the death of her son, George M. Williams, who was a prisoner of the Japs in the Philippines. This word reached Mrs. Williams shortly after the death of her husband. The sympathy of the readers of The Christian Sun will go out to Mrs. Williams in her bereavement.

COUNCIL RESIGNS.

After three years and four months service as pastor of the First Christian Church, Portsmouth, the Rev. H. G. Councill, Jr., has resigned to accept a call to the first Congregational Church of Ticonderoga, New York. Mr. Councill has requested that his resignation become effective September 26.

Some of the achievements during Mr. Councill's ministry are enumerated in a letter to the members of the church.

"The membership has been increased from 140 to 188; indebtedness on the church property amounting to $3,400.00 has been paid in full; a Parsonage Fund has been established which now contains the sum of $1,055.46; a church office has been furnished for the pastor and equipped with telephone, typewriter, desk and chair, lamp, metal filing cabinet, electric heater, and a new Speed-O-Print Duplicating Machine; the church basement has been completely renovated; a nursery room has been added; both the church parlor and the primary room have choir loft; the Ladies Aid Society has established a fund containing $750.00 to be used for the purpose of redecorating the church auditorium; the church has paid its Conference Apportionments in full each year and pays all operating expenses monthly on time. All of these things speak for themselves of a people who are united in their untiring efforts, loyal in their undivided devotion, and sacrificial in their generous giving."

During this time Mr. Councill has also served as Secretary of the Portsmouth Ministerial Union and as Secretary and President of the Eastern Virginia Association of Congregational Christian Ministers. Mr. Councill has wrought well in Portsmouth. The pastor and people developed in a fine way. We wish Mr. Councill Godspeed in his new pastorate. May the church find a worthy and efficient successor.

A LETTER FROM BRO. HUNT.

Dear Christian Sun:

The Fourth Sunday in July and the week following I was with Rev. G. R. Walker in a revival meeting at New Hope Church. We had a fine meeting with fairly good attendance. Everybody enjoyed the meeting and the fellowship was fine. I met many of my old friends and also a large number of new ones.

I preached every sermon during the meeting. Two members were received to fellowship and the church was greatly revived.

The Elder Reunion was held at this church on the Fourth Sunday. Quite a number of the descendants of W. M. J. Elder were present to enjoy the occasion, but not as many as usually came before the war.

New Hope is our oldest church in Alabama and here I spent twenty-five years in succession as pastor.

On the First Sunday in August I began a meeting at Beulah Church, Gruett, Alabama. Rev. J. D. Dollar had promised to come and preach for the meeting but his throat had given out on him and he could not come. My son, Staley Hunt, came to my relief on Wednesday and preached the remainder of the meeting which closed Friday night with two additions. This was a very fine meeting and one in which much good was done. I served this church for 33 years and I greatly enjoyed being there in this revival. The people all seemed to enjoy having Father and Son together here again. Brother John Bailey contributed greatly to the meeting by sending his truck around to bring the people to church for the evening services.

Our people have just renovated and repainted this church but we still have some repair work to do and will finish this work at an early date.

I am preaching to this old church as supply pastor and the people have been extremely kind to me. It was indeed a great pleasure to see these old friends, especially their children.

I go next week to Antioch Church to help Staley in his meeting there. May God give us a great meeting.

Pray for me,
G. D. Hunt.

FIFTH SUNDAY OFFERINGS.

August 29 happens to be the fifth Sunday. In interest of the College and its support by the Church as a whole the Convention has designated the fifth Sundays as College Days in the churches and has called upon all Sunday Schools and congregations to make an offering for the College on that date. All offerings received on fifth Sundays are to be counted on conference apportionments. In this day the local church may raise its apportionment for education in a comparatively easy way. By planning to that end and making convincing appeals on these college occasions the average local church should be able to secure its entire educational apportionment. Aside from being a convenient plan for the local church to raise its conference apportionments, it is of great assistance to the College to receive some funds regularly during the year. The fifth Sunday in August is the most opportune time to make a contribution. The College will find it difficult to meet its September salary and current bills. This is an appeal to every Sunday School and church to send some offering on Monday, August 30, so as to reach the office not later than September 1, when our bills are due.

Previously reported	$3,321.80
Sunday Schools.	
N. C. and Va. Conference:	
Shallow Ford	5.00
Eastern Virginia Conference:	
Newport News	11.50
Church.	
N. C. and Va. Conference:	
Shallow Ford	10.00
Grand Total	$3,348.30

L. E. Smith.

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

SECRETARIES AND CHURCH REPORTS.

It has been thought worthwhile to publish four articles calculated to assist church secretaries in making out church reports to conference. The report blank used seems confusing to some and so we are going to make a study of this blank page by page. Here is the first or front page of the blank:

The first question is simple enough and should be answered easily: The First Christian Church, The First Congregational Christian Church, Shiloh Christian Church, etc.

The second question is not so easy to answer but it is important. Where is your church located? Here are answers that can be given: Church and Davis Streets, Burlington; on route "30" about eight miles east of the intersection with route "301", on the highway which forms the village street at the northern side of Grabur.

Annual Report to Conference

Full Legal Name of the Church ....

Location of Church ....

....

Pastoral Relationship ....

Please state whether church has full time service, one service each Sunday, etc., and also the names of other churches served by your pastor.

Date Organized .... Year of this Report..........

ANNUAL REPORT TO THE

..........CONFERENCE

Also for Reports

in

THE ANNUAL OF THE SOUTHERN CONVENTION

and

THE YEAR BOOK

Please answer every question: Answer with a zero (o) when that represents the fact and with a hyphen (-) when no answer can be given. The secretary and pastor should confer.

CHURCH OFFICERS FOR NEXT YEAR:

Please give full name (Mr., Mrs., or Miss) and address.

Secretary ....

Treasurer ....

S. S. Superintendent..........

President, W. M. Society..........

Young Peoples Keyworker ....

Paid Church Assistants..........

....

Pastor for Last Year ....

Remarks:

....

....

(Secretary's name and address, or person making report.)

The third question is important and it may be necessary to supplement the answer in the space given to Remarks, thus: Second and fourth Sundays, our pastor serving Beulah and Shiloh also. Or, Full time or Every Sunday morning, etc.

The fourth question asks for the date of organization of the church. Now this does not mean when the first or present buildings were constructed but when the church was organized. This may mean a bit of research but it is interesting and valuable information.

The year of the report provides no difficulty nor should the name of the conference to which the church is reporting. But please note: it is requested that every question shall be answered. If the answer is "no" or "none" use the zero (0). For instance, if it is asked, "How many members were admitted by letter?" and none were admitted, answer with the zero. When an accurate answer can not be given because of a lack of information, use the hyphen (-). For instance, it may be known that there are Sun *subscribers* but just how many may not be known, so use the hyphen.

In reporting names use the titles Mr., Mrs., or Miss and give for each the correct address. The answer to the several questions under "Church Officers for Next Year" will provide mailing lists for several offices and for at least two books.

Under Remarks many things could be entered. Perhaps some information regarding the date of organization, maybe the women are organized as an Auxiliary, probably there are other organizations in your church which should be listed and their officers and too, it might have been two pastors served the church during the year.

James H. Lightbourne,
Secretary.

But if you should take the bond of goodwill out of the universe no house or city could stand, nor would even the tillage of the fields abide. If that statement is not clear, then you may understand how great is the power of friendship and of concord from a consideration of the results of enmity and disagreement. For what house is so strong, or what state so enduring that it cannot be utterly overthrown by animosities and division?

—*Cicero.*

THE EDITOR'S MESSAGE

A BISHOP SPEAKS ON PRAYER.

Bishop Edwin Holt Hughes was one of the outstanding speakers at the Massanetta Springs Bible Conference. He spoke out of his ripe wisdom on the subject of "Public Prayer." Many of the ministers expressed a desire to see this address in print. Bishop Hughes graciously shared the manuscript, from which generous quotations are taken:

Is public prayer an art? Should instruction in prayer be offered? "We seem to have gone to two extremes," suggests the Bishop—"one group has depended almost wholly upon the prepared forms of public prayer, with slight use of the gracous spointaniety which marks many new Testament petitions; while the other group has depended upon a perilous outgushing of unprepared forms and, starting upon the journey of prayer without verbal purse or scrip, has ended in frightful poverty of expression. Surely it is not the will of God that we should become victims of either extreme. If Cranmer should threaten to confine us in a beautiful limitation of words, we need not feel obliged to fly to some apostle of extemporaneousness whose alleged roominess turns out to be nothing more than a desert where the plants of reverence do not grow. If we turn now to the example of Christ, we shall find in Him warrants for the varied types of prayer—private and public; ritualistic and quickly personal; individual and intercessory; restful and agonizing."

Here Bishop Hughes called attention to the prayer of Jesus as he stood beside the grave of Lazarus, surrounded by a mourning company. "Lord, I knew that thou hearest me always, but because of the people that stand by I said it, that they may believe that thou hast sent me." This comment is then added: "Perhaps it is the one instance where Jesus touches upon the necessity of balancing in our hearts the sense of God's presence and the sense of the people's presence."

The advantage and peril of those "who stand by" are described. "Jesus declared that the Pharisees who loved to pray on the street corners became the victims of this peril. The consciousness of the human audience submerged the consciousness of the divine audience. Prayer thus became a parade, or advertisement! It was a bulletin board for human eyes; a trumpet for human ears. We have all seen illustrations of the wrong kind of self-consciousness that in public prayer made for affection in manner or in speech; or else turned petition into soliloquy or information."

Here is the central emphasis—**"That prayer must remain prayer.** When it becomes soliloquy, information, intonation, recitation, poetization, dramatization, it in so far becomes alien to the throne of Grace." One of the many examples given of this kind of praying was that of the "layman, a militant fundamentalist, and a fanatic as well, who often used his prayer for the amendment of my theology! At the close of my prayer-meeting address he would proceed to hit me over the shoulder of God, if I may use a more than doubtful anthropomorphism! This he did until I felt obliged to warn that words of pretended prayers, made over into personal and sneaking lectures must inevitably return as curses to the altar of sacrilege."

Is there a place for direct preparation in prayer? In dealing with the negative answer to this question, Bishop Hughes warns against "a peculiar heresy that would leave our most intimate form of meditation to a carelessness that may become either laziness or freakishness . . . Is the Lord's Prayer less a prayer because it is committed to memory? If we should discover that Solomon's prayer at the dedication of the Temple was more or less directly prepared, and especially that parts of it were written when the king was on his knees, would we feel that prayer was less a prayer? Or are we to say that our certain knowledge that Paul's wonderful prayers and benedictions for the people or the various churches were themselves actually written by him makes them less prayerful?"

Who are these "that stand by?" This question may lead the minister to some of his best preparation for public prayer. "Through what experiences have they been passing? Are the children of sorrow among them? Are the men among them bearing heavy problems of business? Are the women among them in danger of becoming household drudges so that they can no longer sweep a room with a divine clause in their creeds?"

Regular private prayer is set forth as the best preparation for public prayer. "If we meet God often in the week, He is not so much a stranger when we meet Him at a regular hour on Sunday morning! One of the open rewards of private prayer comes in the finer freedom in public prayer—because we have often before met God face to face and so are not merely occasional visitors into his holy presence."

The great social implications of prayer are suggested. "Social prayer is a prelude to the social gospel. Offering together the prayer of idealism, we are driven on to live together in the practice of idealism. If it may be truly said that our allied praying would be more effective if it were backed by allied living, it is just as true that our allied living would become lovelier and more efficient if it had a larger background of allied praying."

The senior Bishop of the Methodist Church is qualified to speak on the relationship between memory and public prayer. "Paul himself had a memory—of how he held a prayer of the persecuted longer than he held the garments of the persecutors, and so caught God's glory on the face of a dying man that a prayer became a pursuit that had its reward on the Damascus roadway. One of those that "stood by" when Stephen prayed learned duly to stand by the One to whom the first martyr lifted his petition. Our memories are witnesses that public prayer is not to be listed among the minor services and that, under reverent leading, it may become the creator of a blessed climate, the builder of a holy place."

R. L. H.

FORWARD WITH FRANKLINTON

By The Editor of The Christian Sun.

An Address Delivered Before the Afro-Convention, June, 1943.

Mrs. Guy Thelin, Missionary to China, was speaking before a Missionary Conference in Greensboro. She was tracing the development of the war in China. Then she told how, at a very dark moment in 1937 when the Japanese had struck with ferocious and devastating fury, the Chinese Christians launched a Forward Movement. At that most difficult and discouraging moment, when all the forces of righteousness seemed destined for a retreat, they launched a Forward Movement.

During one of the crucial periods of the Exodus, a period when Israel's future was jeopardized by discouragement, discontentment, and despair, Moses received this celestial mandate: "Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward."—Exodus 14:15.

We know something of these periods of uncertainty, of retarded progress, of maintaining only the *Status Quo.* Too long and often we have simply marked time while "Our God is Marching On." Surely we need to hear the celestial challenge "Why criest thou unto Me? Speak unto the Israel of God that they go forward." We need to launch a Forward Movement.

1. *Forward in Stewardship.* Frankly, if we ever hope to go forward in stewardship, this is our opportunity. Never has there been a time when the words of Christ were so applicable, "Ask and it shall be given." There are great stewardship resources which should now be tapped for Christ and His Church.

An interesting and revealing study might be made by comparing the increase in church budgets with those of business during the World War. While business usually doubled and multiplied its normal budget, the average church budget varied only slightly. In many instances the pastor's salary remained the same and the usual amount was raised by the Church for current expenses and benevolences.

What will our record be in this war? Our people are making almost fabulous salaries. Will this be reflected in the record of our stewardship?

The time for a forward movement in stewardship is at hand. Our ministers should not only have revival meetings, but they should inaugurate stewardship institutes in every church. This forward movement should extend throughout every branch of the Church and Sunday School. What will be the result of this movement? Church debts will be paid, the ministers salary will be raised, improvements will be made on the Church property, larger appropriations will be made for Christian education and missions, and funds will be raised for future building and expansion.

2. *Forward in Building.* Stewardship and building are twin essentials of a forward movement. Our building program here at Franklinton was arrested many years ago. An "unfinished building" has stood on this campus for years advertising our defeat. The Board of Control is convinced that the time has come for us to go forward in building. The unfinished building is to be called Henderson Hall, thus honoring the only living president of Franklinton Christian College. Individuals and churches will be given an opportunity to contribute. What purposes will this building serve? Only time can tell. But there are many possibilities. It will accommodate the overflow in attendance at Summer Conferences. Various projects may be developed. A reception room and dining hall, class rooms and committee rooms, a clinic or hospital on one wing, a Christian Orphanage on another wing, a room for return of retired missionaries—all these are possible uses for Henderson Hall. Then it is hoped that the completion and utilization of this building will give the necessary stimulus for the building of varied additional halls on this beautiful and spacious campus.

3. *Forward in Ministerial Education.* During the past seven years Franklinton has provided an annual Summer Conference and Winter Institute for ministers. A variety of practical courses have been offered by competent teachers. Active ministers have received valuable guidance. We are assured that many of these men are now better ministers and pastors because of Franklinton, and for this we are grateful.

Still we need a forward movement in ministerial education. Many of the in-service ministers who need the stimulus provided by our conference and institutes are not being reached. More systematic and widespread effort must be made to enlist these men in our program of ministerial education. Library facilities and correspondence courses may also be utilized. Young men who plan to enter the ministry should have more supervision, guidance and assistance. Seminaries should be recommended for those who are qualified. All others who are looking toward ordination should submit to a thorough course of prescribed training over a period of years at Franklinton.

Leadership is needed greatly in our Church. Leadership in other professions is rapidly pushing ahead of the ministry. We need to take heed and beware of this tendency. Franklinton has provided valuable leadership in the past. Now it must resume that task with new devotion. Boys who have served in an efficient unit of the armed forces will not be content to return to a church under inefficient leadership. We face a stern alternative. Christian leaders must lead or be left. We therefore need a forward movement.

4. *Forward in Church Extension.* There are many defense areas in North Carolina and Virginia. There is a vast and unprecedented concentration of population in the areas served by some of our churches. New churches are needed to serve many of these recent developments. Leaders should arise in every Conference and take the initiative in the work of Kingdom extension. The fact that money is not immediately available should not deter our efforts and enthusiasm. Contributions will follow wherever a worthy program is carried forth. Individuals, churches, missionary organizations, conferences—all these have the glorious opportunity of actually *giving* new Congregational Christian Churches into existence. Organize a Sunday School in a new area, establish an afternoon or evening preaching center in a community hall, school building or a home, and a new church is usually organized as a result. Ministers may do this in addition to their regular preaching. These projects should be carefully planned. No church should be organized for the sole purpose of having a new church. Churches should be organized to meet an unmet spiritual need. Every precaution should be taken, however, to promote our church, our denomination, in this area and hour of opportunity. Who will lead in church extension?

5. *Forward in Church Union.* The Congregational Christian Church has an appointment with destiny. One union has been consummated and another is contemplated. Our ability to

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

This is written at Massanetta Springs Bible Conference. The Editor of The Sun is here and seven or eight other ministers of our church. Several laymen and laywomen are also present. The Editor and the writer agreed to give Sun readers some impressions of the Bible Conference.

In the first place the program is excellent. There is variety in the topics. Different types of speakers appear from day to day. Some speakers are very serious and weighty in their addresses. Others are in lighter vein and entertain their audience while driving home some strong point. Bible Study has a central and elevated place in the whole program.

In the second place the people are here. Every available room in the hotel and dormitories is filled. The dining room is crowded. Many are staying in private homes on nearby farms, and some have found rooms in Harrisonburg, four miles away. Many have been turned away because they could not find accommodations. These people are not here for pleasure, but for the business of the kingdom of God.

This is our thirteenth season at this Bible Conference. Personally I cannot afford to miss this feast for my mind and soul. And there is food for mind and heart in this great conference. Every day I wish that many of my church members could be here. We shall try to carry something back to our people. But we cannot take it all with us. This Conference increases our conviction that our ministers and pastors should pray and write in a sustained effort to promote a deepening of our spiritual living in our churches. This will mean work and sacrifice. But it is worth the price. That is the great underlying theme of this Bible Conference. If our churches are to meet their opportunity they must fall in line with this advance movement. The world is hungry for spiritual food. The church has the resources. Will it be faithful to its task?

I. W. Johnson.

MINISTER'S MEETING POSTPONED.

"The minister is the key man' " is no idle saying. It is no reflection. It is an honor and a recognition. He is the key man in spiritual matters. He is the under shepherd, the protector, and counselor of his people when evil influences would make inroads into their organizations and fellowship. By precept and example he is to lead them into the riches of His grace and the power of His might through the Spirit. Through him the revelation of God is to be accentuated. The way of salvation is to be made as plain as day. He is to open the door to riches whose value is intrinsic and whose endurance is eternal. His task is great and his responsibilities are inescapable. He needs God and the guidance of His spirit every moment and every step of the way.

The minister is the key man in organizations within his local church. He does not head all organizations nor does he personally select from the membership of his church those who are to hold key positions in the organization, but he must be the inspiration and guiding spirit in the selection of the personnel of the organization with which he is to build the Kingdom of God in his community, and in his world.

The minister is the key man in the organizations beyond the local church for the larger interests of the denomination of which his local church is a part. Every local church has the privilege of sharing in the larger undertakings of the Kingdom—Education, Missions, Benevolences and all spiritual agencies—without which the local church itself would perish. We need to realize once and for all that Christianity can only be retained by giving it away. It cannot be locked within a local church, circumscribed within the bounds of a given community, or held securely within one's own heart. The greater the activities beyond its local interest the greater the power of its own altar.

Just now we of the Southern Convention are concerned for the continued success of our educational program—Which program extends from the Kindergarten through the senior year in College. As goes our educational program—mental, spiritual, physical—so goes our Church. As goes our college—Elon—so goes our educational program. Information and training are essential. If we do not know we cannot go. Here the minister is the key man. It is his privilege to lead his people in undertakings that make for the larger interest of the Church. Elon College has been a significant factor in the building of our Church in the South and formulating for it a program of progress.

The ministers of the Southern Convention were asked to meet in called sessions last week for the purpose of considering action of the Board of Trustees of Elon College and vote of the Alumni Association authorizing and directing that a campaign be conducted to secure in cash and subscriptions $100,00 to be added to the permanent funds of Elon College. Because of attendance at Bible Conferences, evangelistic meetings, and vacations, it seemed advisable to postpone the meetings to a later date. The postponed meetings of the ministers will, in all probabllity, be held sometime during the first week in September, perhaps on Thursday, September 2. The entire constituency of the College will be interested in this timely and necessary campaign.

L. E. Smith.

HE SAVED OTHERS.

There are thousands of men and women today who seem to live on applause and its present reward. Others more quietly in the circle of close friends, caring little for applause and the clapping of hands, and trust to someone else to sing their praise after they have changed to another world. In the latter class the subject of this article, Mr. L. M. Clymer, moved along doing his daily task well, until God called him into another realm.

Brother Clymer (like Barnabas) was truly a "good man" whose worth to humanity will never be estimated in dollars and cents. When the writer lived in his home (1918-1919) he used to enjoy watching his quiet, contented movements in the home, in his business, in his church. Among his friends there were those who wished that they possessed more of the fine qualities seen in this great, good man.

He was more than an ordinary man—loyal to his family, friends, civic circle, Free Masonry, and his church. Too much emphasis cannot be laid on his untiring efforts to establish and operate the Masonic and Eastern Star Home. He loved those old people and took great interest in their comfort during the few declining years they had on earth. Nor can his devotion to his church be overestimated. He was interested in all his church stood for, and every cause represented by it. Though quiet, no speech-maker, he did not need to be. The good things he did simply drowned out what he might have said. The life he lived was a sermon no

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FOR THE CHILDREN

Dear Friends:

It is early morning. From where I sit typing I can see the dew covered grass. A breeze is rocking a pink cosma bud. The fence is a rainbow arch of morning glory faces. A bee just darted into the orange throat of a lemon yellow canna. In the hedge a brown thrush is scolding a cat. Just now a streak of red flashed past the door. A cardinal lands on the limb of a weeping-willow tree, rests his wings and takes off again.

Just after I had written the above I walked to our front door. Across the street stood an ambulance. "Grandpa" Wicker had just flown from this earthly life! Only a day ago Oliver walked across the street to carry "Grandpa" a lovely pink gladiolus from our garden. Oliver and "Grandpa" Wicker were great friends and never a day passed but that he walked across the street to chat with "Grandpa" on the front porch.

Sunday afternoon I am going to leave with my husband for a short visit at the home of my parents in Tennessee. It has been over a year now since I saw my parents and brothers and sisters. I am so excited about going that I can hardly sit still to write. I keep striking the wrong keys too, for some reason. My husband has never had the opportunity to visit in the home of my parents. I feel just about as excited as a new bride taking her Hubby home for the first time, even though we have been married for six years!

Oliver is excited too, for he is going to spend the week with Faye and Joe Cline in their home here near Sanford. It will be the first time that I have ever been away from him for a whole week. The trip is too long for such a little fellow to make in so short a time.

Please some of you write me and tell us what you are doing this summer.

Sincerely,
Dorothy Todd.

CRADLE ROLL FLASHES

Elizabeth Lester made a trip to Norfolk with her parents, recently, to help them with their work in the Defense Area there.

Sidney Ritchie was suffering from a dose of summer flu, along with his father, the last news we had from him. We hope that both of them have completely recovered, and that Mrs. Ritchie did not get the bug while she was nursing them.

Oliver Todd spent July 12th with Elizabeth Lester at Elon College. His parents were attending a Committee Meeting there. Elizabeth told Oliver how to pronounce "Boy" and "Girl" in that enchanting way she has. Oliver has been sticking to this pronunciation ever since he came back home. If the girls and squirrels still interest him as much when he gets older, as they did on this trip, I'm sure Oliver will choose Elon for his College.

Cecilia Tillman of Sanford recently celebrated her first birthday. and her Cradle Roll Superintendent, Mrs. C. C. Way, brought her a tiny decorated birthday cake with one candle on it. We wish you could have seen Cecilia getting acquainted with her cake, using an investigating little finger to "poke" it with. Her smile let you know that it was the real thing when she returned her finger to that rosebud of a mouth which she owns. Mrs. Way always helps the least ones to celebrate their first birthday with a cake, even since sugar has been rationed she has managed to keep it up.

Sanford's newest Cradle Roll Member is Larry Cecil McFarland. His parents, Mr. and Mrs. Mutra McFarland, his sister Barbara, and his brother Hugh, welcomed him into their home on June 26th.

BEGINNER FLASHES.

Miss Sarah Robinson of Raleigh, N. C., had a tonsilectomy on August 2nd. We hope that you are still getting along fine, Sarah, and that by now you can eat anything you want to again.

Miss Marlene Bridges of Sanford has been the happiest little girl in our town this week. Her soldier father, who has been in Australia for fifteen months returned home Monday night, August 2nd. Marlene was only three when her father left. She says that it is wonderful to have a Dad again like the other children. Her father arrived at midnight; Marlene, her older sister, Elna Muriel, and their mother sat up and talked with him the rest of the night.

Miss Patricia Proctor and her brother Truby Groce have been having a grand time visiting their grandfather, near Colon, this summer. We have been missing them in our Sunday School but are glad to know that they have been going to Turner's Chapel Church and not really missing Sunday School at all.

There is to be a revival at Turner's Chapel Church next week. Each afternoon there is to be a service for the children of the church. I think that this is a splendid idea and that other ministers might try it in their churches if they haven't.

VALLEY WOMAN'S CONFERENCE.

The Virginia Valley Woman's Missionary Conference held its annual session July 29, 1943, at the Mayland Church. The theme of the day's program was "For Such a Time as This." Mrs. Robert A. Whitten, Winchester, Va., presided. Mrs. G. H. Veazey, wife of the host pastor, extended a cordial welcome to all who were present.

The highlight of the Conference was an address, "Building for the Day After Tomorrow," by Mrs. W. E. Wisseman of Greensboro, N. C. During the day, Mrs. Wisseman brought greetings from the Southern Woman's Convention and discussed the new literature for the coming year.

Mrs. W. L. Dudley of Wincheser, Va., gave a book review of "On This Foundation." She spoke of the work in Latin America.

All departments presented reports which showed some progress and much interest during the past year.

A rising vote of thanks was given to Miss Verdie Showalter for the sixteen years of loyal service as Treasurer.

The following officers were installed for the coming year:

President, Mrs. Robert A. Whitten, 12 W. Clifford St., Winchester, Va.; Vice-President, Mrs. G. H. Veazey, New Market, Va.; Secretary, Miss Clarene Andes, Route 4, Harrisonburg, Va.; Corresponding Secretary, Miss Ella Pickering, Broadway, Va.; Treasurer, Mrs. Noah Painter, Luray, Va.

Superintendents.

Woman's Work, Mrs. J. E. Bryant, Route 3, Harrisonburg, Va.; Young People, Miss Verdie Showalter, Route 4, Harrisonburg, Va.; Children (Juniors), Mrs. Grover Daughtery, Winchester, Va.; Cradle Roll, Miss Claire Messerly, Linville, Va.; Spiritual Life, Mrs. P. B. Sanger, Route 2, Harrisonburg, Va.; Literature and Mite Boxes, Mrs. R. E. Newton, Route 3, Luray, Va.; Life Memberships and Memorials, Miss Mabel Higgs, Shenandoah, Va.

Helen Showalter, *Secretary.*

Missions

The World for Christ

STEWARDSHIP ON THE MISSION FIELD.

By D. P. Cushing.

The following account of how India is studying the Lord's Acre Plan illustrates very aptly what is meant by that $50 word so often heard among the intelligentsia of the church today; namely, "ecumenical." In this simple story written by Rev. Loy L. Long, Congregational missionary serving under the American Board of Foreign Missions in Ahmednagar, India, is shown how Christians all over the world help each other in practical ways.

This was written for Indian Christians by Mr. Long and published by Dnyanodaya, Poona, an English-Marathi Christian weekly.

Helping Churches in Many Lands.

"Over a thousand churches in 20 denominations in 20 States of the U. S. A. have found financial salvation through the Lord's Acre plan. Lord's acres now flourish in India, China, Brazil, Mexico and Japan, furnishing rupees, dollars, milreis (Portugese gold coins), pesos (South American) and yen (Japanese) for local churches.

"The Lord's Acre Plan asks Christian farmers to till an acre or so, to cultivate vegetables, grow flowers, a fruit tree, or raise extra live stock or chickens, and give the extra cash to the church. The project may be as simple as raising one chicken, or as big as the giving of all proceeds of the inam* land to the church.

"An American girl raised a pig, and netted 45 rupees for the church A man's Bible class grew potatoes as a group project and earned a thousand rupees. Women sometimes contribute the Sunday eggs. Children have fed chicks until they were fryers, sold them, and contributed the proceeds to the Church. Many earnest Christians, with the conviction that this is God's work, often dedicate the Lord's Acre or project in a religious service led by the pastor.

Solving Chinese Church Finance.

"A poverty stricken Chinese Christian community wanted a pastor but could not pay his salary. A friend suggested that they adopt the Lord's Acre Plan, and explained how it worked. They pledged one-twentieth of the next harvest to the church. Even though their chief crop was injured by hail that summer, they kept their promise, and in the fall called a pastor for three months and paid his salary. The next year they pledged one-tenth of their crops. Soon they were able to have a pastor for 6 months of the year, and in addition engaged some Christian women for short periods to teach the women inquirers. The Lord's Acre Plan has not only enabled them to have a pastor, but it has been a spiritual experience sanctifying their daily activities.

Gospel of the Pulpit and of the Soil.

"A New York pastor summarizing the influence of the Lord's Acre Plan on his own church said, "This work has been most stimulating to the church. It has helped the members to realize the importance of full cooperation. They have caught the spirit and it has made them conscious of their oneness in the work of God. What they couldn't do in giving money to the church, they have been able to give in the form of their farm produce and their time . . . It has taught them that God has given us the good earth and that it can yield its substance to the glory of His name and cause. It has taught them that there is not only a gospel of the pulpit to be preached, but also a gospel of the soil. In this spirit they have gone forth in His name with a sense that they are cooperating with Him in a new way which received His approval and commendation."

NEW CHURCHES IN THE NORFOLK AREA.

The other denominations are organizing and building new churches in the Norfolk area. It is almost a weekly occurrence.

I am asked why don't the Congregational Christians do likewise. It is because missions funds are small and there is a scarcity of good men. It takes money to build new churches. Others have it and we do not. Again established churches are constantly asking for aid to make additions or pay on church debts and this does not leave much for building of new churches. We ought to raise $30,000 for Home Missions and then the Mission Board could do some real extension work.

J. E. West.

PAYING CHURCH DEBTS.

Almost every week the Norfolk newspapers carry accounts of local churches of many denominations paying church debts in full and burning the mortgages. I have not seen a Congregational Christian church in the list, but hope to see some of our churches on such list. Now is the time to pay personal and church debts. The working classes as well as many industrialists and farmers will never see such times as these in a quarter of a century and they are in a position to give liberally.

J. E. West.

LAST CALL ON CHURCHES.

If there is a church that usually pays a part or all of Convention Missions before August 31, each year, and has not done so, please send offering at once.

Also we are still receiving special gifts for Missions from churches that have paid full Conference apportionment. As many churches make special gifts for numerous benevolences, probably some of them would be glad to make a special gift for Missions.

J. E. West.

CRADLE ROLL PARTY.

The members of the Cradle Roll of Union Church, Burlington and their mothers were guests of the Missionary Society at the annual Cradle Roll party recently. The children had a delightful time romping about in the parsonage playyard while the pastor's wife talked to the mothers about helpful books for the religious nurture of their children. During the afternoon a story was told to the children explaining that their pennies would go to help build a home for a little child who had lost hers due to the war. At this time the children brought forward their mite boxes and placed them on the table beside the story picture. With several more mite boxes yet to be turned in, we have received $12.00. The teachers, Mrs. John Gilliam and Mrs. Odell Gilliam served refreshments, and the youngest child present blew

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*Land a government or a prince gives to an individual. It can not be sold,

A New Emphasis in Home Missions

By Charles Franklin Parker.

The Summer Schools for Pastors conducted under the auspices of the Board of Home Missions are a new departure in emphasis in missionary strategy. For many years the focus of missionary organizations has been in the direction of the establishment and maintenance of churches in areas where known needs existed and the resources to meet the demands were absent. It has been a "frontier" work, both rural and urban, and the support has been given to ministers to meet the creaturely requirements that these churches might be served. The emphasis has been *quantitative*, but this new endeavor through the Pastors' Schools is positively *qualitative*.

This new concern toward the *qualitative* in matters of Home Mission interest is natural in a day when the geographic frontiers have been stabilized, save in those areas where industrial change has created new needs and new communities. The emphasis is now toward making the churches, founded in years since gone, more effective in their services today. This focus is rooted in the faith that churches are important, and that to serve adequately there is a continuous demand for implementation both in dynamic and technique.

The purpose of the schools is twofold: primarily, they are to aid the churches by strengthening the ministry; and, secondly, to create for the ministers, not only a sense of urgency in their work, but a sustaining sense of fellowship with their brother ministers throughout the country. The results of both of these emphases have become apparent in the four years that the schools have been in operation. Most readily discerned is the growing spirit of comradeship that develops in each school among the students from various states, with differing backgrounds, serving myriads of types of communities and churches. One minister, serving a small mission church in an isolated area, remarked, "When I go away from Sylvan Dale I shall feel that everyone of the other sixty-five ministers here has a real concern for what I am doing in my church."

Six schools have now been conducted since the beginning in 1939. Four of them have been held at "Slyvan Dale in the Rockies," (near Loveland, Colorado), and two at Deering, New Hampshire. More than 400 ministers have been given a month's schooling and fellowship under capable and stimulating leaders. What this can mean to our Congregational Christian Churches in the future, as the schools continue and the alumni increases in number, may be difficult to envision or even difficult to capture in statistics. To one who has had experience of a school there is no doubt as to the immensity of the power which this process of regenerating will make available.

It was the vision and sagacity of Dr. William F. Frazier that created and brought to successful fruition the Summer Schools for Pastors. His dream and his wisdom have been justified by actuality. Out of the schools has come a sharpening of our conception of the Christian faith, the development of a vital fellowship through which there is a knitting together of great areas of our country, and the growing confidence and courage of our ministry.

All of the six schools have been of the same nature and pattern, thus the 1943 Sylvan Dale school will serve to typify all of them. The invitation sent out to ministers worded the purpose to include: "A retreat for worship, study and fellowship by a group interested in praying, working and playing together; an occasion for down-to-earth, practical consideration of the all round work of the Christian ministry; an opportunity to hear and talk with qualified leaders in the fields of Bible, Christian theology, social ethics, preaching, worship leadership, religious education and parish work; a time to catch up in reading; and an opportunity to share problems and resources with understanding counsellors and fellow-ministers." Sixty-six minister-students bear witness to the effectiveness of this purpose and in a joint statement issued on the last day of the school said, "We express to the Executive Committee of the Board of Home Missions our profound appreciation for the privilege that has been ours together at Sylvan Dale."

From June 16 to July 15 sixty-six minister-students from 103 parishes in sixteen states were assembled at Sylvan Dale. In age range the spread was from twenty-four years to sixty-six years. They averaged 43.6 years of age; had been in the ministry an average of 12.1 years; had averaged about 15.3 years out of school; and had served in their present pastorates on an average of 3.39 years. Some of them came from rural churches, some from towns, some from cities, and others from the metropolitan centers. Some of the men receive less than $1,000.00 per year as salary though most of them receive salaries in excess of $1,500.00. All were brethren together working and striving to make more effective the efforts in behalf of the Kingdom.

The daily schedule at Slyvan Dale begins at 6:30 in the morning and continues until 10:30 at night. Matins, led by faculty members are held each morning at 7:00, followed by breakfast at 7:30. Classes begin at 9:00 and continue until noon. The afternoons are free time and the evenings are given over to programs, special class sessions, and discussions, and concluded with Vepers conducted by the students. Each day is filled with worship, study and fellowship—all enriching in spirit and fellowship.

Courses of study and the instructors were: "Problems of Contemporary Christian Theology," led in a most stimulating and provocative by Dr. Wilhelm Pauck of the Chicago Theological Seminary; "The Gospel in the Modern World," with Dr. Henry Smith Leiper, American Secretary of the World Council of Churches, challenging everyone to the joyous and tremendous task of building an ecumenical world faith and demonstrating the unity of purpose in common enterprise; "The Use of the Bible in Preaching," wherein Dr. William F. Frazier conducted a class that led inevitably to a deeper interest in Bible study and interpretation; "Christian Education in the Local Church," was a sharing experience as Dr. Harry Thomas Stock of the Division of Christian Education brought the latest developments of that phase of our church work to the focus of attention; "The Oral Side of Pulpit Work," which under the direction of Rev. Arthur A. Rouner, minister of the North Church, Portsmouth, New Hampshire, will undoubtedly reflect its importance in the improved pulpit expression of sixty-six ministers in 103 parishes in the weeks to come; "Conduct of Worship," was a workshop for gaining knowledge and resources in all matters of worship and the Vespers were in part the demonstration of techniques that were worshipful and helpful, and Rev. Stanley U. North, director of the Department of City Work gave much help and encouragement to all in assisting in revitalizing the worship in our churches, as well as giving of his eminent ability to the management of the school; "Care of the Parish," was a

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Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

JOINT CONVENTION.

For the first time since the Pilgrim Fellowship has been organized in the North Carolina and Virginia Conference, the Sunday School Convention and Pilgrim Fellowship met in joint session at Happy Home Church July 28. The joint session of the two organizations proved so satisfactory that the plan will probably be continued.

The theme for the convention was, ''Christian Education for a Day Like This.'' Dr. J. D. Messick, Dean of Elon College, gave the opening address on ''Making Religion Effective in Our Day,'' and started the convention to thinking on what the Sunday School and the home may do in the effective training of all ages for their places in the total program of the church in Christian Education.

Following this address the convention divided into three groups for discussion of the problem, ''Maintaining Morale in Our Sunday Schools.'' Dr. J. H. Lightbourne led the adults in their discussion; Rev. W. J. Andes was leader for the young people; and Miss Julia Woodson was leader for the workers with children.

Rev. J. L. Neese led the morning devotion on the subject, ''Art thou come to the kingdom for a day like this?''

A check up on attendance indicated that most of our Sunday Schools were represented by delegates in attendance and that a large number of our young people's organizations were represented in the generous attendance of the young people.

In the afternoon session Dr. J. H. Lightbourne addressed the convention on ''Creating and Maintaining a Missionary Consciousness.'' On the subject ''Worthwhile Things My Sunday School is Doing,'' a report was heard of the Bible School at Bethel, the Junior Church at Union Ridge, and the Extension Department at the Reidsville Church.

The young people held an official meeting of the Pilgrim Fellowship in the afternoon and the adults, under the leadership of Dean Messick, discussed the subject, ''Facing and Solving the Problems of Our Day.''

After matters of business were finished the young people of the Burlington church closed the session with a pageant, ''Light in Darkness,'' which was written by Miss Angie Crew.

Officers elected for next year were: President, Rev. W. J. Andes, Ruffin, Route 2; First Vice-President, H. G. Earp, Melton, Route 1; Second Vice-President, W. K. Holt, Jr., Main St., Burlington; Secretary, Miss Coleen Browning, Burlington, Route 4; Assistant Secretary, Miss Helen Messick, McPherson Club, Burlington; Treasurer, Miss Hattie Apple, Elon College, Route 1.

The Department Superintendents for the various departments are: College, Dean J. D. Messick, Elon College; Adults, Rev. A. Greig Ritchie, Burlington, Route 2; Christian Endeavor, Prof. H. S. Shepherd, Elon College; Young People, Miss Ruth Clapp, 51 Hoke Street, Reidsville; Religious Education, Rev. W. E. Wisseman, 315 N. Edgewood, Greensboro; Orphanage, Mrs. L. E. Carlton, Paces, Va.; Children, Mrs. G. C. Moore, Reidsville, Route 4; Missions, Mrs. J. D. Strader, Burlington.

MONTICELLO'S FIRST VENTURE.

An interdenominational Daily Vacation Bible School was held at the Monticello Church recently. The idea of having this school originated with the pastor, Rev. Ellis Clark, who was assisted by an efficient corps of workers from both the local church and Friendship Methodist Church which is located nearby.

This was the first time this community has attempted a project of this kind. On the first day there were fifty-three present including the workers. Each day thereafter, until the last, new pupils were enrolled. The total enrollment reached ninety-seven, and including five visitors there were one hundred two.

The interest of the little folks can be shown by the following: One little fellow when questioned by the Superintendent as to whether he was enjoying the school, replied, ''Oh, boy, are we having a good time.''

Some of the work done in addition to Bible study, discussions, stories, dramatics, memory work, etc., were regular periods each day for music and recreation. Each group also gave a worship program planned around the theme of the school which was, ''The Church and the Community.''

During the handiwork periods the Beginners under the leadership of Mesdames Frank Burton, Jr., and J. E. Cumbie, built churches with blocks; made cut-outs; and had a mid-morning lunch of sweet milk and wafers.

The Primary Class was led by Misses Blanche Wagoner, Anita Smith and Mrs. Francis Faucett. The work of this group centered around ''The Making of Good Citizens for the Community.'' Many posters illustrating how boys and girls could help, were made in addition to other handiwork.

The Juniors led by Miss Josie Hopkins and Mrs. Bonnie Wagoner made a map of the community showing the location of the various churches, the school, and the homes of the pupils. They also made spatler-print greeting cards and sent them to the boys of the community in service. The worship program of this group showed how the influence of the home spreads first to the community, then to the county, state and nation.

The young girls whose leaders were Misses Mary Walker and Frankie Comer made a Christian flag, which was used daily with the American flag for assemblies, and a frieze showing some of the things Jesus did to help humanity. While the boys under the leadership of Mr. Clark made a sand table and footstools for the Beginners, and painted some flower containers for the cemetery.

On the closing day during the recreation period refreshments were served by the leaders.

The closing exercises on Sunday evening consisted of an exhibit and program for a full house. Each group took part showing something it had learned during the week.

From the interest shown by both children, and leaders, and the happy hours they had together in addition to the interest and cooperation of parents it would seem that these were a few days well spent in training of the youth for the service of the Master.

RUSSELL MCKINNEY, *Supt.,*
Brown Summit, N. C.

The Missions Period is drawing to a close. Has your church increased its giving for Missions this year?

STRANGERS NO LONGER.

When our Pilgrim Fellowship group began making plans for what we would do this war-time summer of 1943, we wondered if we would be able to carry them out as successfully as we would like, because of the various conditions that have taken away some of our active members, and have caused others to be unable to participate in the summer activities as fully as they might wish. But we went ahead with our plans and we have had a very good summer. We have gained some new members and have strengthened the interest and fellowship we have had. During the summer months we meet in the homes of the various members each Thursday evening rather than at the church on Sunday night as we do during the winter. This has added to the feeling of friendliness and informality of our discussions and social hours, and we have had many good times.

Our theme for this season has been "Strangers No Longer." We took this theme from the book of the same name, and we have used the book as our outline for discussions. This theme has to do with the study of the minority groups in the United States that help to make up this great land. We found that there are various races in this country that have kept their racial distinction to a great degree, and that they have made many contributions that have made the world a more enjoyable and safer place in which to live. But we have found that some of these people have been quite unhappy in some instances because they were not accepted as brothers and fellow-citizens, but were looked upon as strangers or inferiors and had to live in an atmosphere of discrimination and prejudice. It has been our aim to come to a better understanding of these peoples, to learn something of their native cultures, and to discover ways in which we can make them feel at home and less strange with us.

We studied a Mexican family and a Filipino boy—particular cases where individuals were unhappy in our land, until, through the understanding of Christian friends and the personal interest shown by them; they were made to feel wanted and welcome by the people of their adopted country.

We were fortunate in becoming acquainted with and very good friends of some Japanese-American students who are at Guilford College. The very unpleasant episode that occurred on our West Coast soon after we entered the war with Japan brought these friends to us. Their homes have been broken up and their parents are in Relocation Camps today, but our young friends, who were sent East to study, have been graciously accepted and are happy in the thought that they may soon be reunited with their families. These Japanese - American young people have met with us several times, and on one particular evening they told us something of their home-life and of the Oriental customs still observed by their parents, who were born in Japan. It has meant so much to us to have these people with us—people of different race and physical characteristics, yet so like us in hopes and desires. True Americans they are, and our fellowChristians.

One evening we had an introductory discussion to the Jewish race, members of which are found all over the United States. We studied something of their history and found that we are indebted to these people for our Scriptures and the foundation of our Christian religion. We had a roll-call of various Jews who have contributed particularly to the welfare of mankind. We found many who had contributed to the living of happier and better lives. On the following Thursday evening after this discussion we visited the Jewish Synagogue in Greensboro. The Rabbi met with us and explained something of the order of their worship service, their Torah and their Bible, and something of the training of young people in the Jewish church.

On a number of Thursday evenings we had as our guests soldiers from the camp in Greensboro. These boys have enjoyed being in private homes and having fellowship with us. They have added much to our discussions because they came from all parts of the United States and some of them were acquainted personally with members of other races whom we had not had the opportunity to meet. On the evening we studied the Negro we had a particularly interesting discussion. Of course we as Southerners are very much interested in the Negro and are familiar with his race and problems. It happened that on this night all of our guests were Northern boys, also very much interested in the Negro and eager to learn our opinions as were we eager to hear the suggestions and observations of these boys of another part of the country. We observed the progress of the Negro in the fields of education, art, literature, and music, and we had an enjoyable period of reading poetry by Negroes and singing some of the beautiful "songs of the spirit" of this race.

We have had a good summer and we look forward to an active fall and winter. It has been very interesting studying these minority groups of the United States and we have come to feel that they are truly "strangers no longer" but are our own brothers-all.

By Dorothy Scott,
First Church, Greensboro.

HE SAVED OTHERS.

(Continued from page 6.)

man who knew him could forget. His was a sermon in action moving among those who knew and loved him.

But aside from this, his concern for his fellowmen, and their individual needs stood out above all else. One day I stood in his place of business talking with him. A message came, it was urgent, it told a story of a man locked in the large vault of a bank a hundred miles away. Could he help? Would he come? He could. He would. In a moments time almost, we were moving toward that trapped man. Soon we were on the spot. A huge crowd had gathered. Pumps were being used to renew air in the vault—the man's only hope of seeing light again. The crowd was pushed aside. The pumps were ordered to cease their noise. In the quiet, the master hand touched the dials, it turned right, then left, then a pause, one steady move and it clicked. Suddenly the big doors to the vault opened as if by magic; the victim was released from the death call, and the eyes of the surging crowd turned on the little man who had done the trick that others had failed to do. And here is seen an interest beyond mere sympathy. He loved men, used his time, talent, art, skill or whatever he possessed to help them. "He saved others, but himself he could not save." The grim curtain of death lowered, and he too, must go, and so:

L. M. Clymer is dead,
But, his memory lingers still;
For the deeds he did while here,
Shine forth and always will.

His earthly form will be missed,
His place will be hard to fill;
But, what we mortals fail to do,
Our God in His goodness will.

And now that Clymer is gone,
We must not mourn our loss;
For heaven gained a radiant gift,
When he joined the Heavenly Host.

An old friend,

J. Vincent Knight,
Greensboro, N. C.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GOD GIVES LAWS FOR HIS PEOPLE.

Lesson VIII—August 22, 1943.

By Rev. A. Lanson Granger, Jr., *Guest Editor.*

Golden Text: *"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."*—Luke 10: 27.

Lesson: Exodus 23:1-9; Galatians 3: 23-28; Galatians 5: 13, 14.

Origin and Purpose of the Law.

In the history of Israel it is the towering figure of Moses—peerless pioneer and genius—who stands at the center of their national life. It was he who organized the rabble of undisciplined slaves into a dauntless if sometimes languid people, led them through a trackless wilderness, and at length welded them into a nation in loyal covenant-relation with Jehovah. It was he also to whom Hebrew tradition pointed as its lawgiver, attributing to him the entire legislation in the books of Exodus through Deuteronomy. At Sinai, Moses, by means of a solemn blood rite, led Israel to accept Jehovah as their God, and to be faithful to His commands. In turn Jehovah agreed to be the protector and guide of the infant nation. This covenant agreement was made binding in the Ten Commandments. Throughout their history the Hebrews have defined their life mainly in terms of law. The symbol of their faith is Torah, the statute book of moral law. And Moses, the founder of Israel's religion, is also father of Hebrew legislation.

Although tradition has generally attributed to Moses all of the laws in the Pentateuch (Genesis through Deuteronomy), it is now almost universally agreed that he could not have been the sole author. Laws grow naturally out of history. The laws in the Pentateuch show clearly that they developed from several diverse social conditions and religious situations, covering a long period of history. Clearly then, Moses was not the author of all of them. The more exact truth is that Moses gave the basis for the law in inspiring obedience to Jehovah alone as God, and he established laws so wise that all future generations of Hebrews sought authority for their legislation by ascribing it to him.

To live in obedience to God—this was the fundamental principle which the Hebrews souht to write into all their laws, social ,civil, and religious. On this basis every violation of the law was to them not only a sin against the community, but also against God.

What the Hebrew people, especially through Moses, contributed to the world is the profound sense that God's moral law is built into the structure of the universe. To this law God demands absolute obedience. Obedience, in the realm of morality as in nature, means life; disobedience means self-destruction. Men and nations may defy His will, even apparently thwart it, but they cannot ultimately defeat it. And inevitably, they suffer the consequences of their defiance. As George Adam Smith was wont to say, "We talk about breaking God's laws, but in reality we cannot break them—we only break ourselves against them!" The Ten Commandments will never cease to be valid for life.

The Morality of the Book of the Covenant.

Part of the lesson material for this Sunday includes what is called the Book of the Covenant (Exodus 20: 22-23:19). From the reading of this scriptural passage it is evident that these laws must have come from a later period than that of the tribal wanderings and the preparation for the entrance into Canaan. They indicate the more stable agricultural life, such as the Hebrews knew after they had settled Palestine. But they give us a fascinating and superb insight into the morality and customs of ancient Hebrew life.

These laws in the Book of the Covenant are concerned with civil, social and religious practices. The civil laws (Ex. 21: 1-22: 17), it will be noted, deal with such matters as personal rights of slaves, and the safeguarding of life and property. Usually they begin with "If"—and then follows a hypothetical law case. The social and religious laws (Ex. 22: 18-23: 19), are concerned with the honest execution of justice to the defenseless and to debtors, and kindness to animals. These laws are phrased, as a rule, in the formula "Thou shalt" or "Thou shalt not."

Justice is the pivotal ethical principal here, although a rough justice it is: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." (Ex. 21: 24-25). Here justice has been lifted above the level of the blood revenge typified in the ancient song of Lamech (Gen. 4:23-24), but it is still far distant from the spirit which said later: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also."

Compared to our present-day ethics this moral standard may seem low indeed. Slavery was accepted. A wife was part of a man's property which he acquired by purchase. Yet there is an element of the humane which runs throuh all these laws.

The administration of justice belonged to the community of citizens. Punishment was either a fine or the death penalty. There were no prisons, and no officers to enforce the law. If an offender was unwilling to accept his punishment, he was excluded from the community. This ostracism was the worst possible punishment, especially since it meant at this early time that to be outside the community was to be beyond the range of Jehovah's protection.

The Law in the New Testament.

When we turn from the pages of the Old Testament to the New, we cannot escape the contrast in the conception of law. In the former, the emphasis is mainly external; in the latter it is a matter of inwardness, a new quality of spirit in which duty is transformed into desire.

Jesus and the Law.

Jesus said specifically that he had not come to destroy the law, but to fulfill it. What he did was to appeal to the ultimate principle upon which the law rested. What is the original intention of the law? This he defined as love, creative, undiscourageable good will to God and man. The whole law he put into two commandments—one from Deut. 6: 5—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might"—to which He added "all thy mind." And the second from Leviticus 19: 18—"Thou shalt love thy neighbor as thyself."

Jesus spiritualized the law. To him the heart of the law was somewhere else than in the law itself. It was in God. What God demands and desires is complete obedience to His will, not simply a dutiful and external adherence to the law.

(Continued on page 13.)

FORWARD WITH FRANKLIN.

(Continued from page 5.)

make a conspicuous success and example of Church union is now being tested. Our opportunity in American Protestantism is unprecedented. Success on our part will give great hope and impetus to the forces of Christian union throuhout this country. Failure on our part will jeopardize the entire movement of church union. This fact imposes a heavy responsibility upon us; a moral responsibility which we dare not ignore or evade. We are God's chosen ones to carry the banner of church union in America. If we are faithful and successful in this venture, a forward movement in church union will spread throughout our nation. This is our inescapable challenge.

We should complete one merger before another is undertaken. No time should be lost or effort spared in solving problems incident to complete and efficient union. The willingness to sacrifice personal qualms in the interest of corporate achievements will put us far along the road to successful union.

It is generally known that the closing of Franklinton College and its transfer to Bricks was the occasion of serious disappointment among the members of the Christian church. This fact has doubtless mitigated against the effectiveness of the merger. In recognition of this condition, the Home Boards of the Congregational Church recently made a grant of $1,000 to Franklinton. This grant is already being used to replace some of the essential furnishings of the College which were removed to Bricks.

This friendly and generous gesture will be applauded, I am confident, throughout the Afro-Convention. Reciprocal overtures of this kind will go far toward cementing the union and engendering that sense of Christian brotherhood which is the very foundation of all union. Following this noble precedent, let us make a concerted effort to perfect the Merger and demonstrate to the Protestant world the reality, the beauty and the strength of Christian union.

6. *Forward in the Spirit.* An essential contribution of Franklinton lies in the realm of the spirit. Franklinton must continue to epitomize a spirit that is distinctive. Those who attend Franklinton must sense the kindling touch of the mysterious and transfiguring spirit of a thoroughly Christian institution. Delegates from far and near may receive and reflect this spirit. Undergirded by reason and faith, re-enforced by Christian fellowship, eloquently expressed through music, sermon and service, this Franklinton spirit may become a prophetic and transforming influence throughout our entire Church.

A NEW EMPHASIS IN HOME MISSIONS.

(Continued from page 8.)

course of helpfulness in which three instructors participated and we can hopefully anticipate more adequate parish work from the students who shared in the presentations. The subject "Congregationalism" received attention at the evening meetings and evoked much interest, especially in the light of the now pending consideration of merger with the Evangelical and Reformed Churches.

The extra-curricular activities were important: Volley ball, badminton, ping pong, and horse shoe pitching all evoked tournaments of real competition, culminating in a matched contest between the renowned horse shoe pitchers North and Pauck. The week-end at Estes Park will ever remain with all as a most worthwhile episode of the school—there is true release and inspiration in seeing God reflected in the beauty and majesty of the towering, snow-capped peaks of His creation. And no one will ever forget the evenings after hours at the Dam Store or the gracious hospitality of "Ed" and "Alice" West.

Out of the experience of Sylvan Dale came two acts of remembrance that are typical and worthy of the fellowship there. The minister-students desired to remember the "Fathers" of the larger fellowship and gave $100.00 to the Unit Plan. Too, they were conscious of the ecumenical spirit of the church, and, so, gave to the World Council of Churches an amount of $50.00 to assist in the development of its work.

Some will ask, "Who goes to these schools?" In answer to that query it should be stated that the selection of students has been left within each conference and has made by its board or by the superintendent acting on the authority of the board. Men chosen have been those of intellectual capacity for whom the experience would be of significance. Men chosen have been limited to employed pastors in order that the churches might profit from the experience. And the men chosen, with few exceptions, have been out of seminary at least five years.

The purpose of the school has not been primarily a refresher experience for individual men, but rather has it been to help men who have had experience to become better pastors. Its focus, therefore, has not been in the subjects taught but in the implementation of the parish ministry. It is the new *qualitative* emphasis of better churches with better ministers.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Paul and the Law.

Paul's conception of the law as is revealed in his letters, may seem confusing to most of us. The reason is that he discusses it from two points of view. On the one hand he speaks of it as a positive good. It reveals evil. "I had not known sin," he says, "but by the law: for I had not known lust, except the law had said, Thou shalt not covet." (Romans 7:7). It is also good in that it *restrains* one from evil. "The law is become our tutor to bring us unto Christ, " (Gal. 3:24).

But the law is also a great deceiver, says Paul. It tempts one to evil. It makes for pride in morality, for when one has kept the letter of the law he may feel that he has done all that is required. One becomes more concerned about his own righteousness than about love to God and man. Moreover, the law is powerless to help one to attain the ideal. But through fellowship with Christ, one is given a new and radical order of life in which he is "no longer under a tutor," but in which "all are sons of God, through faith in Christ Jesus."

CRADLE ROLL PARTY.

(Continued from page 9.)

out the birthday cake candle which symbolized the first year of the nursery.

SERVICE MEN'S WIVES CLUB.

The wives of service men connected with Union Church, Burlington recently organized a club and invited all service men's wives interested to meet with them. The group elected as its chairman Mrs. John Mack Foster of Burlington. With the help of the Missionary Society of the church and individual contributions of the members, outing flannel was purchased and the women sewed layettes for the children of unoccupied Europe. These will be sent to the American Friends Service Committee and at any time the blockade is lifted they will be shipped immediately into the area of greatest need.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Filling the Orphanage silo has kept the boys busy this week. It is one job that we are always glad to get finished. We have only a few boys that can handle the corn. Corn ten or twelve feet high is too much for little boys. It is always necessary to employ some strong help to help do this job; but this year it was impossible to get the extra help. Extra labor, now, is hard to find. Our old ensilage cutter which we bought for fifty dollars three years ago gave us a lot of trouble by breaking so often and holding us up in our work. We had an opportunity to trade it in on a new one more suitable for our work which we did and the new one has been perfect in its performance.

Last week we canned corn—a thousand No. 2 cans. This week it is tomatoes. We had a fine crop and they were beautiful— so large and smooth, but the extremely hot weather which has been very dry, too, for the last three weeks has made them ripen very fast. We want to can 800 gallons. We have already canned 500 gallons.

When the canning is over, then work in the hay field begins. When that is over the corn crop will be to gather. When that is done the wheat and oat crops will have to be planted. All this besides looking after fifty head of cattle and milking thirty cows twice each day and handling ninety gallons of milk is quite a job. You can readily see thaa the Christian Orphanage is a place of activity. Then, too, looking after nearly one hundred children, and the largest number by far, less than eleven years of age is another job.

Quite a number of our larger boys who were old enough volunteered either in the Navy or Army and are now in the service of Uncle Sam trying to do their bit in trying to win this war. We have more than thirty in the service. There are probably a number of others who went out several years ago in the service that we do not know about.

Applications to take children come thick and fast. This week a welfare worker brought a little boy of eleven years of age to the Orphanage. This is what she said, "Here is a little boy who is fatherless. He has no home. We had him in a boarding home and the lady who had him said it was impossible for her to keep him another day. We do not have a home anywhere to place him in. Unless you take him, he will have no home tonight." A little boy without a home. No one who cared for him. No one to give him a welcome hand or a kindly smile. Alone in the world, just wanting a chance. And a pretty nice looking little boy, too. How would you feel if you were in his place? Put yourself in his place and think it over. If you had been in my place, would you have taken him by the hand and said to him, "You shall have a home and care?"

CHAS. D. JOHNSTON.

REPORT FOR AUGUST 19, 1943.

Amount brought forward		11,330.30
Sunday School Offerings.		
Eastern N. C. Conference:		
Wentworth	$ 7.93	
Mt. Auburn	3.85	
Oak Level	3.00	
		14.78
N. C. and Va. Conference:		
Happy Home	$ 6.53	
Mt. Bethel	12.56	
Durham	23.03	
		42.12
Western N. C. Conference:		
Pleasant Ridge	$ 8.73	
Ether	2.06	
		10.79
Eastern Va. Conference:		
Windsor		15.51
Valley Conference:		
Antioch	$ 5.82	
Leaksville	8.04	
		13.86
Special Offerings.		
Mrs. Kelly	$10.00	
Sale of tomatoes	4.00	
Interest, Trinity Church	1.50	
Mr. Dabbs	20.00	
Miss Seymour	15.00	
Sale of pigs	10.00	
A Friend	5.00	
		65.50
Total for week		$ 162.56
Grand total		$11,492.86

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EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

PEEL.

Mrs. Jennie Anderson Peel, wife of the late C. C. Peel, died at the home of her son, Samuel, in Washington, D. C., Tuesday, July 13, 1943, age 74 years. The funeral services were conducted by the writer at Rich and Thompson Chapel, Burlington, North Carolina, Friday, July 16, 1943, at 11:00 A. M. Burial was at Magnolia Cemetery, Elon College, North Carolina.

Mrs. Peel is survived by five sons: Claudius Peel of Lakeland, Florida, Samuel Peel, Clifton Peel, Charles Peel, all of Washington, D. C., and Henry Peel in Alaska; and three brothers: Dr. C. A. Anderson of Burlington, Mr. A. L. Anderson of Haw River, and Mr. Eugene Anderson of RFD, Burlington.

Mr. and Mrs. Peel made their home at Elon College for a number of years and the family will be remembered by many Elon students and friends. Mrs. Peel was a faithful Christian woman and always found joy in Christian living and service. Her many friends will be distressed to learn of her death.

L. E. SMITH.

DAUGHTREY.

On August 9, Mrs. Emeline S. Daughtrey, widow of the late Geo. W. Daughtrey, of Suffolk, Virginia, died. Mrs. Daughtrey was survived by her son, Arthur Gibson Daughtrey of Birmingham, Ala., and her sister Miss Laura Rabey, of Suffolk, Va. She was a loyal and faithful member of the Suffolk Christian Church, a good mother, and a good neighbor.

Services were conducted in the Suffolk Christian Church, by her pastor. Her Christian faith was felt by all who visited her during her long illness. May God's blessings attend her loved ones.

JOHN G. TRUITT, Pastor.

WILLIAMS.

On May 14th, Mr. George M. Williams, passed to his home beyond after a brief illness in the hospital and at his home.

Funeral services were conducted at the home by Rev. J. Lee Johnson, and Rev. E. M. Powell, May 16th, with the burial taking place at the Wentworth Congregational Christian Church, in the family plot.

Mr. Williams leaves behind his wife, one daughter, Mrs. Skellett, of New York, and two sons, David a prisoner of war in the Philippines, and Vernon, who is stationed at Davidson College with the armed forces. Also several sisters and brothers, and a host of friends.

Our sympathy goes out to the bereaved family, and wish for them God speed.

It is needless to say that Wentworth Church suffers a great loss, but whatever is our loss is His eternal gain.

ANDREWS.

Mrs. Janie Marshall Andrews, 76, widow of William Henry Andrews of Suffolk, Virginia, died August 1, survived by two daughters, Mrs. J. S. Rollings, and Miss Violet Andrews; three sons, Marshall, Willand H., and Thomas C.; and one grandchild, Willard H. 3rd. Funeral was conducted in her church by the pastor, Rev. John G. Truitt, D.D., assisted by the Revs. I. W. Johnson, D.D., and H. S. Hardcastle, D.D.

Mrs Andrews was one of the most active and helpful members of the Suffolk Christian Church, always eager to do her share in the work of the church, eager to attend all its meetings, both in the local church and the Conference, and untiring in her effort to serve efficiently and humbly. Possessed of a gentle, noble spirit, it was easy for her to make and keep a very large circle of friends. She will be greatly missed in her church and city. May God's blessings be upon her bereft loved ones.

JOHN G. TRUITT, Pastor.

CONDUCT SURVEY.

The presidents of the Women's Auxiliary of the Episcopal Churches at Wilmington, N. C., and throughout North Carolina and the nation have received a questionnaire as part of a "Name Survey" being conducted by the National Executive Board of the Woman's Auxiliary. The women, along with other church leaders are being asked whether they desire to retain the name Woman's Auxiliary to describe the organized woman's work of the church or prefer one of the following names: Associated Women of the Church, Association of Episcopal Church Women, Church Service League, Council of Church Women, Council of Women of the Episcopal Church, Federation of Episcopal Women, House of Churchwomen, League of Churchwomen. Those filling out the questionnaire also have the privilege of writing in a name of their own choosing if none of the suggested names appeal to them.

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I Couldn't Go Because--

A pastor recently checked up on his church members by calling them immediately after the services on Sunday and telling them that he missed them in the service. After a few Sundays of this, his soul was so weary that he could not continue, but after recuperating from the effects, he gives us the following as his findings:

One member could not come to church on Sunday because of a wedding party the night before that had lasted until the wee hours. But he invited the pastor to go with him to a professional football game that afternoon.

One family did not make it to church because the car had been acting up—but the old bus hauled them to a distant point 35 miles away that afternoon.

One woman was just ready to come when the telephone rang informing her that company was coming for dinner. She forgot to mention that the company said they were coming at 1 o'clock, and had invited her whole family to go out to dinner with them.

One other family, upon whom the pastor made a personal call, had been unable to make it because the baby had kept them awake most of the night before. The father of the family looked pretty tired as he sat uncomfortably in his golf clothes after having played 18 holes before coming home for lunch that day.

A girl declared that she had to have more rest, doctor's orders, and besides she was having a date that evening that would keep her out pretty late!

One man declared that there were so many things to do around the place that Sunday morning seemed to be the only chance he had to get caught up. He evidently forgot to mention that he was only working four days a week at the time.

Another woman declared that by the time she got the children ready for Sunday School, she didn't have time to get ready for church. The children told their teachers that they always got ready by themselves and left for Sunday School while their parents were still sleeping.

One man said that he did not come to church because every time he came the preacher was asking for money. The records proved that he had not contributed for 18 months.

Is there any pastor anywhere who could not add to the list of excuses? Is there a pastor anywhere who can not see through them? And what will God think when people say to Him, "I couldn't go to church because. . . ?"—By Domino Domine in Evangelical Reformed Messenger.

HISTORICAL
Southern Convention of Congregational Christian Churches.

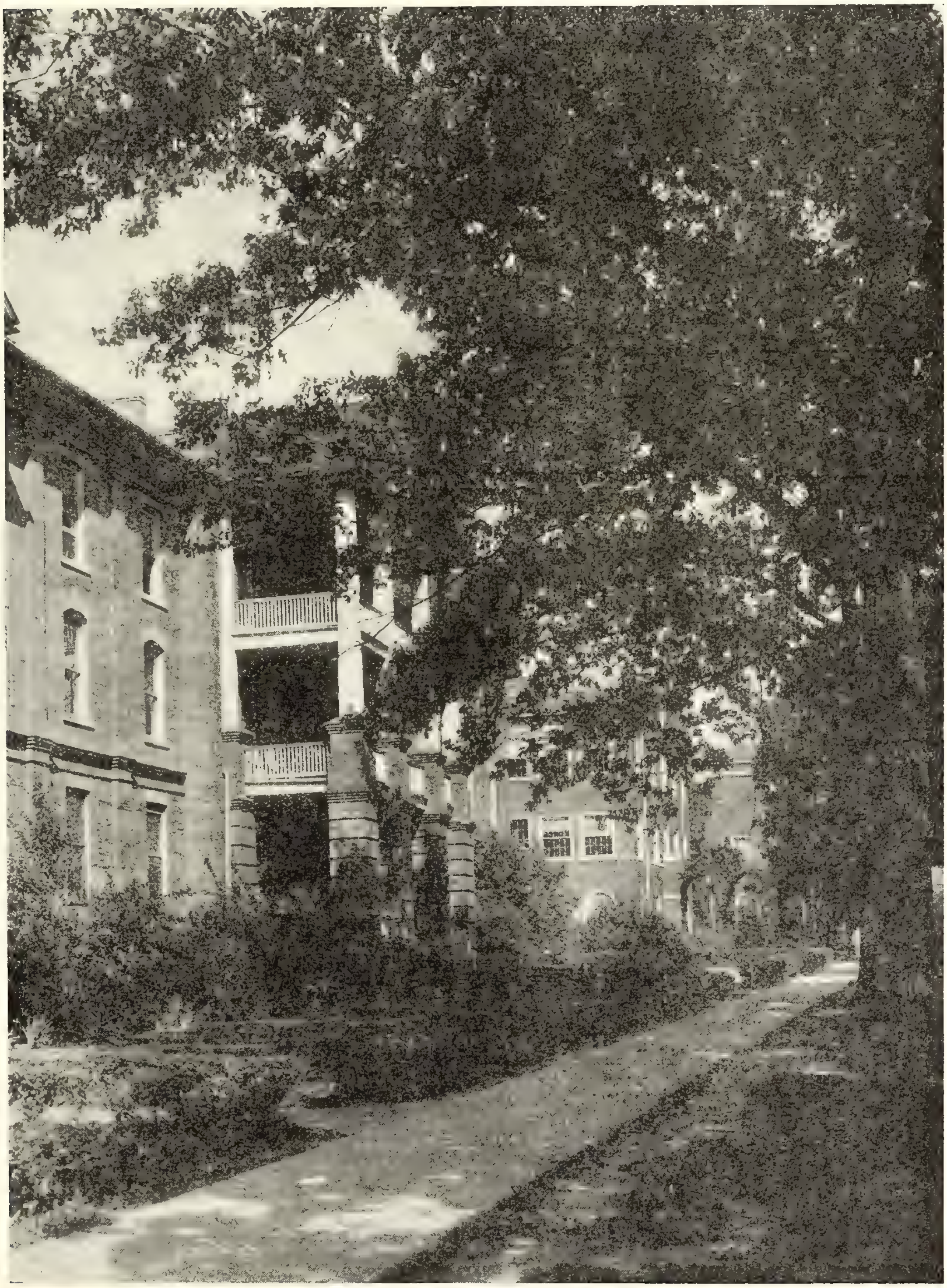
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, AUGUST 26, 1943. NUMBER 33.

A Trained Leadership Is Essential For a Growing Foward-Going Church



East Dormitory and Carlton Library

Elon opens her Fifty-third Year on September 7th. Will your church be represented in her student body?

NEWS AND VIEWS

Reidsville has recently raised its pastor's salary.

Rev. Ellis N. Clark is planning to enter the Duke School of Religion this fall.

Rev. R. E. Brittle was the preacher last week in revival services at the Whaleyville Methodist Church.

Mr. and Mrs. M. Leroy Ober, members of the Christian Temple, attended the Mars Hill Ashram.

Pope's Chapel recently lost a long and faithful member in the sudden death of Brother Herbert Holmes.

Rev. Robert Kimball returned to his home church and assisted Rev. E. M. Carter in the annual revival services at Mt. Auburn.

Church Secretaries: Carefully read and save for future reference the four articles which were begun last week by the Convention Secretary, J. H. Lightbourne.

Rev. O. D. Poythress is assisting his brother in revival services in Washington, D. C. Mr. Poythress recently celebrated his twenty-eighth anniversary as pastor of the South Norfolk Christian Church.

The State Convention of the Virginia Christian Endeavor Union will meet with Melrose Avenue Christian (Disciples) Church, 2118 Melrose Avenue, Roanoke. Registration begins at 3:30 P.M. Friday, August 27, with opening session at 7 P.M., Fellowship Dinner. Closing of Convention about mid-day, Sunday.

ELON 1943-44.

For fifty-three years Elon College has opened her doors for students in September without interruption. Literally thousands of young people have come to her campus and have gone out to make their contributions to life. But the opening this year will be vastly different. Practically the whole world is at war. Young men of college age have either volunteered or have been drafted for armed services. Many young women have gone into war work or have joined the armed forces. The student body must of necessity be smaller. Elon has always enrolled a preponderance of boys, but this year where are they? In our country's service either in the armed forces or in defense work making direct contributions to democracy and to peace. The ones of us who are here are face to face with rationing of necessities but even so we get considerably more than we deserve.

The pre-flight bys who are here for training are in uniform. A fine group of youngsters they are. When you see them marching, you are proud of them. Proud that you are an American. But when you think what they are training for and of what may happen to them shortly, you are sad, you are distressed. Many seem to have the idea that Elon College is making a great deal of money out of the Army program. The facts are briefly stated in the contract that Elon has with the Government. "You are not permitted to make money out of this program. If you make a profit the Government will requisition it, but if you sustain a loss, the Government will pay the loss. You cannot make money on the program."

The College will open September 7 and there will be a goodly number, more girls than usual, but if we have fifty boarding boys, we shall be grateful. Mr. Colclough, our field secretary, says that we will enroll a minimum of 400 for the first quarter. If they would all listen to George, the number would reach into the thousands and if the readers of this article would really do their duty, Elon's enrollment would exceed that of any previous year. As you read this article, won't you determine to send at least one student to Elon on September 1? It won't take much of your time but it will bring you a lot of joy and mean much to the College. At this writing our advanced enrollment, not including day students, is in advance of our enrollment at even date of last year. With your help, which I am sure you will be glad to give, "dear ole Elon" will keep going and in a fine way.

Elon Depends Upon Her Constituency!

L. E. Smith.

We must be truthful and fair in the ordinary affairs of life before we can be truthful and fair in patriotism and religion.

—*Ed Howe.*

A LETTER FROM BRO. NEWMAN.

On the third Sunday in July at Lebanon, Semora, N. C., the church in a brief business session extended the present pastor a unanimous call for the 28th consecutive year to continue serving as pastor at an increase in salary of $100 for the year. This was to be retroactive from November, 1942. While this generous act on the part of the church is greatly appreciated, it makes the recipient feel very humble and unworthy. I hope and pray to show appreciation by the most faithful service I can render in preaching and pastoral work.

Mrs. Newman and I at this writing are on a vacation at the Massanetta Springs Bible Conference. This is my fifth year in attendance here. The program as arranged is equal to former years. Our expenses are paid by churches and friends. It is a great intellectual and spiritual uplift to attend such a conference.

C. E. Newman.

BETHEL CHURCH NEWS.

The Bethel Congregational Christian Church, Elkton, held its annual Children's Day and Home Coming Services Sunday, August 15. The Sunday School opened at the usual hour, 10 o'clock. This was followed by the children's program at 11 o'clock. This was an effective service, consisting of recitations, dialogues, songs, etc. The program was under the direction of Thelma McDonald and Mrs. Warren Lam.

The Leaksville quartet (mixed) was present and rendered several lovely selections throughout the day. In the afternoon a play, "The Lost World," was presented by the young people. This was followed by an address which was well received by the audience. Dr. C. N. Dewey of Harrisonburg was the visiting speaker.

The highlight of the day was the donations received on the parsonage debt. There was an offering of $250 including pledges to be paid later. We hope to be able with these donations to pay off the balance of our part on the parsonage. We feel that the day was well-spent.

The girls' quartet sang a couple of selections in the afternoon.

Now that we can see our goal near we hope to be able to look forward to next year as another successful one.

We are looking forward to installing Memorial Windows before our next Home Coming.

Our pastor, Rev. D. M. Spence, rejoices with us in our accomplishments.

Reporter.

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

Follows the second page of the report blank:

CHURCH SECRETARIES AND CHURCH REPORTS.

1 Pastor for Next Year ....

Address ....

2 Conference in which he holds membership ....

3 Is he of another denomination? ....

Which? ....

4 Has he been installed? .... 5 Recognized? ....

6 Year Ordained .... 7 Licensed ....

8 Date beginning pastorate with this Church ....

9 Is he a member of the Annuity Fund? ....

10 Does this Church pay its share of Annuity dues? ....

11 Do you have a pastor emeritus? ....

Address ....

Year Ordained ....

12 Total Membership reported last year* ....

13 Members admitted on Confession ....

14 Members admitted on Letter ....

15 Members otherwise Admitted ....

16 Total Members Admitted ....

17 Members removed by Death ....

18 Members removed by Letter ....

19 Members otherwise Removed ....

20 Total Removals ....

21 Net Gain or Loss (Mark G. or L.) ....

22 Total Present Membership ....

23 Number of Male Members .... Female .... Absentee ....

24 Average Attendance at Principal Service .... 25 Sunday School ....

26 Christian Sun Subscription Goal .... Subscribers ....

.... 1......A now and then in the course of human events it becomes necess...

Remarks:

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*The figure carried here should correspond with the report of last year as carried in the Annual.

On the whole these questions can be answered easily by any church secretary who gives any time and thought to his office and the affairs of his church. On page one the name of the pastor for the year closing is asked. Question one of page two asks the name of the pastor for the next year and what his address will be. This is important, as are all these questions. Two asks the Conference in which his ministerial membership is held. Three seeks to identify ministerial relationship if the pastor belongs to another denomination. Questions 4 to 8 all have to do with the minister and any minister should be able to give his secretary this information on a card for the asking.

When questions 9 and 10 are reached both pastor and church are involved. All of our young ministers should early become members of the annuity. Every minister should give securing membership a careful consideration. And every church in the Southern Convention should be ready to assist its minister in this by meeting its part of the annual dues.

Question ten is simple but very seldom do we have a pastor emeritus in our Convention. Dr. W. W. Staley held such a relationship for several years with the Suffolk Church; Dr. C. Rexford Raymond with the Church of Wide Fellowship; Dr. C. H. Rowland with the Greensboro Church.

From 12 to 22 we have a series of questions relative to church membership. The Conference secretaries when forwarding the report blanks should fill in question 12 from the reports of the previous year. Then is asked how many members have been received by (13) confession, (14) letter, (15) otherwise, which might mean reinstatement, etc. These three added give the figure for 16, that of total admissions. Then is asked how many members have been removed by (17) death, (18) letter, (19) otherwise. These three added give (20) the total removed. Then 16 compared with 20 will indicate whether there has been a net loss or gain for the year or the answer for 21. This answer should be marked G or L. The present membership (22) is then found by adding G21 to or subtracting L21 from 12.

Question 23 has three parts and most of our secretaries make no effort to fill in the answers. It is hoped they will for this question involves statistical information of importance.

The average attendance at the principal service is no longer desired but if a church keeps this record there is no reason why it should not be entered in 24. But question 25 is of importance. Observe that it is not here asked what the Sunday School enrollment is for that is asked later. Question 25 asks for the average attendance at Sunday School.

Question 26 has to do with the subscriptions to The Christian Sun. Each church has a Sun goal. Perhaps it would be well for the Conference Secretary to fill this in too and then let the Church Secretary state how many Sun subscribers there are. Sun subscriptions spell financial security for the Board of Publications.

Following 26 is sufficient space for remarks on the questions of this page or for any supplementary information desired to be given by church secretary or pastor.

J. H. Lightbourne.

THE EDITOR'S MESSAGE

FROM MASSANETTA TO MARS HILL.

Dr. Roy L. Smith, Editor of The Christian Advocate, was one of the speakers at the twenty-third annual Massanetta Springs Bible Conference. Here is a typical statement by Dr. Smith: "Worry and profanity are equal sins. Profanity is disrespect for God and worry is lack of faith in God." Isn't that a startling statement? Suppose it is true? Then many of us are far less righteous than we had supposed.

Crowds heard great pulpit utterances by Bishop Edwin Holt Hughes, Dr. Robert E. Speer and others. Three representatives of our denomination were on the program: Miss Margaret Slattery, Dr. John C. Bennett and Dr. Harold J. Ockenga. The management of this Conference is to be commended for securing such an array of noted speakers.

How sorely we preachers need the stimulus of such a Conference! Some ministers could not afford the expense. Churches should realize that their voluntary sending of a pastor to a mountain of inspiration is an investment in an improved ministry. Of course, the pastor's inclination must be taken into consideration. It is not only a matter of means, it is also a matter of motive. The goodly number of our ministers who attended are now better ministers of Jesus Christ. Doxology!

The Editor went from Massanetta to Mars Hill to attend the Ashram conducted by Dr. E. Stanley Jones. Here in true New Testament parlance, everyone is called "Brother" or "Sister". Brother James H. Lightbourne and Brother "Bill" Wisseman are here and have distinguished themselves as mountain climbers. Brother James and Brother Stanley were classmates at Asbury College. An insight into the effective preaching of Brother James is revealed in the fact that Brother Stanley criticized his first sermon.

Here the emphasis is not primarily on information, but on meditation and dedication, on inward illumination and exhilaration. Here one is led to experience the reality and vitality of prayer. One may get few ready made sermons and yet learn the ministry of intercession. Here one can cry out with Francis Thompson: "O world invisible, we view thee; O world intangible, we touch thee; O world unknowable, we know thee, Inapprehensible, we clutch thee!"

Someone saw the Ashram program and complained that there wasn't very much on the program. There was no imposing list of speakers. The answer is this, Stanley Jones is the program! The seminars are excellent, but subsidiary. One is fortunate in the privilege of attending an Ashram and sitting at the feet of one who is the companion of "The Christ of Every Road." And now—

ON TO FRANKLINTON.

All our ministers, and any laymen who are interested, are invited to the Franklinton Retreat. The College is one mile north of Franklinton on U. S. Route One. Those who do not have cars may reach Franklinton by bus or by the Seaboard railroad. Meals will be served as follows. luncheon and dinner on Tuesday; breakfast, luncheon and dinner on Wednesday. The cost, $2.50, will include linens and lodging for the night. Those who find it necessary to spend an extra night, either Monday or Wednesday, may do so at no extra cost.

A minister is one who has accepted responsibility for leadership, Christian leadership. He has heard the word of the Lord saying, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." Now if it be true that Race Relations is one of the crucial issues of our generation, then the Christian minister is already appointed to stand as a watchman and a warner in this difficult sphere of life. For him it is not a matter of inclination, but one of obligation. He is under orders. The blind cannot lead the blind. Enlightened and consecrated leadership is mandatory. People have a right to look to the ministry for a sure word on this score. The trumpet must give forth no uncertain sound. If the ministry is silent on this imminent issue, people will look to secular leaders for guidance.

Those who stand at the center of a tornado may be totally unconscious of its existence, because they stand in an area of calm. This center of immunity, however, is rapidly shifted. When the tornado strikes one is paralyzed by the realization that it is too late then to make preparation. The time for preparation and insurance is passed. How tragic it will be if a racial tornado is brewing and we are insensitive to it, because for the moment we stand in an area of calm! All our study now is preparation against that possible date when we shall be drawn into the vortex of race conflict.

Dr. H. Shelton Smith, professor of Christian Ethics in the Duke University Divinity School, has arranged the program for the Retreat and has very modestly eliminated his name. The sessions will, however, be guided and inspired by his presence. Here is an opportunity for Christian leaders to study under competent leadership a problem which is indigenous and inescapable. May the Spirit of God lead.

R. L. H.

I believe with all my heart that civilization has produced nothing finer than a man or woman who thinks and practices true tolerance. Some one has said that most of us don't think, we just occasionally rearrange our prejudices. And I suspect that even today, with all the progress we have made in liberal thought, the quality of true tolerance is as rare as the quality of mercy. That men of all creeds have fundamental common objectives is a fact one must learn by the process of education. How to work jointly toward these objectives must be learned by experience.—Frank Knox.

The Liberal Arts College

By President L. E. Smith.

Radio Address Over WBBB.

There are two systems of higher education in this country: the system conducted by the private or church-related college and supported by voluntary contributions or church bodies and the system owned and controlled by the state and supported largely by taxation.

The private or church-related college was launched with the founding of the nation and for two hundred years provided the equipment, the instructors, and the support for our institutions of higher learning. These private or church-related colleges majored in the professions: medicine, surveying, law, and the ministry. The minister in those early days was considered not only the prophet of God but the source of information on vital subjects. He was the counselor in matters other than those religious and domestic.

The Church, through Christian education, laid the foundation for our nation and has provided the incentive and leadership for her progress and development.

The private or church-related college has been the principal contributor to our American way of life. It has kept the fires of freedom burning on the altar of millions of hearts. Its campus and classrooms breathe the spirit of freedom. Its courses are carefully planned to cover the broad field of learning, letters, sciences, arts, and the humanities, allowing liberty in elections but requiring thoroughness in application. It aims at laying a broad and intelligent foundation for living and the consequent development of the whole of life.

When an individual is so trained and his personality so developed, he is not a machine dependent upon the perfect coordination of all powers and emotions if it is to function, but he is a personality blessed with initiative and capable of reasoning when faced with an emergency. He will know what to do when the machine breaks or the unexpected happens.

The very existence of the liberal arts college is threatened by the war. The contention is advanced that liberal education has failed, that the fact that it is unable to provide mathematicians, machinists, and truck drivers sufficient for the demand of the nation in war time is ample proof of failure. They tell us that we do not need training in the arts but direction in practical matters; that history, literature, social science, and the arts are not necessary; that we need to know how to do things with our hands more than we need to know the reasoning and literary abilities of men of other days. That sounds sensible but I would remind you that it was not a scientist, a machinist, a mathematician, or a truck driver who turned the tide for Britain and for the world and averted disaster for mankind and civilization, but it was a man of letters, a philosopher, a reasoner, an expert in the uses of the English language, Winston Churchill, Prime Minister of Great Britain.

There are three things that now threaten the very existence of the liberal arts college:

1. The insistant and necessary demands of war. Now I do not want to be misunderstood. We are in this war to win and we must win regardless of the cost. However expensive it is to win, it would be infinitely more expensive to lose. I am sure that every liberal arts college in this country, whose historic position and purpose will permit, is anxious to do its share necessary for victory in conflict and triumph in peace. These institutions, however, must be given liberty in the contributions they make. There are some things more necessary for complete victory than shooting, blasting, and bombing. As essential as these tactics are it is necessary to know how, where, and when to bomb and how to save ones own life when the destruction is being wrought. The contender should live to fight again and share the peace. In addition to the science of warfare, the liberal arts college proposes to instruct in the science of full living and of possible protection in the hour of danger. It would point the contender to the God of all grace whose guardian angels are ever present to protect those who fear Him.

2. The demand of the Government for practically all young people—men and women—before or by the time they reach college age. This is a specific demand, one that strikes straight at the heart of the institution. When the colleges faced the certainty of giving up their boys, they were alarmed, but when they face the possibility of giving up their girls for war and war purposes, frankly they are startled. This is a phase of war they had not anticipated. But this is total war and the total resources of the nation are required if we are to win.

Students are necessary for the ongoing of the college. When you take all students from an institution, there is nothing left for that institution but to close its doors. The question is raised as to the advisability of leaving our young people in high school until they graduate and in college until they have completed their sophomore year or at least through their freshman year. They would make better soldiers and a more constructive contribution to the war effort. In these brief months since Pearl Harbor by painful experience, we have learned that training preceding actual combat pays tremendously. Our government is to be commended for its program of training for specific military effort after induction (and Elon College is most grateful for the privilege of doing its part of this training for the Army Air Corps), but even here those who have not had college work are at a very serious disadvantage. England has realized the necessity of college training before instruction in military tactics and undertakes to see that her young people are offered such advantages. China is encouraging her young men to go to college and all who will are exempt from Military service until they shall have had time to complete their college course. This may seem a long view of the war but it is one that will insure victory in the end and at a less loss of life even if it does cost more in dollars and cents.

The argument is strengthened when we think of postwar days. The problems of reconstruction will be intricate and insistent. A trained leadership will be imperative if political lines and economic measures necessary for the freedom, the prosperity, and the peace of all people in all stations of life are to be drawn and put into effect. These postwar problems will be tackled largely by men who fight. If not at the peace table, they will have the lion's share in the application of what *is* determined at the peace table and this is vital. And further if the responsibility of building a new world is to be in the hands of those who are trained and experienced only in military affairs, it will require no Solomon to tell what the new world will be like. Men of broad training in the arts and sciences and of experience in total living as well as a knowledge of military affairs will be required if a society acceptable and beneficial

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

These vacation notes at Massanetta Springs Bible Conference are offered at par value. That value has not been determined by the powers that be. But if computed on a cash basis or measured in terms of rationing coupons the balance may be in red.

The addresses of the Conference are of high order. To select the outstanding speakers is very difficult. Every speaker has maintained a high standard both in literary merit and spiritual appeal. Bishop Edwin H. Hughes, Bishop Arthur J. Moore, Dr. Clovis G. Chappell, Dr. Robert E. Speer, Dr. Frank C. Meade, Dr. Roy L. Smith, Miss Margaret Slattery, Dr. Theodore Adams, Dr. Harold J. Ockoga, Dr. Julian Price Love, Dr. Norman Vincent Peale and Dr. John C. Bennett are among the list of speakers. Three of these represent the Congregational Christian fellowship. It is useless to undertake a brief summary or review of the work of these speakers. They are widely known and their presence on any religious program assures interest and inspiration. It has been a privilege and a spiritual blessing to listen to these servants of God during a period of two weeks.

As noted last week a goodly number of ministers and laymen from our church have attended the Conference. Dr. John G. Truitt was here for two days and was called home to conduct a funeral and could not return because of another funeral. Dr. C. E. Newman brought his wife and remained for the first week. Rev. G. H. Veazey of New Market, Rev. Robert A. Whitten of Winchester and Rev. Mark Andes were present a part of the time. Rev. J. F. Morgan brought his wife and stayed for the two weeks. Bro. Morgan is Past President of the Eastern Virginia Conference and his pleasant smile and ruddy countenance bespeak his friendship and Christian courtesy. Rev. O. D. Poythress, the venerable pastor of South Norfolk, filled several books with notes, sang one solo in the auditorium, and delivered his classic "The Last Round Up" at a reception. He also thumbed a ride to play a few games of "good old golf." Dr. H. S. Hardcastle came with Bro. Poythress and enlivened his companions in the dining room with some cheerful jokes. Rev. Robert Kimball of New Jersey was also present for the first time. This is not a full list but it indicates the trend among our people. The majority of us have engaged room in the hotel for the 1944 session. That evidences faith and interest.

The great Christian thinkers are turning to the Bible and more consecrated spiritual living. The Christian denomination began its history with those ideals and our larger fellowship should rejoice in a return to those fundamental things. A few more days here and we return to the work dear to our hearts.

I. W. JOHNSON.

MEETING OF MINISTERS CALLED.

Christian education is of paramount importance to the Church and civilization. In the present conflict, it is imperative that Christian principles be a part of all discussions looking to the future and the adjustment of human grievances. National law and international treaties based on any other principle ultimately become disturbing instruments in human relations and barriers to progress and permanent peace.

Christian education is the effective weapon with which to fight human ills and bring in a reign of justice and enduring peace. Any education that is not Christian is impregnated with the possibilities of materialism and is in danger of being invaded by paganism.

Present economic trends tend to threaten the future of our Christian colleges. Our state institutions are being so abundantly equipped by state and federal funds that our church institutions are put at a serious disadvantage in the prosecution of their assigned programs.

Elon College is the heritage of the Congregational Christian Church in the South in the field of Christian education. It is our ward. It is in need. If we do not come to its help, no one else will. In our organization our ministers are in the position of leadership. Our people look to us for leadership and guidance.

In the proposed campaign to raise $100,000 for endowment for Elon College, the Church is asking, "What do the ministers think?" "What will be their attitude toward this campaign?" "To what extent will they cooperate?" The ministers are all right. They will do their share and will get out in front in this undertaking as they have always done in every forward step taken by the Church. Considering their abilities, their gifts have always been generous. They are interested in their college and will take the lead in this effort to further strengthen the financial life of the College.

The ministers of Eastern Virginia and Valley Conference will meet in the Suffolk Christian Church, Suffolk, Virginia, Wednesday, September 1, at 10:00 a. m., to discuss the campaign, effect an organization, and lay plans for procedure. They are invited to be the guests of the College for lunch. The ministers of the North Carolina Conferences will meet at Elon College, Thursday, September 2, at 10:00 a. m., and will be the guests of the College for lunch. These are unusual dates for the meeting of all our ministers but we have an important task—one that must be considered at the earliest possible date and undertaken to assure success. Laymen and laywomen are invited to these meetings. We would welcome a large attendance of the membership of our churches.

L. E. SMITH.

THE FRANKLINTON RETREAT.

The idea of this Retreat was suggested by some one attending a meeting of the Commission on the Ministry of the Provincial Council of the South. After very thoughtful and prayerful consideration the idea was put into the form of a resolution and unanimously adopted. Franklinton College was chosen as the place for the Retreat; Tuesday, August 31st, and Wednesday, September 1st, were selected as the time for the Retreat. We regret any and all conflicting engagements and calls but we do not hesitate to suggest here is a first and imperative opportunity.

In the South we are not a large group numerically and what strength we have is distributed over this large area. This is true of both our Negro and white groups. It chances both groups have their greatest strength in North Carolina and Virginia. Our problems are mutual problems; we need each other's help, the sharing of what wisdom we possess, the encouragement we can give each other, the contribution each can make in terms of a wider and more vital fellowship. And so the need for us to get together for a little while.

At Franklinton because we need to have our thinking directed, Negro and white, toward Franklinton. Our Negro constituency must have in these two states, North Carolina and Virginia, a hub, a rallying point,

(Continued on page 13.)

FOR THE CHILDREN

Dear Friends:

Here I am back in Sanford again. We had a wonderful time over in Tennessee. My relatives were glad to meet my husband. They liked him, and were surprised because they expected "a stiff, dignified minister." Mother said that he was just "a boy, like her grown sons!"

Oh yes, Oliver had a perfectly wonderful time in the Cline home and he has been so homesick for Faye and Joe that I am going to take him to see them after I post this letter to you.

I was very happy to be back among the hills where I first opened my baby eyes. East Tennessee Valley is breath-takingly beautiful. The fields are green with pasture and hay. The mountain streams gurgle into foamy pools as they tumble downward. Fine horses, cattle and chickens dot the landscape.

All of the folks at home were terribly busy. Aubrey and I "pitched in and helped!" When we were up in the patch digging up the onion crop, Tiger, my brother's dog, chased a baby bunny out of the weed patch. I caught the little thing as it ran by me. He made a good handful of brown fur and thumping heart. He was as soft as a baby kitty. Just above his nose, in the middle of his face, was a tiny streak of pure white. His little tail looked like a boll of North Carolina cotton. I held him until he was rested and then my brother Alan carried him into the Alfalfa field and let him go free.

The three mother hogs on my Dad's farm seemed to realize that there was a food shortage on. They had thirty-five baby pigs. There were pure white ones and solid black ones. Their noise added to that of the 750 white leghorn chickens kept us from thinking that the country was such a quiet place after all.

We went swimming twice at Timber Ridge Park. The lake in which we swam was a part of Norris Dam. Then we went up in Sevier County to visit sister Florence, and to see my new niece, "Jean". Florence took us up to see Douglas Dam. Yes, it is named for McArthur. Aubrey said that "it was the lovliest dam site he ever saw!" While we were there a charge of dynamite went off with much rumbling. You would have liked the shivery feeling that it caused.

We cut two watermelons that were deep red with black seed adding to the red, white and green color scheme.

Ice wasn't easy to find but we managed to get enough for two freezers of ice cream and lemonade.

We came back through the Smoky Mountains National Park. Blackberries were just ripe on the 4,000 feet height. We stopped to stain our finger tips and lips. My! But they did taste good. On the very top of the mountain we saw a black bear cub. There were lots of boys and girls up there who had stopped to gaze at the many views. They were just thrilled to pieces to get to see a real live baby bear.

When we came through the Cherokee Indian Reservation I noticed that the Indian mothers were no longer carrying their babies on their backs. They held them in their arms just as your mothers do.

Grace Moore was giving a concert at The Municipal Auditorium in Asheville last Saturday night when we stopped there for the night. Aubrey and I were able to get seats in the gallery. Our next seat neighbors loaned us their opera glasses and we got to see her blond beauty as well as to hear her glorious voice. The song that all of the children liked best, and which I wish that all of you could have heard was, Clutsam's "My Curly Headed Baby."

Be good to yourselves for me until next time.

Sincerely,
Dorothy Todd.

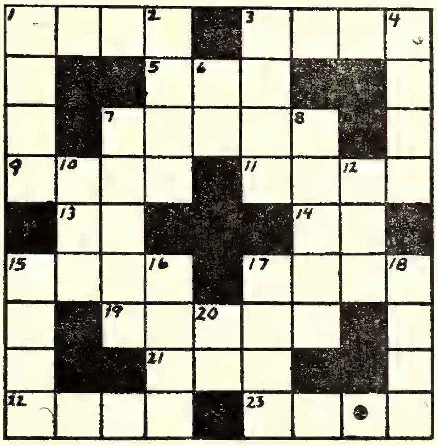
CROSSWORD PUZZLE.

ACROSS.

1. A fruit that ripens in August and September.
3. Small light cakes.
3. Unit.
7. "One a day keeps the doctor away."
9. Plural of mouse.
11. Shortening.
13. To perform.
14. Name of a soldier's haircut.
15. To mend a sock.
17. Shade trees.
19. The daughter of a brother or sister.
21. An auto.
22. A kitchen drain.
23. Large rounded vases.

DOWN.

1. A fruit.
2. Twine.
3. It rings to call children to church.
4. To dispatch a message.
6. Notary Public. (Abbr.)
7. Fruit of an oak tree.
8. A large bird that soars very high.
10. Idaho. (Abbr.)



12. The edge.
15. Performs.
16. To cut a small notch.
17. Goods of unbleached linen.
18. Boy children.
20. Each. (Abbr.)

REPAIRS AT ELON.

By vote of the Board of Trustees and sheer force of necessity extensive repairs are being made to Elon's physical plant. All dormitories, including bathrooms, are being completely overhauled. These repairs have been needed for many years but we have not had the money to pay the necessary cost. We do not have the money now but the buildings had come to such a bad state of repairs that something had to be done so the undertaking was launched. I know that Elon's friends will be delighted and many of them will want to help.

The following letter is received today: "I noticed in The Christian Sun that you are going to do some much needed repairs on the dormitories and that you need some funds. To help the good work along, I am enclosing you a check for $50.00. With best wishes, I am, very truly yours, Walter R. Sellars."

That is a good letter and expresses real interest. I know that others will want to join with Brother Sellars in this generous act to help our college.

L. E. Smith.

It takes a highly intellectual individual to enjoy leisure. . . . Most of us had better count on working. What a man really wants is creative challenge with sufficient skills to bring him within the reach of success so that he may have the expanding joy of achievement. . . . Few people overwork; plenty overeat, overworry, overdrink. . . . Few realize the real joy and happiness of conquest. The basis of mental health for the average adult is more work, provided the work is not mere drudgery.

—*Dr. Jay B. Nash.*

Missions
The World for Christ

REV. R. M. CROSS IN CHINA.

By D. P. Cushing.

The American Board of Foreign Missions, Boston, Mass., reports that another Congregational missionary Rev. Rowland M. Cross of 1776 Fremont Avenue, South, Minneapolis, Minnesota, husband of Mrs. Adelle Tenney Cross, son of Mrs. R. S. Cross, and father of Charles T. Cross of the United States Marines, has reached his post in Chunking, China, after a more than four months' journey by boat and plane.

The terrific inflation in Free China was indicated by Mr. Cross in a letter sent from Calcutta on his way to China. He was there informed by Bishop Y. Y. Tsu, a friend of China en route to America, that the typewriter he was taking to China could be sold there for $15,000 Chinese currency or around $750 American money. "That explains why I am trying to get in all of my stuff," wrote Mr. Cross, who reported in his cable that he had succeeded in doing so.

An eye witness to stirring events in North, now occupied China, before, during and after the Japanese invasion, Mr. Cross has returned to China to meet a great need in relief, church and student work. Before leaving for China he had been asked to work with the National Christian Council of China on Post-war planning; do work with Chinese students in isolated areas, and aid in relief work. Definite word will come later as to just which one of these important jobs he has accepted.

Born in Minnesota and educated at Oberlin College and Union Seminary, Mr. Cross first went to China in 1917. This is not his first contact with disaster in China. He was secretary of the North China Committee on Coordination of Emergency Relief following the invasion in 1937 and the floods in 1939. He was foreign General Secretary of the Kung Li Hui or Chinese Congregational Churches in North China for several years, asting as liaison officer between the home base in America and the younger church of China.

"I can think of no other place than China where my life can count for more right now," said Mr. Cross as he left on his dangerous trip, upheld by the conviction that he could make in this way his contribution to refilling the "reservoir of good will" in the Orient.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 6, 1943.

Sunday Schools.

Morrisville, N. C.	$ 1.91
New Hope, Harrisonburg, Va.	4.36
Wake Chapel, Fuquay Springs, N. C.	7.10
Newport, Shenandoah, Va.	7.80
Mt. Carmel, Walters, Va.	2.69
Liberty Spring, Suffolk, Va.	5.00
Mayland, Broadway, Va.	3.00
Hanks Chapel, Pittsboro, N. C.	6.60
Winchester, Va.	8.82
United Church S. S., Chapel Hill, N. C.	3.32
Community Bible Class, Elon College, N. C.	5.22
Total	$ 55.28

Individuals and Churches.

Lynchburg, Va., Mr. A. S. Dunn	$ 6.00
Total	$ 6.00

Specials.

Dr. L. E. Smith, Elon College, N. C.	$ 12.50
Mr. and Mrs. Russell T. Bradford, Suffolk, Va.	10.00
First, S. S., Burlington, N. C.	34.42
Total	$ 56.92
Total for the week	$ 118.20
Previously acknowledged	21,793.95
Total since Sept. 1, 1942	$21,912.15

War Victims and Services.

Church, Henderson, N. C.	$ 6.37
Young Ladies S. S. Class, Apple's Chapel, Gibsonville, N. C.	3.25
Total	$ 9.62

WEEK ENDING AUGUST 14, 1943.

Sunday Schools.

Holland, Va.	$ 28.79
Leaksville, Luray, Va.	10.32
Antioch, Harrisonburg, Va.	6.77
Antioch (R.), Seagrove, N. C.	2.22
Linville, Va.	7.64
Mt. Bethel, Stokesdale, N. C.	11.91
Morrisville, N. C.	6.15
Oak Level, Youngsville, N. C.	2.00
Class No. 1, Mt. Auburn S. S., Manson, N. C.	2.00
Total	$ 77.80

Individuals and Churches.

Concord, Timberville, Va.	$ 3.93
Mt. Auburn, Manson, N. C.	3.85
Mt. Carmel, Franklinton, N. C.	6.00
Pope's Chapel, Franklinton, N. C.	12.50
New Hope, Louisburg, N. C.	3.60
Beulah, Youngsville, N. C.	4.10
Total	$ 33.98

Specials.

Rev. J. F. Morgan, Norfolk, Va.	$ 15.00
Mr. and Mrs. O. S. Mills, Norfolk, Va.	25.00
Mrs. J. Davis Reed, Jr., London Bridge, Va.	5.00
Rev. and Mrs. R. L. House, Richmond, Va.	2.00
Mr. Walter R. Sellars, Burlington, N. C.	25.00
Total	$ 72.00
Tntal for the week	$ 183.78
Previously acknowledged	21,912.15
Total since Sept. 1, 1942	$22,095.93

War Victims and Services.

Mt. Carmel, Franklinton, N. C.	$ 1.50
Pope's Chapel, Franklinton, N. C.	7.50
New Hope, Louisburg, N. C.	8.06
Oak Level, Youngsville, N. C.	2.50
Beulah, Youngsville, N. C.	3.50
Total	$ 23.06

WEEK ENDING AUGUST 19, 1943.

Sunday Schools.

Liberty, Henderson, N. C.	$ 26.59
Durham, N. C.	8.99
Pleasant Hill, Liberty, N. C.	9.90
Mt. Carmel, Walters, Va.	4.47
Auburn, Raleigh, N. C.	8.67
Happy Home, Ruffin, N. C.	5.88
Total	$ 64.50

Individuals and Churches.

Rosemont, Norfolk, Va.	$ 39.07
Mt. Pleasant, Vass, N. C.	3.22
Total	$ 42.29
Total for the week	$ 116.79
Total since Sept. 1, 1942	$22,202.72

War Victims and Services.

Christian Temple, Norfolk, Va.	$ 63.25

Recapitulation.

Woman's Board through our Board to Foreign Board	$ 5,000.00
War Victims and Services:	
Sent direct to New York	359.36
From Woman's Board	778.96
Individuals, Churches, etc.	2,132.43
Missions (reported this week)	22,202.72

At the time you are reading this report you will have just five more days to send your special gift, your Conference Apportionment in full, or regular Sunday School offerings before our fiscal year closes. The year closes August 31st and we do want to reach $22,250.00. This is our last urgent appeal to you for that special gift, or to send in the offerings you have received from the Sunday Schools and churches. Help us go over the top!

Gratefully,
Mattie Cox Parker,
Secretary.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

A NEW VENTURE.

Something new in The Sun—a monthly page telling of the church activities of women in the Southern Convention. Recommended by Mrs. R. T. Bradford, and authorized by the Woman's Board, here is the first such page. We plan to include news from women's groups, messages from our officers, plans of superintendents, and information concerning our denominational work. Material for this page should reach the editor, Mrs. F. C. Lester, Elon College, N. C., by the tenth of each month.

We realize that frequent, brief, up-to-date accounts of special activities and programs are more interesting than a lengthy account of the proceedings of your society given once a year. Now we have an opportunity to express ourselves in print often. Appoint a reporter or ask your secretary to act in that capacity. Let the rest of us in on your successful ideas and activities.

A CHALLENGE.

Those of us who attended the Woman's Convention in Greensboro recently were inspired by the spirit of the meeting. Because of difficulties in travel, rationing, etc., because we had to make a real effort to have our Convention this year, a deep earnestness and sincerity of purpose prevailed. Never have we felt more keenly that our work must go forward. "God calls us not to retreat, not to stand still and hold on, but God calls us, in these days, to go forward!"

During the biennium just past the women of our Convention have worked well. We have studied and prayed and given. The reports at the Convention showed real progress in every department of our work. And now a new biennium is before us—a biennium to be filled with even better things.

Paul wrote to the Corinthians: "For a great door and effectual is opened unto me, and there are many adversaries." Yes, today there are adversaries in our work—war, hate, suffering, bitterness. One almost says the adversaries are too great—but Paul says "A great door is opened!" A great door of service, a great door of opportunity. One writes from war-torn China: "We are not unmindful of the dangers, but we are thrilled at the thought of the opportunities before us." Let that be the spirit of our women in the Southern Convention during these days—not unmindful of the dangers, but thrilled at our opportunities, for a great door and effectual is opened unto us. Let us rise up and enter in!

Mrs. Wm. E. Wisseman.

LIFE MEMBERSHIPS, MEMORIALS.

Mrs. John G. Truitt of Suffolk, Virginia, is our conscientious and hardworking Convention Superintendent of Life Memberships and Memorials. Under her leadership we reached an unprecedented high of 680 certificates issued during the biennium just past. At her suggestion, the Convention voted to aim for 1,000 certificates during this biennium.

Each society is asked to give Life Memberships to members of their society or church whom they would especially like to honor. Often it is given to the president of the society, the pastor's wife, some woman whose term of service has been long, some faithful Sunday School teacher. These are ten dollars each. For those of you who have never seen the sertificate presented to the Life Members, one is produced (greatly reduced in size, of course) below.

Our societies often wish to pay tribute to their faithful members who have died during the year. Nothing is more fitting than a Memorial to that person. The family is presented with an appropriate certificate similiar in make-up to the one shown on this page. This also costs ten dollars. Memorial certificates for members of the Cradle Roll or children's missionary societies may be secured for one dollar.

Besides honoring the person who is or has been an outstanding person in your church, the money which you give for these certificates is one way we have of paying tribute to the memory of Dr. J. O. Atkinson. It becomes a part of the J. O. Atkinson Memorial Fund and as such helps to educate young men in Bangalore Seminary in India. Thus it has a third reason for being.

NEW SYSTEM FOR CERTIFICATES.

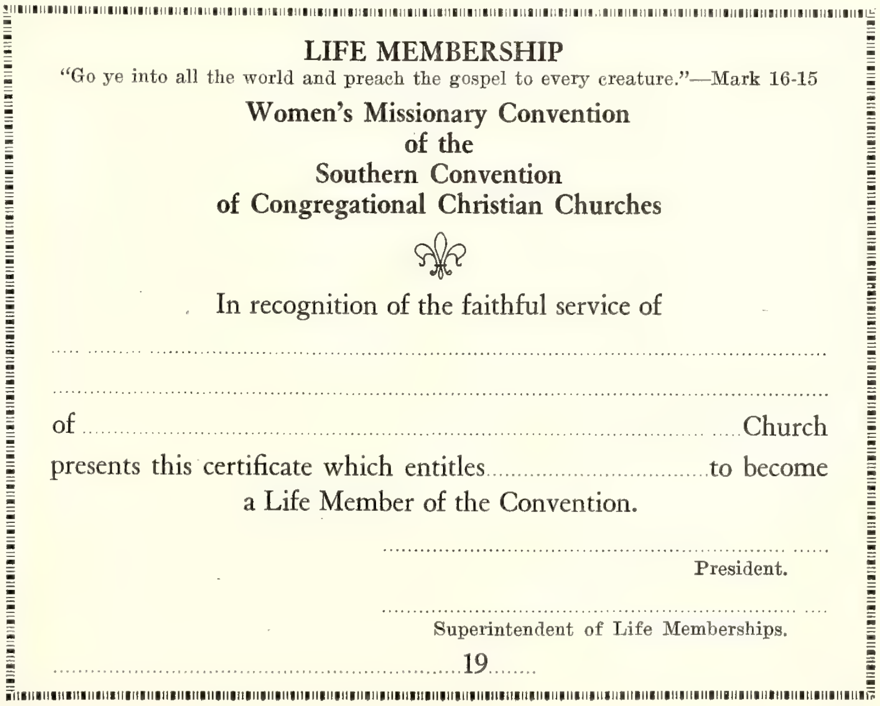
The Convention Board in session at Raleigh, N. C., recently voted that from now on the money for a Life Membership or Memorial certificate should be sent to the Conference Superintendent, along with the name of the person for whom the certificate was issued and the society sending it in. *This is new.* The Conference Superintendent will send you the certificate, the Conference Treasurer the money, and Mrs. Truitt, the Convention Superintendent, the name. No certificate will be issued unless accompanied by the money.

The Conference Superintendents to whom this should go are:

Eastern Virginia, Mrs. C. O. Byrd, Franklin, Va.

North Carolina, Mrs. C. C. Fonville, 113 Rolling Rd., Burlington, N. C.

(Continued on page 11.)



LIFE MEMBERSHIP

"Go ye into all the world and preach the gospel to every creature."—Mark 16-15

Women's Missionary Convention
of the
Southern Convention
of Congregational Christian Churches

In recognition of the faithful service of

....

....

of ....Church

presents this certificate which entitles..............................to become a Life Member of the Convention.

....
President.

....
Superintendent of Life Memberships.

....19........

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

A CAREER OF CHRISTIAN SERVICE FOR YOUNG WOMEN.

In former times the ministry, medicine and other Christian vocations were open to young men only. But today, all this has changed. Many young women have heard the call to give their lives to the ministry of souls and to the ministry of healing. They have received the fines ttraining possible and are making a real contribution in the service of their fellow men.

Shauffler College for Women is one of the pioneers in this field. Their courses in Social Service and Religious Education provide excellent training for young women who wish to serve. The following communication was received recently by the editor of this page, and he in turn would like to pass on to those looking for a college to prepare them for Christian service:

Schauffler College was founded in the year 1886 under the auspices of the Congregational denomination. Since that year she has made an enviable reputation for herself through the services her graduates have rendered from coast to coast in this country and in distant lands. She exists to train young women so that they may be adequately prepared to hold positions as directors of religious education, church social workers, ministers' assistants, church secretaries, and teachers and directors of Week-day Religious Education, Vacation Bible Schools, etc., along with other related positions in the home and foreign fields of service.

The graduates of Schauffler College are so well known, so highly esteemed for the service that they render, that we have today far more calls for our graduates than we can possibly hope to meet as far ahead as we can now see. We have just now, for example, calls for our graduates from the City Missionary Society in Boston, Massachusetts. They want two full-time workers and several summer workers as well as for their camps in Maine and New Hampshire. There are three churches in this city of Cleveland who desire our graduates for full-time work. There is a church in Maine, in a college town, which is in the process of completing arrangements for one of our graduates. We have a call for a girl in a mining town in western Pennsylvania; and a call for another from a certain Ohio town; still another from the state of Colorado. There is an additional inquiry for two or more girls from the state of South Dakota; still another full-time worker is wanted in Iowa, more summer workers in three different sections of the state of Ohio. So runs the story of calls for our graduates month after month.

Again this year it looks as though we are going to repeat the story of last year, namely, all those members of of this year's graduating class who wish to be placed in positions before they graduate will undoubtedly have the opportunity to be so favored. (Last year most of the members of the graduating class were placed in positions before they received their degrees, all the way from Laconia, New Hampsire to Pomona, California.)

Thus, a reflection of the continued reputation of the graduates of this well-known institution.

So, if you happen to be one of those young women who is especially interested in preparing yourself for the particular kind of service for which we train our students, you are the sort of young person we should very much like to have as a member of our selective student body.

Here it is possible for a young woman to secure a first-class college education, of a cultural-career type, so that at the end of four years she is the recipient of a Bachelor of Science degree in the field of Religious Education or Social Work.

Schauffler, as you may know, has an excellent faculty, and an adequate equipment, with everything she needs to do the first-class educational job she has been doing these many years.

Again, when one compares the opportunities offered by this institution with those to be found elsewhere, there is hardly any comparison at all. Just now, for $350 a year a student can meet her expenses of tuition, board and room, and the minor library, medical, and depreciation fees. For a general college education alone, without any special kind of preparation for a particular position, one will often pay from three to ten times as much elsewhere.

In addition, while a student is in college with us here it is possible for her to earn some of her way. Next fall, as with last fall, there will be some $50.00 scholarships available, which we classify as self-help scholarships, in return for which a student will do a certain amount of work here at the college.

Furthermore, many of the students work on Saturdays in some of the five-and-ten cent stores, or some of the restaurants, or other places, earning from $3.00 to $3.50 on that day. Again, when one becomes a sophomore here, and certainly by the time she is a junior, we can place her in Sunday field work teaching positions in local churches, which will pay her at least $1.00 per Sunday, plus carfare. Thus, the obvious advantages of such additional help.

And then, we have had no difficulty down through the years in placing girls in positions when they have been adequately trained for and are suited to the particular fields of service for which we train our students.

In a word, if students will, during the summer vacation, find employment where they can earn as much as they possibly can to help meet their college expenses, they should have no difficulty whatever in meeting the expenses of a college education at Schauffler, as scores of students have done in other days.

If, then, you are a graduate of high school, or will be by next fall, and are interested in enrolling here at Schauffler College, I should be very glad indeed to have you send me a copy of your high school record for evaluation, and fill out an application blank for admission, since rooms in our dormitory are assigned on the basis of the date such applications are received. If you are already a college graduate you may secure the degree in one year.

One final word in this introduction. From all appearances, it looks as though Religious Education and Church Social Work are now going to come into their own. This means that we shall need all the adequately trained young women our churches can possibly provide for the remaking of the post-war world, since religion is essential to that achievement. It is increasingly becoming the

(Continued on page 15.)

CHURCH WOMEN AT WORK.
(Continued from page 9.)

Valley of Virginia, Miss Mabel Higgs, Shenandoah, Va.

Please be sure that your society sends in some Life Memberships and honors all its members who have died during the year. Please be sure also that the name and money are sent to one of the women listed above.

NEWS FROM BANGALORE.

Mrs. J. G. Truitt is in receipt of a letter from Dr. J. A. Banninga (about whom we read in THE SUN two weeks ago when he received the Kaiser-i-Hind Medal for distinguished service in India) concerning Bangalore Seminary. Below are a few excerpts:

> I am exceedingly glad that the people in the South are going to establish a memorial fund for Dr. Atkinson, and am glad that it will take the shape of scholarships for students in the Bangalore Seminary. A fine class of men are going there now for training and often there are men who lack the necessary funds whom this scholarship will help.
>
> At present the Indian Government has taken over the buildings of the Bangalore Theological College (as the seminary there is called) and teachers and students are accommodated in the Methodist Mission buildings. In spite of difficulties we are told the work is going on and that there are more graduate students than ever.
>
> These men are trained for teaching work in the seminaries and colleges of India as well as for the churches in town and village. The course of studies is about equal to the courses in regular seminaries here. They have a fine staff of three missionary and three Indian professors. There are about 30 students now, I believe. The students get good practical training as well as thorough scholarly teaching.

Throughout the years to come we shall hope to have more news of Bangalore and of the men who are receiving aid from our Atkinson Memorial Fund.

WOMAN'S MISSIONARY SOCIETY OF THE SUFFOLK CHURCH

We are grateful to be able to report that our society has been very active this year.

The officers for the year were elected last July and were installed at the September meeting. Mrs. J. G. Truitt, the president, did not wait until October to begin her work but had a call meeting of the officers and circle leaders in July. This was held one Sunday afternoon in her home with a full attendance. Her plans were presented to the ladies and were discussed. The Society was divided into eight circles and each one was named for a missionary on the foreign field.

What happens in so many strong societies was happening in ours. The good ladies are not as young as they used to be, and it has become necessary for them to slow down quite a bit. Everyone is interested, but quite a few are inactive so far as work is concerned. Our new president had a vision. She realized there were a number of ladies in our church who were not members of the Missionary Society. She formed a new circle, picked a good worker for the leader and asked her to contact the ladies her age, get them interested and from this group form a new circle. It went across in a big way and now the Margarita Wright Circle is a real inspiration to the society. Our president suggested, and it was agreed, that the money this circle raised was to go toward our increase this year.

Our Friendly Service project for the year was Grants Hospital, New Mexico, to which we have sent 222 useful articles.

Our program for the year has been very interesting and instructive. The circles have worked beautifully; attendance has been good. Thirty-eight new members have been added. Hundreds of cards and letters have been sent by the circles and corresponding secretary to the sick and bereaved. Greetings have been sent to Our Boys in the service whose addresses we have been able to get. Hundreds of visits have been made, trays and flowers sent to the sick and shut-ins. Books and magazines have been sent to the Navy Chaplains.

Our goal will be reached with an increase. Three Memorials and one Life Membership have been sent to the Woman's Board of the Southern Convention. This money is to be sent to Bangalore Seminary, India, as a memorial to Dr. J. O. Atkinson.

Indeed we feel the church is a friend, a home, the bread of life. As it is a Shepherd to us, may we always do our part so we can truthfully say, "Our Church is a Witness."

MRS. W. H. YATES,
Corresponding Secretary.

INGRAM SOCIETY.

The Missionary Society of Ingram Church is about to close another very good year.

The World Day of Prayer was observed with a very impressive program. We invited as guests the members of Pleasant Grove Society and the society members of our neighboring Baptist Churches.

We have completed the study of our home and foreign mission Study Books. We appreciate the fine way Mr. W. E. Wisseman of Greensboro, N. C., and our local Bible Class Teacher, Mrs. Fletcher Whitlow reviewed the books for us. The book of St. Luke was taught by our faithful pastor, Rev. J. E. McCauley. We were greatly benefited from the study of these books.

Last Thanksgiving we sent a coop of hens to the Orphanage.

Just before Easter we remembered the children again with a box of little dresses and suits.

We sent some gifts to a hospital in New Mexico that were badly needed.

We always remember our sick members with flowers and fruit.

Our apportionment has been paid and we are happy to say we are going to Conference with all the requirements for the Standard of Excellence.

Our sincere hope is that in the coming year, with God's help, we may during this great crisis continue our good work and learn more of Jesus and His teachings.

CHARLOTTE DAVIS, *Reporter.*

BETHEL SOCIETY.

Last October the Bethel Woman's Missionary Society, near Burlington, N. C., began its second year. Having lost some of our members due to war conditions, we still have 29 who attend regularly.

At the beginning of the year the card donation plan was adopted by the society. Each member was given a card to be filled with ten dimes and turned in at the end of the year, as a means of making money.

At Christmas the society sent Testaments to the members of the church in military service and is also sending them to the members as they enter service.

The society feels very proud of the orphan boy from the Elon Orphanage for whom we are providing clothes this year.

The World Day of Prayer was observed by the society with Mt. Zion and Concord. These three societies served as hostesses for the District Rally held at Bethel Church on April 6, 1942.

On Easter morning at Sunrise the missionary society sponsored a service at the church. Following this service, flowers were placed on the graves in the cemetery and the service concluded there.

The Calendar Year Plan which was suggested in THE CHRISTIAN SUN as a money making plan is being carried out in the society.

During the year we have contributed to the War Victims and Services Fund, the Red Cross, Easter Orphanage Box, and Bethel Bible School.

MISS ALICE KING, *Secretary.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ISRAEL'S SIN AND RESTORATION.

Lesson IX—August 29, 1943.

Rev. William E. Wisseman,
Guest Editor.

Golden Text: *"The Lord is slow to anger and abundant in loving kindness, forgiving iniquity and transgression."*—Numbers 14:18.

Lesson: Exodus 32-34.

The Golden Calf.

According to Exodus 24:18 Moses remained in the mount forty days and forty nights. He was so long away from the people, communing with God in the mountain that the people got tired of waiting. Aaron was in authority in the absence of Moses. The people came to him and said: "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us out of the land of Egypt, we wot not what has become of him." The people had on a number of occasions witnessed the power of God—in Egypt, at the Red Sea, on the journey and at Sinai, yet in spite of these manifestations they were not convinced of the reality of God. They remembered the images of the Gods in Egypt. They had no image by which to make God real. Therefore they persuaded Aaron to make them an image, apparently an image of Jehovah in the form of a young bull. Aaron yielded to their request and made an image of wood overlaid with gold, and then proclaimed a feast. A great celebration was on when Moses came down from the mountain bearing the tablets of stone inscribed with the commandments of God.

Moses Intercedes for the People.

Jehovah is on the point of destroying this stiff-necked, stubborn, disobedient people, and beginning all over again to build a holy nation of Moses and his descendants. Moses intercedes for the people. Moses confesses the people's sin, pleads for their forgiveness, and, if God is not willing to forgive, that he may perish with them. The intercession of Moses for the people reminds us of the prayer of Abraham for the people of Sodom. The prayer of Moses is one of the great intercessory prayers of the Bible. The character of Moses shines like a bright star in a deep night. The fine spirit of Moses is brought out. He was truly unselfish. God wanted to make him and his descendants great. What a temptation that was for Moses! But he loved his people and if they are to perish, he chooses to perish with them.

Moses Breaks the Tables of the Law.

Moses loved the people but that did not keep him from inflicting severe punishment upon them. The punishment was severe, but not so severe as that which Jehovah wished to inflict upon them, for he had threatened to blot them out entirely. In his anger Moses broke the tables of the law. He took the golden calf and ground it to powder, strewed it upon the water and compelled the people to drink it. In the riot that followed about three thousand men were killed. Great suffering was brought upon the people, because of their idolatry. The sin of forsaking God always brings suffering. The world is in confusion today because of sin. Men have been worshipping idols instead of God. All over the world idols are being ground to powder and men are compelled to drink the bitter drink.

Aaron's Excuse.

"And Moses said, what did this people unto thee, that thou hast brought so great sin upon them? And Aaron said, let not the anger of my Lord wax hot: thou knowest the people that they are set on mischief. For they sain unto me, make us gods which shall go before us: . . . and I said unto them, whosoever hath any gold, let them break it off. So they gave it to me: then I cast it into the fire, and there came out this calf."

Moses had left Aaron in charge of the people. Instead of leading the people, they had led him. Aaron's apology is an insincere attempt to evade responsibility. "An excuse is worse and more terrible than a lie, for it is a lie guarded." A frank confession of guilt would have been much more to his credit. It is easy for us today to put all the blame for world conditions upon a few individuals, and stand aside and wash our hands saying that we are innocent . . . that we had no part in it. But responsibility is not that easily evaded. As individuals and as nations we have a part in the guilt. How often men try the patience of God and tempt him to start all over again.

God Pardons the People and Renews His Promise.

Jehovah renews his covenant. He directs Moses to prepare two new tables of stone upon which the Ten Commandments are inscribed. Moses receives the assurance that God will go with them. Without that assurance he would desire to go no farther but to remain at Sinai, where they already had the evidence of his presence and power. Better in the Sinai wilderness with God, than a land flowing with milk and honey.

The people repent. As a token of repentance they remove their ornaments. God is a God of justice and of mercy. There is a way to restoration for those who have followed after strange gods—they must "repent and turn to God, and do works meet for repentance." When Charles J. St. John, head of Bowery Mission was asked: "Can any man sink so low that he can never come back?" he replied, "No! a thousand times, no!" Every human soul has within it the power to be born twice. Every man who has drifted away from God has within him the power of restoration. How true the golden text: "The Lord is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression."

The Request of Moses.

"And Moses said, I beseech thee show me thy glory." Ex. 33:18. "Wonderful as his experience of the divine voice and presence had been, Moses was human enough to have his seasons of doubt and perplexity. He begs that he may see the glory of God, that he may have a convincing and satisfying experience of him. But the full glory of the face of God is ever beyond the reach of human experience. "Moses may not see God's face, but his goodness, his grace, his mercy, he may see and know, as men saw that glory in the incarnation of our Lord. He will be as one of whose passing by he has a glimpse, but whose face is not revealed." (Abingdon Com.). Man is limited and incomplete, but around him is the completeness of God, of whom, now and then he gets a glimpse. "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known."

A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.

—*Shakespeare.*

Divinity consists in use and practice, not in speculation.

—*Luther.*

THE LIBERAL ARTS COLLEGE.

(Continued from page 5.)

to all mankind is to arise out of this war-torn world.

3. Compulsory universal military training after the war could easily endanger the whole liberal arts college program. Agitation for this undertaking has already begun. Plans are being laid to require a minimum of one year's military training for young men before they pass their twenty-first birthday. I am not presuming to raise the red flag of danger but would like to ask a few questions: Was not this the policy of France a hundred years ago? Has it not been the policy of Germany for more than a half century? What has this policy brought to the nations of Europe and to the world—war, privation, untold hardships, sufferings, unspeakable crimes, and death itself. In fact compulsory military training has kept Europe in a disturbed condition and almost continuously at war for the past one hundred years. Are we to follow in their train? By what power of reasoning or force of logic do we propose to persuade ourselves that compulsory military training will be more beneficent to us than it has been to the nations who have followed such a course? If we *should* train for war in the time of peace, let such training be optional with the individual student and with the institutions who are to do the training. The training itself without the flare of camps and emphasis of war perhaps should not be too severely condemned. It could be done in connection with the regular college curriculum similar to the R.O.T.C. in pre-war days. There are certain benefits to be derived from this type of training other than a knowledge of the tactics of war. Authority and discipline characterize military training. The youth of this generation has suffered for the lack of these stern elements in their development. The immediate future will need authority and sternness as well as information and encouragement. Certain habits and customs coming out of the war will need to be changed. Intellect and disposition, so long under the strain of the horrors of battle and the fear of consequences, will be warped, and in need of regeneration. Men of faith, conviction, courage and determination will be needed. The colleges must give them to us.

No one, I think, can question the almost invaluable contributions of the liberal arts college to our country in its beginning and through its first two centuries of expansion and development. And no one, I am sure, who will stop to consider the exigencies of the future will question the need of the liberal arts college in the program of training for the youth of tomorrow.

The liberal arts college does have a contribution to make. In its program of training it seeks to discover for the individual the finer and more noble possibilities within him and prescribes a course of study, research and application designed to develop and enrich those possibilities. One commendable thing about the strictly liberal arts college it that it does not exclude from its curriculum religious teachings or Christian doctrines. It it thorough, it must forever be thorough in its instruction in the arts and sciences and it must be faithful and thorough in its presentation of the things of the Spirit. Already we are beginning to see and we shall see more clearly before this terrible war, with its fearful destruction, is over that after all the things of the spirit are the things that matter and the only things that endure.

The greater number of our liberal arts colleges are small colleges. The small college has its contribution to make and a unique contribution it is. There is something intimate and understanding about the small college. It is home-like. You know everyone and everyone knows you. You know your teacher, and your teacher knows you. There is a contact between student and teacher that is beneficial and inspiring. Information flows readily from teacher to pupil. Confidence and self-reliance are engendered and the student is able to stand on his own feet and fight his own battles.

Our responsibility — society's responsibility—is to keep the small liberal arts college open and going. Many of them are being used now as training centers for the war effort. All of them will be needed as training centers for the postwar program.

But may I remind you with emphasis that need alone will not keep them open. Appreciation on the part of church and state, cooperation on the part of interested and loyal souls, and sacrifices on the part of us all will be needed. Buildings and equipment, money for current demands, and more money for permanent funds will be required if the small church college is to be kept open to bless hungry hearts and to feed hungry minds, all of which is essential if our young people are to be adequately trained for living in our complicated and complex society. The responsibility rests upon the state, the church and all. We cannot escape it.

FRANKLINTON RETREAT.

(Continued from page 6.)

a nerve center, a heart. To many of us Franklinton is logically, strategically that place.

Interracial because here is a point of tension. Our meeting together there will not be on a basis in any sense radical, just brotherly, mutually sympathetic, Christian.

And so we urge upon our ministers attendance, even at sacrifice.

The program as prepared is carried in this issue of The Sun.

James H. Lightbourne.

NORTH CAROLINA-VIRGINIA MINISTERS' RETREAT.

Franklinton College, Franklinton N. C.
August 31-September 1, 1943.

PROVISIONAL PROGRAM.

Presiding Officer: Dr. James H. Lightbourne, Burlington, N. C.
General Theme: Christian Interracial Cooperation.

Tuesday Morning.

Opening Session, 10 O'clock.
Worship: Rev. W. M. Lake, Graham, N. C.
Subject: The Factor of Race in the Present World Crisis.
Opening Presentations:
Dr. Mark Miles Fisher, Durham, N. C.
*Rev. A. P. Robinson, Raleigh, N. C.
Dr. Fred A. Brownlee, New York.
General Discussion.
Luncheon: Franklinton College.

Tuesday Afternoon.

Subject: Racial Tension Points and Modes of Adjustment.
Opening Presentations:
Dr. J. T. Stanley, Greensboro, N. C.
Rev. Ernest J. Arnold, Durham, N. C.
Prof. H. S. Smith, Durham, N. C.
General Discussion.
Dinner: Franklinton College.
Vespers: Dr. Fletcher C. Lester, Elon College, N. C.

Tuesday Evening.

Subject: The Christian Framework of Interracial Cooperation.
Opening Presentations:
*Dr. H. S. Hardcastle, Norfolk, Va.
Dr. Mark Miles Fisher.
General Discussion.
Celebration of Holy Communion.
Celebrants: Dr. J. T. Stanley.
Rev. Robt. L. House, Richmond, Va.
Lodging: Franklinton College.

Wednesday Morning.

Worship: *Dr. L. E. Smith, Elon College.
Subject: The New Interracial Program of the American Missionary Association.
Opening Presentations:
Dr. Fred A. Brownlee.
Dr. J. Taylor Stanley.
General Discussion.
Luncheon: Franklinton College.

Wednesday Afternoon.

Subject: The Role of the Church in the Development of More Christian Race Relations.
Opening Presentations:
Rev. W. M. Lake.
Dr. W. T. Scott, Jacksonville, Fla.

*Indicates acceptance not yet received.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

It was four weeks on August 20th since we have had any rain. We had planted lots of all kinds of garden vegetables including corn to can and to use this fall from now until frost. The weather has been extremely hot and being so extremely dry, it has almost completely ruined our late fall vegetable crop. We are not grumbling or complaining. We have faith enough in God to believe he will see us through.

The last of July one year we had all our crops destroyed by a hail storm. We were left in a desolate situation so far as food was concerned. But the kind Master showed us on that occasion that He could touch the hearts of his people, and they responded liberally and all our needs were taken care of in one of our darkest hours in this work. While our late vegetable crop is practically ruined, we are not worrying. Some years ago we were in conversation with a Superintendent of one of the large orphanages in the State of North Carolina and we had all had a hard year financially that year. He said he had accumulated an indebtedness that year of fifty thousand dollars. He said, "I did not worry. I knew it would be taken care of." His denomination in North Carolina sent him ninety thousand dollars at the Thanksgiving Season that year. They wiped out his indebtedness and gave him a nice surplus to run on to take care of the several hundred little children in his care. God moves in a mysterious way His wonders to perform.

A number of times since we have been in this work, income probably was small and far below our expense account and we could not help it. We kinda felt that nobody cared. Perhaps when we were low in spirit some friend of little orphaned children would send us a check of a substantial amount and lift our burden and cheer us up again.

The writer is a great believer in prayer. Three years ago when we were so badly injured in an auto wreck, we fully believe it was in answer to the earnest, fervent prayers of the Christian people that we are here to write this letter today. Knowing that our church people were pleading at a throne of mercy for our recovery inspired us to want to get well. It has inspired us to do our best each and every day since to reach and help as many little children as possible.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name..........

Street or Route..........

City.......... State..........

Church..........

Calvin Clayton, one of our fine boys who was reared here and who is now in the service of Uncle Sam, wrote us a very appreciative letter a few days ago enclosing a check for $25. Calvin and his younger brother came to us from a little mill town. They had lost both father and mother and the orphanage took them in its arms when they had nowhere to go and no people who could take them. Both grew up to be fine young men and both are now in the Army. They appreciate what the orphanage did for them and show their appreciation by their gifts to help the orphanage give some other child a chance in life.

To invest in a little child is a fine investment. When you have money to give, you cannot make a finer investment. Any time you want to send us a personal check to help us meet the high prices, we will be grateful.

Our good friends, Mr. and Mrs. Walter Sellars of Burlington, N. C., sent us a check this week to help us. We wish we had a thousand interested friends like them. May the kind Master touch the hearts of 999 others who will mail us a check.

Chas. D. Johnston.

REPORT FOR AUGUST 26, 1943.

Amount brought forward		$11,492.86
Sunday School Offerings.		
Eastern N. C. Conference:		
Shallow Well	$20.00	
Liberty Vance	24.76	
Plymouth	5.46	
Wake Chapel	7.00	
		57.22
N. C. and Va. Conference:		
Elon Com. Bible Class	$ 5.22	
Burlington	31.15	
Bethlehem:		
Young Girls' Miss. Soc.	25.00	
Sunday School	14.94	
Church	21.84	
		98.15

(Continued on page 15.)

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Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

In Memoriam

CLEMENTS.

Mr. Edwin W. Clements, 74 years young, departed this life, at the call of the Gracious Loving Heavenly Father on Tuesday, July 27th, at his home in Morrisville, N. C.

Funeral services were conducted from the Morrisville Congregational Christian Church, Thursday morning at Eleven o'clock, by the Rev. J. S. Carden, a former pastor, and Rev. E. M. Powell, the present pastor of the Church, of which Mr. Clements had been for many years a Deacon, and the Secretary of the Church. At the time of his death he was the Superintendent of the Sunday School. He was for twenty-five years Post Master in Morrisville until his retirement a few years ago and was active in many other things in his community.

It can well be said, that Mr. Clements was always ready to fulfill his duties, surely one who always compounded the minutes and records of the Church in a way that the business might always be correctly carried out.

Surviving are his wife, three daughters, Mrs. Helen Crawley of Miami, Fla., Mrs. Edith Montford and Mrs. Rebecca Holland of Raleigh; three sons, E. Staley Clements of Clarksville, Va., Dr. Ralph D. Clements, Raleigh, and R. Milton Clements of Charleston, S. C.; four sisters, Mrs. Irene Cardwell of North Wilkesboro, Mrs. Nannie Stephenson of Severns, Mrs. Stella Green of Morrisville, and Mrs. Esther Hull of Burlington, N. C.; one brother, James B. Clements of Greensboro, N. C., and eight grand children.

It goes without without saying that Mr. Clements will be greatly missed in his Church, and by the many friends he had.

To pay tribute and desiring to express due respect from the Church,

Therefore Be It Resolved:

1. That we acknowledge the loyalty and generous support shown the Church by the deceased;

2. That in every walk of life he evidenced the virtues and graces and inspired others to walk with the Christ;

3. That we extend to his wife, and his family our deepest sympathy, and pray that the Comforter may be very near at all times.

Mrs. WALTER HILLIARD,
Secretary.

THE ORPHANAGE.

(Continued from page 14.)

Western N. C. Conference:		
Mt. Pleasant	$ 3.75	
Ramseur	10.03	
Zion	6.00	
Antioch (R.)	1.80	
		21.58
Eastern Va. Conference:		
Liberty Spring, Junior and Senior and Friendship Bible Classes	$ 1.50	
Union, Surry	6.00	
Cypress Chapel	11.65	
		24.85
Valley Va. Cent. Conference:		
Newport		4.71
Alabama Conference:		
Pisgah		3.94
Georgia Conference:		
Columbus		16.34
Special Offerings.		
Cash	$28.00	
Mrs. Jones	10.00	
D. V. Wicker	5.00	
Mr. and Mrs. Walter R. Sellars	25.00	
Calvin S. Clayton	25.00	
Mrs. Hill	20.00	
		113.00
Total for week		$ 339.79
Grand total		$11,832.65

CAREER FOR YOUNG WOMEN.

(Continued from page 10.)

confirmed conviction of many of our leading thinkers today that if the Christian churches in the last half century had been provided with such an adequately trained Christian lay leadership, the world might not now be undergoing what we are referring to as a Second World War. In view of the urgency upon us I therefore hope that you will not postpone the beginning of your college course, that you may have at the earliest possible date the training we provide here, a training which will always stand one in excellent stead no matter what the future may hold. Moreover, one can hardly imagine a higher calling than that which has to do with teaching ministry in His Name.

Trusting, then, that the above will serve as an adequate introduction to Schauffler College at this writing, and inviting you not to hesitate to call upon me if we may be of any assistance whatever in helping you on your educational way, I am,

REV. EARL VINNIE, PH.D.,
President.

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"There Is a Resurrection Today"

Henry J. Kaiser, at the Outdoor Chapel, Lake Tahoe, Calif.

There is a Resurrection today. At the very moment when hope seems slain there is the promise of new life. Out of death and night and sorrow, hope is once more being born. If we listen we can hear again the majestic symbol of Isaiah proclaiming that swords shall be beaten into plow-shares and spears into pruning hooks.

It is not a grim circumstance that all of the superb findings of science and learning are now devoted to the business of destruction? . . . We justify this paradox of creating for destruction by recognizing a profound truth: we fight for principles and the survival of principles more important than life itself. . . . And so we are in the business of building the instruments of destruction. We employ them with all the skill and ingenuity which modern man can command. In this effort miracles such as Jesus wrought are a daily occurrence; sea water is turned into a valuable metal as was the water into wine; men are all but raised from the dead by the blood plasma which is fed into their veins; food is processed until a basketful will feed the multitude, as did the loaves and fishes; coal tar, a byproduct of the coke used in making steel for cannon and machine guns, is transformed into the sulfa series which destroy the germs, and once more "the lepers are cleansed," fevers are reduced, and the sick are made whole.

Today man faces the most superb opportunity which has ever come to him. His world lies in ashes. It is now his to rebuild. The vast forces of production which have made our nation an arsenal and a fortress may soon be liberated for the work of reconstruction. Strange as it may sound, the peak of our war production has been passed. It is time to begin building for peace.

If we rebuild a world of monopoly and special privilege, we will taste defeat as bitter as a victory for the Axis powers. . . . The individual is still the supreme unit in creation. . . . If we can work together in defense and attack, we can work together in the great business of reconstruction.

Phillips Brooks once closed a great message with these words: "To work, to help and to be helped, to learn sympathy through suffering, to learn faith through perplexity, to learn truth through wonder, behold, this is to live and this is to conquer!"

Congregational Christian Churche

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, SEPTEMBER 2, 1943. NUMBER 34.

Two Groups of Church Leaders Gather for Training in Leadership

Elon College Library 3X

Above—AN ECUMENICAL GROUP OF CHRISTIAN LEADERS AT THE MARS HILL ASHRAM.

Tsui-Chen Kuan (Peiping, China), W. E. Wisseman, Doris Hayashi (Berkley, California), James H. Lightbourne, E. Stanley Jones (India), Jesse M. Bader (Secretary, The Federal Council of Churches, New York City), Robert Lee House, Willis J. King (Gammon Theological Seminary, Atlanta, Georgia), Mrs. J. H. Dollar, J. H. Dollar.

Below—A GROUP OF CONGREGATIONAL CHRISTIANS AT THE MASSANETTA CONFERENCE.

Rev. O. D. Poythress, Mrs. Chas. E. Newman, Dr. Newman, Rev. Robert Kimball, Dr. John Bennett, Dr. H. S. Hardcastle, Rev. Robert Lee House, Dr. Merton French, Mrs. J. F. Morgan, Mrs. I. W. Johnson, Dr. Johnson and Rev. J. F. Morgan.

NEWS AND VIEWS

Rev. and Mrs. R. L. Jackson spent last week-end in Washington.

Union revival services are being conducted in Wakefield. Rev. Murdock Butler has secured the services of Dr. John G. Truitt. Two services daily are being held in the Baptist Church and the results are most encouraging.

Rev. W. Millard Stevens is now serving as Pastor-at-Large for the Georgia, Kentucky, Tennessee Conferences. His present address is: 514 West Taylor Street, Griffin, Georgia. Mr. Stevens and Rev. David Shepherd plan to attend the Convocation on the Town and Country Church at Columbus, Ohio, September 6-8.

Emmanuel S. Hedgebeth, pastor of the Union Congregational Church at Avon Park, Florida, writes: We have established a place where soldiers wives may gather and have the use of a sewing machine and read or just relax. We have a very congested situation here in our town. The Avon Park Bombing Range is the nation's largest borming range and since its arrival our town's population has doubled. There are many soldiers wives here who have nothing to do, so we thought that in this small way we could give them some avenue for constructive effort.

We are pleased to publish in this issue the substance of an address by Professor Bennett. It was given as a farewell sermon on June 20, 1943. It was printed and distributed by the Berkley Church "in token of appreciation and affection to Professor and Mrs. John Coleman Bennett for their wise insights, strengthening loyalty, effective leadership and gracious friendliness in the parish of which they were invaluable members 1938-1943." Some of our readers have an aversion to long articles, such as the one by Professor Bennett. They glance at it and, like the Priest and the Levite, pass safely by on the other side. So we usually try to condense long articles. But there is a limit to condensation. It is fatal to clarity and continuity of thought. As George A. Buttrick once said, "You can't put the Millennium into a milk bottle!" So beware of the habit of skipping articles simply because they are long. That habit is a sign of laziness and is an enemy of disciplined and comprehensive thinking. Therefore read this article by one of America's leading theologians. Study it as a basis for all your thinking and preaching.

FULLER'S CHAPEL - MT. AUBURN - YOUNGSVILLE - DAMASCUS.

Before the meetings began we were wondering if the gas rationing would affect the attendance. But my meetings are all over but one and the attendance has been about as good as before. I think that has been true in most every section.

The first of my meetings was at Fuller's Chapel. On account of farming conditions we changed the time for the meeting. Every preacher I asked to assist me had meetings of their own. So I had to do the preaching. Having been here ten years naturally I felt, very keenly the responsibility. From the very beginning the attendance was good and increased with every service. We had a good meeting. As a result we received five new members.

Our next meeting was with Mt. Auburn. Here we have a very happy situation. For the past 23 years, since the days of Dr. D. A. Long, the Methodist, Baptist and Christian churches have had a union meeting. The services alternate from one church to the other, thus each has the service every three years. This year it was at Mt. Auburn. Rev. Robert M. Kimball, one of our home boys did the preaching. We received six new members here.

This year, we had a union meeting at Youngsville. The pastor of the Methodist church, Rev. Mr. Baum did the preaching. I led the singing. I have been with the church here 17 years and we feel that the church is in splendid condition.

Damascus is four miles out of Chapel Hill, N. C., and has interesting surroundings. Many of the members work at a defense plant in Carboro and the attendance was not as good as it might have been, but we had a good meeting and the interest was good. The five years I have been with them have been very pleasant.

I am to be at Good Hope next week, and, am hoping I will not have to do the preaching. I have been with this church 17 years and we are having a good time together.

E. M. Carter.

HAPPY HOME NEWS.

The third quarter of the year for Happy Home Congregational Christian Church closed August 1. This quarter was a busy time with the church. In May Memorial, Home Coming, and Mother's Day were held with crowds attending each service.

The crowning time was in July. The Bible School was held July 12-16, with 72 enrolled, 55 receiving certificates and a staff of 12 teachers.

On July 14, Rev. O. D. Poythress, his wife and small son, Frank, of Norfolk arrived to assist our pastor in the revival. Mr. Poythress did the preaching with Mrs. Poythress and Frank assisting the junior choir.

They brought many messages in song which sank deep into the hearts and lives of our people. The special numbers were impressive and will long be remembered and felt as though they were from God brought by His servants. Many rededications and confessions were made, the doors of the church being opened at the closing service on July 23. There were eleven additions to the church roll and at the baptismal service on July 25 there was one confession, which brought the total added membership for the year up to 20.

July 28 the North Carolina and Virginia Sunday School and Pilgrim Fellowship convention met at this historic old church. Rev. J. A. French of the Reidsville Church presided. Our pastor, Rev. W. J. Andes, was elected to the presidency and Miss Winifred Ellington and G. W. Scearce, Jr., were elected officers in the Pilgrim Fellowship.

Church Reporter.

HOMECOMING OBSERVED.

Homecoming Day was held at Antioch, Eastern North Carolina Conference, on August 15, 1943, with the house filled to capacity. The morning service was held with the Young Ladies Quartet of Henderson present. They brought a splendid message in song and Rev. E. M. Powell, the regular pastor, brought the sermon. Lunch was served with plenty of food and iced lemonade and water.

At two o'clock the afternoon service started with the chorus from Henderson Methodist Church singing many an inspiring song. Mr. Powell preached again.

Rev. S. E. Madren arrived for the evening service and remained with us through the week. The splendid messages were greatly enjoyed and we wish to extend our appreciation to the chorus and Mr. Madren.

Dorothy Jones.

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

CHURCH SECRETARIES AND CHURCH REPORTS.

SUNDAY SCHOOL MEMBERSHIP:

Officers .... Teachers .... Scholars .... Total S. S. Membership ....

YOUNG PEOPLE'S SOCIETIES:

Number .... Membership ....

WOMAN'S MISSIONARY SOCIETIES:

Number .... Membership ....

CHURCH FINANCES:

Current Expenses—

1. Pastor's Salary—Total $.......... By this Church .... ________
2. Other Salaries—Number.......... Total .... ________
3. Current expenses by the Church .... ________
4. Current expenses by the Sunday School .... ________
5. Current expenses by all other organizations .... ________
6. Paid on Church improvements .... ________
7. Paid on Church indebtedness .... ________
8. Miscellaneous expenses .... ________
9. Total Current expenses .... ________
10. *Value of Church Properties—*

    Church .... Parsonage .... Other Property ....

    Total Valuation Church Properties .... ________
11. *Indebtedness on Church Properties—*

    Church .... Parsonage .... Other Property ....

    Total Indebtedness on Church Properties .... ________

Remarks:

Page three of the Church Report Blank is a bit more involved and our Church Secretary will need the assistance of several Church Officers to fill it in accurately.

The first group of questions has to do with the Sunday School and three things are asked—the number of officers, the number of teachers, the number of scholars. Then a fourth thing is desired, the total Sunday School membership. Care should be exercised here that the persons are not counted two or three times. Many of our churches should have some bit of interesting information to record about the Sunday School and this could be given in the space provided for Remarks.

Under Young People's Societies two questions are asked and we are going to suggest the second can be answered in several ways. If there is only one such society and it has eighteen members, that is very simple. But suppose a church has two organized classes of young people, a Christian Endeavor and a Young People's Choir as well as a Young People's Missionary Society. Then that church would report 5 under the number of societies and let us say 116 under membership. Then following the 116 let us suggest a star (*) and under Remarks something like this: *The total membership of the five societies, or *This represents 116 different young people.

The third group of questions can lead to some confusion. Ladies Aid Societies, or by whatever name such a society may function, might be omitted. So we suggest this matter be clarified in the space given to Remarks. In some churches the woman's organization serves in a dual capacity, as the Aid Society, as the Missionary Society. It may do so under either of these names or under some different name, as The Woman's Auxiliary. If a Young Woman's Missionary Society is reported under Young People's Societies, report it again in this group.

Then follows nine questions having to do with the Current Expenses of the church. For this section we ask the careful attention of church secretaries and pastors.

1. The pastor's salary. The first part of this question asks his whole salary under Total. Me may serve three churches and receive $1,800. So enter this under Total. Of this $1,800 your church may donate $900, then enter this under "By this Church" $900.

2. Other Salaries. Number. Your church may not employ any one except the pastor. You would then answer, Number 0. But another church may employ a caretaker, an organist, a choir director and a director of education. Your answer would be 4. Then under "Total" give the amount of these several salaries, or in the case of the first the one salary.

3. Let us remember we are working toward a total amount of current expenses in detail. Now we have two items entered, the amount given by the church on pastor's salary and the amount given for all other salaries. In answering 3 do not include 1 and 2. In 3 give the total expense that legitimately belongs to the church and not to any of its organizations. Among these would be the heating and lighting expense, insurance, taxes, water, the caretaker's tools and equipment, ordinary repairs such as keeping the pianos or organ in tune, music and any and all other expenses that have to do with the ordinary week after week running of the Church.

4. For 4 there is the current expense of the Sunday School, not its benevolent and missionary contributions but the expense for literature equipment, etc.

5. Almost every organization of the church has some items of current expense and under 5 these should be totaled and listed. This would include the woman's organizations, the young people's societies, etc.

6. Under 6 would not come ordinary expenses but those major expenses that a church faces every so

(Continued on page 11.)

THE EDITOR'S MESSAGE

LAUNCH OUT INTO THE DEEP.

Every local church should leisurely and soberly ponder two questions: (1) Have we sent out a minister of the gospel or a missionary? (2) Have we ever established a new or mission church? A denomination can neither grow nor survive without these essentials. The leading church may not be the largest church, the one which shrewdly and jealously hoards its own members. It may be the one which realizes the truth of the Master, "He that saveth his life shall lose it and he that loseth his life for my sake shall find it." The leading church may be the one with vision and initiative which has been geared to a definite program of Kingdom extension. A childless church cannot be the leading church. It may be **a** leading church, but never **the** leading church in a conference or a convention. Even in old age a church may become creative and raise sons for the ministry and produce new churches in the family of God.

One denomination (but not ours) has established sixty-five new churches during the past six months. This program is "designed to strengthen and broaden the denominational base for post war missions." This would appear to be an inadequate motive, but it has been sufficient to raise more than three hundred thousand dollars during the last fiscal year. Home Missions open a new and immediate avenue for philanthropy. The regular work of sustentation for older and weaker churches is continued. Why? Because, even though they may contribute very little money in return to the denomination, they furnish something even more essential: members, leaders and ministers for their city churches. In the establishing of new churches the principle of procedure is this: "Consolidate the gains at one point and then go on to another." The utilization of time, money and leadership go hand in hand. It is essential, to be sure, that the machinery of expansion move with efficiency and dispatch. Faith's slogan is ever: "The Lord will provide."

Have we exhausted all possible fields for legitimate expansion? Are we resigned to the status quo concerning the geographical and numerical status of our churches? Is our faith adequate for a new adventure, or do we find refuge and security in conformity? Are we resigned to failure or resolved to forge ahead? What would be the attitude, the strategy, of our founding fathers, if they stood with us in this day of opportunity? Would they hesitate to "launch out into the deep" of new unchurched areas? Why do we stand shivering on the brink?

Abram, even in old age, set out for a new and momentous quest. We know the consequences of the quest, but Abram went on faith and faith alone. A layman, a minister or a church may emulate Abram today and launch a new movement. Who will lead the way? Who will harness his faith to this advanture? What minister, what church, what conference will furnish the definite example in Church extension? Procrastination is indeed the thief of time and the enemy of progress. We are in the hour of decision. Faith is the price of progress. What is our answer, our response? God's volunteers become God's elect. Launch out into the deep!

PASTORS AND PASTORATES.

A number of our churches will soon be without pastors. It is announced that the Rev. A. Lanson Granger has resigned at Asheboro to accept a church at Sayville, New York. Portsmouth, First, will soon be pastorless. The Rev. Philip M. Widenhouse is leaving Central Church, Atlanta, to accept a position with the Washington Federation of Churches. Other vacancies are likely to occur in the near future.

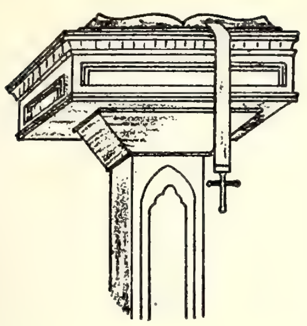
While there is probably no alarm over these vacant Southern pastorates, the situation does give pause for reflection. Our denomination cannot grow in the South on a constantly depleted leadership. Some promising young men have indicated a desire to return to this area, but have found it economically prohibitive, except at an unreasonable sacrifice, and their talent has been deflected into more promising fields. They have invested heavily in an education, and reason that they should accept a call with sufficient remuneration to enable them to pay their debts. Can you blame them too much? A minister should be expected to evidence some loyalty to his Church, his Conference, his Convention. But it is also reasonable to expect him to "provide for his own."

While it is true that some ministers have actually resisted overtures to enter more lucrative pastorates outside this area; while it is true that some ministers have labored for a decade in this area without any increase in compensation, it should probably be understood that this is the exception rather than the rule. Many churches, to their own detriment and ultimate undoing, actually resist an intelligent program of stewardship. Laymen must sense this important though unpleasant truth. Churches which fail to do so now will see the handwriting on the wall later. In such an age as this we cannot expect ministers to continue to serve as itinerants on a pittance. Churches which should but refuse to become full-time pastorates will some day realize the truth of Christ's inexorable law: "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." (Matt. 13:12).

One church had a fine young minister and took his services for granted. Improvements were made on the church property by paying the minister an inadequate salary. Ultimately he received a call from another church at a distance with a considerable increase in salary. The local church immediately, and yet belatedly, voted to match the amount. But it was too late.

We need a concerted effort to attract, deserve and maintain an adequate ministry in the South.

R. L. H.



CHRISTIAN CONCERNS.

By Dr. John C. Bennett.

[A sermon delivered at the First Congregational Church, Berkley, California, and at the Massanetta Springs Bible Conference.]

On such an occasion as this it is quite impossible to limit myself to one topic in the style of a good sermon. I am going to share with you the two major concerns with which I face the future and around which most of my efforts will be centered. The first concern is that Christians everywhere come to see more clearly the demand for social reconstruction that is made upon them by God through the teachings of the Gospel and through the events of our time. The second concern is that we all realize in our own lives that Christianity is not primarily a means to any social goal, that social action should be the natural outgrowth of personal conversion, of personal commitment and faith and worship, of a grasp of the truth that Christ represents as *truth for us*, and not merely a useful doctrine for others or for society in general. . . .

We live in a period in which the social demands of our Christian faith are clearer than they have been at any previous time to large sections of the Church. Insight into the real genius of the religion of the Bible, among other causes, has delivered us from a one-sided otherworldliness, from pre-occupation with individuals to the neglect of communities, from a too spiritual interpretation of life that ignores the close relationship between soul and body. Archbishop Temple says that Christianity is the most materialistic religion in the world. He means by that striking sentence that God as understood through the Bible is concerned about the events of history, about men's bodies as well as about their souls, about the institutional life of communities, about the struggle for justice as embodied in the distribution of bread.

Paralleling this growth in the understanding of the faith of the Bible are the lessons that we have learned from recent events. The most important lesson is that when we do not attempt to control society with a Christian purpose, we do not get a neutral but tolerable society in which individuals and families preserve their freedom to live according to Christian standards—we get hell. Many a Church in Europe that tried to avoid any serious grappling with the affairs of this world has now discovered that it must take a strong public stand against such evils as political tyranny and anti-Semitism. We can no longer drift into a condition that is neither very good nor very bad. We must choose policies that will make the world more just and more fraternal or we will drift into self-destructive barbarism. . . .

There are three other convictions which are essential to our understanding of what Christianity means for our lives and which represent a very large part of the mind of the Church. The first of these is that we are living in what is often called a "revolutionary" period and that we must expect drastic changes in the structure of our civilization. The word "revolutionary" is not as illuminating as many people think because a revolution may be on balance either progressive or reactionary. The Nazi revolution has proved to be a counter-revolution against the hard won liberties of men. But even that revolution took advantage of and misdirected the general ferment of the time which on all sides has done one thing that must profoundly influence the Christian Church. Every form of special privilege that once had the support of the conviction that it existed by divine right is doomed—the special privilege of Kings who ruled, as they thought, by divine right, the special privilege of a feudal class which still hangs on in some countries and claims the support of an authoritarian Church, the special privilege of white men whose color has been interpreted by themselves as a sign of divine approval, the special privilege of rich men who were supposed by themselves and by economic theorists to be the product of a natural economic system presided over by an invisible, providential hand. The assumption of divine sanction for special privilege has played havoc with the understanding of Christianity's social demands during most of Christian history. But the end of that is here. There have developed and there will develop new forms of special privilege which will have their brief day and pass as in the case of the various Fascists oligarchies but now there is this difference which should make it easier to get rid of them: those who profit by them will not succeed in convincing those who suffer from them that God ordained them.

A second conviction is that Christians should judge any social institution by its effect upon the people at the bottom. Walter Rauschenbusch, the greatest American prophet of social Christianity, put one reason for this in the words: "The strong have ample means of defending their just interests and usually enough power left to guard their unjust interests, too." Today it is true that the classes and races that have suffered most from the institutions of our society are vocal and on the march. We cannot help hearing what they think of us and as Christians we should be glad that they have taken away some of our blindness. In so far as they gain power, they will be tempted to abuse their power and in many cases will abuse it. But in so far as they represent valid human interests that have been neglected until now we should give them the benefit of the doubt.

In the Gospels we do not find any political or economic program for improving the world but there is one emphasis that was very characteristic of Jesus that should guide us here. He slashed at the patterns of respectability and privilege that were most important in his world. You find him stressing sometimes the merit, sometimes the essential claim of those who were usually neglected: children, outcasts, Samaritans, the returned prodigal, Lazarus—the poor man, publicans, "even the least"—the anonymous victims of society. Again let me say, there is no social program here but there is a bent of mind that should keep any social program from hardening in the interests of the respectable and the strong. Pula, who was responsible for much of the deference to established institutions which has so largely controlled the mind of the Church, allowed this Christian emphasis to speak through the words: "Not many wise after the flesh, not many mighty, not many noble are called."

The third conviction is that any new order that may be developed in this world will stand in as great need of Christian criticism as the old. The new order may be structurally more favorable to peace and justice than the old, but only vigilance will prevent the tyranny that so easily accompanies centralized power. Along with a sound Christian concern about the needs of the common man there will come the threat of domination

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CONTRIBUTIONS

SUFFOLK LETTER.

The weather is hot today. God has so arranged the laws of nature that changes in temperature are necessary. Monotony in any realm of life is disturbing. Heat and cold, moisture and drought, fair and cloudy, such things are common experience in human life. Joy is sometimes ended by sorrow, and laughter is turned into mourning. Health and strength are thwarted by sickness and weakness.

Vacation is over. A phone call brings the disturbing news that the head of one family has been overcome by heat and his people are anxious about the future. A visiting friend breaks the sad news that another member is ill in a hospital. Then the pastor must take up the usual work of trying to bring comfort to troubled hearts and encouragement to the sick. That opportunity is just as important as a few days vacation. The minister has a great privilege when he is the messenger of a comforting gospel. Life with Christ on earth is thrilling and blessed. Jesus said: "Come unto me all ye that labor and are heavy laden and I will give you rest." People who hear that call and accept His invitation find His promises are true and helpful.

It has often been said: "People talk a lot about the weather but no one does anything about it." But they do. They change their clothes and adapt themselves to the changing situations. When it is cold they make a fire and put on heavier clothing. When it is hot they turn on the fan and drink ice-water. These things do not change the weather but life becomes more comfortable by such adaptation. The old fable of the two frogs who fell into the milk can is fitting here. One frog gave up in despair and soon died. The other began kicking vigorously until he had churned a piece of butter and then used this as a base from which he jumped out to safety. It is possible to use our adversities and disappointments as stepping stones to adventures and deliverances. Keep your windows open toward Jerusalem and your face towards the altar of prayer and victory will be the ultimate reward.

Rev. R. E. Brittle is in the midst of seven weeks of continuous work in revival meetings. He recently held a meeting at Cypress Chapel, one of his churches, in which he did the preaching and received 30 new members at the close. That church has been famous for great revival meetings and under Brother Brittle's ministry that distinctive feautre continues to be manifested. This speaks well for both pastor and people.

This is the harvest season in many of our rural churches and we should pray while we diligently labor to win souls for the Master. A growing church is an inspiration. Churches should not be content to "live at a poor dying rate." We should at least seek to discharge our full duty and make a supreme effort to evangelize the unreached and bring them to a saving knowledge of the Lord Jesus Christ. The next five or ten years will be so full of opportunity for the church it makes us shudder to think we may miss a golden opportunity for advancement. "Pray ye the Lord of the harvest that he send forth laborers into the harvest. The harvest truly is plenteous but the laborers are few."

I. W. JOHNSON.

WHY AN ENDOWMENT FOR ELON COLLEGE.

Higher education is expensive at its best. The demands of the present and fuaure require universal training for our young people. Not all are able to pay the full cost of their education. The state through taxation has provided for training below the college level. By the same means it is providing for higher education through colleges and universities. The Church, for the sake of religious training in higher education and a moral and religious atmosphere on college campus, as well as academic freedom, has elected to build its own colleges. The state through taxation and endowments has subsidized its program of higher education. Free tuition offered by tax-supported schools creates a competition for the private schools that is difficult to meet. The question now is: "How long will the public pay more for education on a private school campus that it will be required to pay on a state school campus?" This question has not been acute in the past but it will become distressingly acute in the immediate post war days.

There are two sources of relief for the private school in this financial dilemma: First, through direct support from the church itself. In our own case we call it conference apportionments. Our Convention apportions to the conferences and the conferences apportion to the local church. The amount asked for the College is $12,500 annually which equals five per cent on $250,000. The Convention has given the College a note for that amount and is under obligation to raise the apportionment for the College annually. If the Convention would guarantee this apportionment, the same could be counted as a part of the endowment funds of the College. The other source of support is through endowment—funds contributed by friends for the purpose—the principal of which is not to be spent or endangered but safely invested and only the income is to be used for current needs. It is only through these means that the private or church school can hope to continue. It is conceded, I think, that the average college student when he pays full charges pays only about fifty per cent of the actual cost of his education. The other fifty per cent has to be donated either directly or indirectly.

Elon College needs to realize a minimum of $50,000 from invested funds which would mean a million dollars with an annual income at five per cent. At present Elon's invested funds amount to $238,000 from which it is receiving from $20,000 to $25,000 annually. These amounts include permanent funds invested in what we call Off-Campus Property. The cash annual income from this source amounts to approximately $10,000. As the next step in building the Elon College Endowment Fund, a campaign to raise an additional $100,000 this year is proposed. The time is auspicious and the job can be done provided there is sufficient interest and complete cooperation. The church, the minister, and the layman are the only ones to decide.

L. E. SMITH.

The most agreeable thing in life is worthy accomplishment. It is not possible that the idle tramp is as contented as the farmers along the road who own their own farms, and whose credit is good at the bank in town. When the tramps get together at night, they abuse the farmers, but do not get as much satisfaction out of it as do the farmers who abuse the tramps. The sounder your argument, the more satisfaction you get out of it.—*Ed Howe.*

STEWARDSHIP

REV. JESSE H. DOLLAR, *Convention Chairman*

THE FALL PROGRAM OF STEWARDSHIP.

By the time this article is printed pastors will be back from their vacations, and most of the people in the churches will have had theirs. With only one and two months left of the conference year in the churches of the Convention, it is time we began in earnest to prepare for our program of Stewardship and Finance for the coming year.

Certain steps can be taken, and should be taken immediately, to assure the successful conclusion of the year in all our churches. The following suggestions may be useful:

1. Have an early meeting with the Finance Committee, or whatever group is responsible for the success or failure of that program. It is not out of place for the pastor to call such a meeting, indeed he should initiate the movement. Find out,

(a) The total unpaid pledges and plan a letter to those not paid. There is money enough in unpaid pledges in most churches at the end of each year to make the difference in failure and success of the year's budget. Unpaid pledges, without good reason, breed a spirit of dishonesty. Next year the pledge will be renewed with the same intent *not* to pay. One case is known of a family who pledged and paid nothing one year, doubled their pledge the next year and paid nothing! The church which builds its hopes on unpaid pledges is heading for heartaches.

(b) If the letter does not bring immediate response, persons from the finance committee should go to such members and ask that they pay.

(c) Plan the total budget for the coming year. No budget should be submitted unless it includes all anticipated needs of the church for the coming year. No budget is quite worthy of a church with a real program unless it carries an increase over last year's budget. (We presume that by this time the date for the fall canvass has been set and the Stewardship Institute set up and the person secured who is to conduct it. If it has not been done, no time should be lost in setting it up.)

(d) Letters from the Finance Committee, and at least one from the pastor, should be planned at this early meeting.

(e) An appropriate folder on Stewardship should accompany each letter.

We take the following suggestions from the pamphlet, "Aids to a Program of Stewardship in a Local Church," published by the United Stewardship Council, Hillsdale, Michigan. It is a workable plan for any church and should certainly not be passed up without due consideration:

Preparing for Stewardship Education.

The leaders of the church responsible for stewardship promotion will be able to make a better plan if they can meet together for an uninterrupted session lasting several hours to study the church in its stewardship education and practice. This group might study such questions as the following:

1. What is the present status of stewardship education in our church?

2. How can we lead the members to see that there is a direct connection between stewardship and spiritual living and thinking?

3. Where have we failed in presenting stewardship?

4. Can we teach the stewardship of life in such a way as to strengthen the stewardship of possessions?

5. Are we after the church member or his money?

6. How can stewardship be promoted through:

(a) Preaching.
(b) The Church School.
(c) School of fellowship, school of missions.
(d) Allowances.
(e) Family budget.
(f) God's Acre.

On the basis of such discussions plans can be made for a worth while program for the entire church.

How to Present.

1. Through programs in the various organizations.

2. Through church services.

3. Through a school of stewardship or a section in the school of missions.

4. Through organized classes.

5. Through reading.

Although the fall stewardship pamphlets are (sadly) not ready for distribution by our denomination, some very splendid materials have been published this year by the General Board of Lay Activities of the Methodist Church, 740 Rush Street, Chicago. Among them we recomment: "The Principle of Christian Stewardship," Green, 1c. The Christian Steward in His Church," Morelock, 1c. "Church Pews: Slightly Used," R. Smith, 50c per hundred. These are general, but excellent. On tithing they have "Aunt Nan's Coffee Grinder," Bancroft, 1c. "Wealth Inexhaustable," Bancroft, 1c. On Evangelism, "Immortal Tidings in Mortal Hands," Welch, 2c. Among their new booklets are, "Something Better Than a Fortune," Eddy, 5c. "The Minimum Standard of Giving," Hamlett, 5c. "A Jarring Question," Chappell, 5c. I have read all these and they are very usable and helpful. The booklets are good sermons on tithing.

From the Virginia Baptist Board of Missions and Education, 906 Grace-American Building, Richmond, Va., may be had the following pamphlets—or leaflets—the titles of which are indicative: "Stewardship or Life a Trust," Henderson. "Spiritual Giving," Turner. "A Worthy Financial Program," Allen. "Using Our Talents for the Glory of God," Porter. "Stewardship Questions Answered," Dillard. "Who Owns the Wool," Gambrell. "Shall We Tithe," Compere. "How a Farmer May Tithe," Henderson. All these are without price, but as good stewards we should offer to pay for what we order. After all the Baptist did not print them for us, although they have been very gracious to offer to share with us what they have on the subject.

One of the things your Stewardship Commission has done in endeavoring to encourage our pastors and churches to use stewardship literature is to contact the various denominational boards publishing this type of literature and they have each shared freely with us and offer us the same service they give their own churches.

Let's endeavor to make the year 1943-44 the greatest year in the history of our churches. If we balance Spiritual Emphasis against the tide of material prosperity we can do it. If we fail here we shall suffer materially and spiritually.

There is far too much talk about making life easy. It is all right to take the pain and bitterness out of struggle; but were you to take the struggle out, there would be no adequate chance for young Americans.
—*Paul Shoup.*

Missions
The World for Christ

OBSERVATIONS OF THE MISSIONS COUNCIL MINISTER.

By A. D. Stauffacher.

How One Church Solved the Problem Occasioned by the Death of its Large Contributors.

"My able and willing contributors of large amounts are rapidly dying off and no one is coming forth to take their places," is the most frequent complaint one hears as ministers face the situation in church finance.

Here is how one church has solved that problem.

First, the minister and responsible laymen faced it squarely and appointed a committee of leading members of the church to find a solution.

Second, this committee concluded that both a widening of the base and a lifting of the standard of giving was needed; that this could be best attained through a careful cultivation of the Art of Christian Giving, known as Stewardship.

Third, they worked out this program: A period of four weeks was set aside in the fall for intensive emphasis on The Stewardship of Time, Talents, Possessions and Life, one subject a week. Each week carefully prepared speakers visited each meeting held in the church and gave a five-minute talk on the theme of the week. Learning by repetition was accepted as a basic idea. On Sunday morning the worship service of the church was planned so as to bring the theme of the past week to a high point of illumination and consecration.

The program was not intended primarily as a means of raising money. However the third week did synchronize with the Every Member Canvass. The fourth week lifted the whole matter onto a high plane of planned and proportioned living as an essential of Christian discipleship.

The Result, The entire budget was completely underwritten. The task of getting workers for other phases of the church life was greatly eased. The project now enlists the best leadership in the church. The problem of who will take the place of the loyal and generous givers of time and money is solved.

The leading layman in charge of this program and the pastor smile as they tell the story and each gives the credit to the other. They say it is like this:

"A certain man turned down a letter because there was one cent due on it. Later it was discovered by the postmaster that the letter had enclosed in it a check for $450. A stewardship program well-planned and efficiently carried out is the one-cent stamp which, added to the church's effort, yields success and service."

Send us your questions. Why not plan now for such a program next fall?

—*Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 26, 1943.

Sunday Schools.	
Ingram, Va.	$ 6.62
Big Oak, Biscoe, N. C.	30.00
Bethlehem, Suffolk, Va.	3.18
Lebanon, Semora, N. C.	1.60
Pleasant Ridge, Ramseur, N. C.	10.89
Timber Ridge, Gore, Va.	4.07
Suffolk, Va.	50.00
Total	$ 106.36
Specials.	
Miss Augie Crew, Elon College	20.00
Total	$ 20.00
Total for week	$ 126.36
Previously acknowledged	22,202.72
Total since Sept. 1, 1942	$22,329.08
War Victims and Services.	
Newport News	$ 47.84
Bayview, Norfolk, Va.	10.80
Total	$ 58.64

Gratefully,

Mattie Cox Parker,
Secretary.

SALARY OF MINISTERS.

If the Southern Convention is going to function properly and maintain present churches and extend the Kingdom throughout the bounds of the Convention, there must be a material increase in the salaries of ministers. Unless this is done we will have more pastorless churches and mission units.

Unfortunately the ministers of Eastern Virginia Conference supported a resolution to prevent publication of salaries of its ministers, which carried by a small majority. This has handicapped our laymen in doing any constructive work along this line.

I feel that both the Conference and the Convention should set a higher standard salary than the ministers now receive and my hope is that our liberal and progressive laymen will begin this next conference year. It is urgent except in a very few cases.

J. E. West.

RELIGION IN THE NAVY.

Chaplain W. A. Grissom, U.S.N.R.

There are a great number of people who are worried about the spiritual welfare of their sons or friends who are now in the armed forces. They are afraid that these men who have left home, church, and community influences will now cast overboard all precedent and lose the spiritual values which they possessed. They feel, too, that these men will lose all religious contacts while they are in the service. Occasionally a letter comes to the Chaplain's Office from some anxious mother, or friend, which is indicative of this fact. As a Chaplain, I am in constant contact with these men, and feel that I have some of the answers to these questions.

My short experience as a Navy Chaplain has given me the richest and most satisfying spiritual experiences of my life. My constant association with the sailors seven days a week as they work, play, and pray, has in no small measure been responsible for this feeling. Looking out each Sunday over a congregation of six or eight hundred young men who have come to worship God is an experience which a Chaplain is not likely to forget. The absence of young men in the civilian church is still too vivid in his mind. Here I have seen them come down to the altar to the last man, and kneel in silent prayer to take Communion. These men come from all denominations, and from all parts of the country, and the absence of petty differences which often is characteristic in the civilian church is gratifying.

The Chaplain brings the church to the sailor. He comes into the Navy with his ecclesiastical endorsement, the approval of the War Department, of his Commanding Officer, and of the sailors. He is expected to be first of all, and above all, a man of God. His presence on ship, or station, is

(Continued on page 13.)

CHRISTIAN CONCERNS.

(Continued from page 5.)

by the machine-made mediocrity of uprooted masses of humanity who may combine a desirable economic equality with equality in ignorance concerning the sources of culture, ideals and faith. A world in which there is general prosperity, in which everyone is on wheels or wings, in which there is little injustice or temptation to bloody conflict might still be cheap and soft and boring and godless. It is doubtful if such a world could maintain itself because when men give in to complete godlessness, they yield themselves in frenzy to idols that at least promise the excitement of conflict and cruelty. Even if it did maintain itself for a long time, more souls would be damned in such a world than in this because the hard realities of our life keep many souls awake. We must avoid, as much as we avoid complacent conservatism, any simple utopianism which is built around the solution of one or two external problems and which leaves humanity without moral aspiration or spiritual discipline. Christian concern about these real dangers in any future social order is the basis for an honest conservatism that will always be needed but the difficulty with most of the honest conservatism in our midst is that it is a front for those whose chief purpose is to hold on to their own property and who though they have their cake regularly decry as dangerous to morals the hopes of those who are just beginning to get enough bread.

These convictions which I have outlined should form our minds as Christians. It still remains true that there are many issues concerning which we may differ among ourselves as soon as we come to implement these convictions. We can no longer identify Christianity or the Church with panaceas or simple solutions of our tangled problems. There has, however, been progress in defining what are often called "middle axioms", that is to say, Christian standards which, on the one hand are less general and more directly applicable than the Christian principles to which there is universal lip service in the Church and, on the other hand, less specific than a particular political program or a particular legislative measure. I can perhaps give content to this first general concern of mine if I mention briefly six "middle axioms" or as we might call them "specific goals" which are obviously Christian, which are far removed from our present practice and which are necessary if humanity is to have a tolerable future.

1. We must seek a world in which men will overcome the blight of racial discrimination, between nations and within nations. Segregation, which is always a humiliation to the minority race, should be progressively overcome, in the North and in the South. Discrimination against oriental races in American immigration laws should be recognized as an insult to persons and be repealed. Anti-Semitism should not only be opposed when its full ugliness is visible as in the case of the Nazis, but the incipient anti-Semitism in America should be recognized as a threat to all that we claim to represent. One test of Christians in many communities will be their willingness to give a friendly welcome to loyal Americans of Japanese ancestry.

2. We must strive to develop a structure of world government to which can be delegated the powers necessary to overcome international anarchy. The details of such a structure will have to be worked out by experiment in the light of expert knowledge, but the Church should prepare the minds of people in all nations so that they are willing to make the necessary sacrifices of sovereignty and interest in order to have a peaceful world and that they may demand of their statesmen and their experts that a way be found to attain this goal.

3. We must come to realize that the resources of the world are gifts of God to all classes and races and that it is intolerable that human laws and usages concerning property rights should give comparatively few people access to the sources of wealth and irresponsible economic power over their fellows. All systems of property and all private centers of economic power should be kept under rigorous scrutiny in the public interest. The fact that private property for each individual or family is a good thing should undergird all efforts to secure the widest possible distribution of such property.

4. The generally accepted slogan "equality of opportunity" must be so implemented that it means that children of all families shall have real opportunity to the means of health and education. The division of the community into classes which involve radical differences of privilege that destroy the possibility of fellowship across class lines should be overcome by safeguarding the opportunities of all children. The principle that underlies the Beveridge Plan for social security in Great Britain according to which every family is assured a minimum standard of living in relation to family needs by the provision of allowances for all children beyond the first in each family is suggestive of the drastic rethinking of our individualistic assumptions which will be made necessary by concern for true equal opportunity. To penalize children because of the hard fortune or the weakness of perhaps one parent is to deny equal opportunity.

5. The rights of the individual and of minorities to express themselves, to organize for peaceful persuasion, to worship according to the dictates of conscience must be vigilantly guarded. Coercion by the state in regard to political opinions, in matters of culture and religion is the threat which goes with the power that increased centralization puts into the hands of those who represent the majority. Such coercion undermines the integrity of conscience and the creativity of mind without which men become less than persons. The Church should resolutely guard both its own freedom and the freedom of those who differ from it.

6. All children should have opportunity to inherit the best in the traditions which have been the carriers of the democratic faith and the Christian religion. How the church and the school should be related in this educational task in America is an unsolved problem. At least the school should give a broad enough view of life and a humble enough interpretation of the great unanswered questions so that children may see where religion fits into the total view of life which they receive and the Church should make real to the children the persons, the events and the literature of the Jewish-Christian tradition. Failure to find the right adjustment between church and school in this area will deny children the most vital elements in their inheritance and it will threaten society with the materialism of uprooted masses of which I have spoken.

The second concern to which I referred at the beginning of this sermon is that all of us who are committed to these goals realize clearly that Christian faith is not primarily a means to any of these goals but the answer to the deepest private need of each of us because it is true. Some of you have seen *The Screwtape Letters,* written recently by an Oxford don and ascribed to an under-secretary of the Devil who writes to his nephew on earth giving him advice as to how to tempt men away from

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

AFTER SUMMER CONFERENCE.

Since arriving here from the Eastern Virginia Pilgrim Fellowship Young People's Conference, the many experiences we had together and the fine people we met there have continually come to my mind. We had a rich experience together, one which may mean much to our lives in the future. I have received a number of letters from those who attended, portions of which I will quote.

One young person writes, "I was glad I had a chance to go to the camp and I realize it helped me to learn more about God and Jesus. I hope God will make it so we can have a camp next year. I will pray for it."

A girl writes, "There are many reasons why I am glad I went to camp. I learned more about the New Testament and what it means to be a member of the church. I learned what parts of the Bible are most important. I also learned new games."

Another letter, "I really had the best time I've ever had but that's not the main thing. I found God and talked with Him nearer than I ever have. I know now it's my duty to help God to show people the right and wrong and I'm also going to make a pathway for other people to try and find God. I have two more years in school but I think now I'm going out in some kind of Christian work when I do finish school. Thanks to the camp for showing me this light."

Most of us had thoughts during that week which are similar to these so well expressed by these young people. We heard the voice of our Lord calling us to His service. The great test for us lies ahead. His work has never been easy. Our constant temptation will be to forget that we have heard His voice, and to try to live on as we were before. But we can never be the same if we have heard Him call. We can never be as self-centered, we can never be as satisfied with ourselves after we have experienced the presence of God.

I hope and pray that all the young people who attend a conference this summer will be different. I hope they will work harder in their local church. I hope they will live finer and purer lives. I hope they will not forget their mountain top experiences but will give themselves more fully in service to the Christ. Young People, when the going is hard, do not forget your experience this summer.

MISS ANDES HEADS FELLOWSHIP.

Due to present day conditions the annual meeting of the Virginia Valley Pilgrim Fellowship was not held. Since our last meeting the President has moved away, the Vice-President has gone to another state to school and the Secretary-Treasurer is serving in the armed forces.

At the Sunday School and Pilgrim Fellowship Convention Miss Clarene Andes was elected as temporary chairman.

At the recent Conference held at Leaksville, the Pilgrim Fellowship had charge of the evening worship, Rev. Walstein Snyder leading. Special music was furnished by a quartet from Leaksville composed of Misses Doris Sours, Dorothy and Erma Foltz and Margaret Newton.

In the absence of Miss Andes, Randolph Sours had charge of the business session.

The following officers were elected: President, Clarene Andes, Antioch; Vice-President, Winnona Morris, Mt. Oliget (G.); Secretary-Treasurer, Goldie Dofflemyer, Bethel; Assistant Secretary-Treasurer, Opal Oates, Timber Ridge.

The Superintendents are: Missions, Amy Louderback, Newport; Social Action, Randolph Sours, Leaksville; Devotional Life, Edith Newton, Leaksville; Publications, Anna L. Showalter, Antioch; Pastoral Councellors, Rev. R. E. Newton, Rev. R. A. Whitten; Lay Counsellors, Roy A. Larrick and R. Roy Hosaflook.

A very inspirational address was given by Dr. John P. Jockinsen of St. Petersburg, Fla.

The installation service was in charge of Rev. G. H. Veazey.

ANNA LOU SHOWALTER,
Reporter.

An angry man is again angry with himself when he returns to reason.

—*Publius Syrus.*

CHAPEL HILL GOES OUT FOR FUN!

Tonight, August 18, the Congregational Christian Church in Chapel Hill had a fellowship supper. Everyone came, from the grandpops to the youngsters in Sunday School. At seven o'clock, we met on the lawn in front of the church to spread supper on one long table. The housewives chatted merrily as they unpacked their picnic baskets which were filled with fried chicken, baked ham, biscuits, pickles, chocolate cakes, chess pies and all of the wonderful things that constitute a good, old-fashioned picnic supper. To us college girls who were visitors for the occasion, the whole affair seemed like a dream. After our daily routine of waiting in line for cafeteria food, only to learn that most things are rationed.

For the swiftly passing hour or so that we lingered on the church lawn it seemed as if there was a bit of the good old days flashed there before us. The children were noisy and happy as they ran about. The young people were gay. There were boys in white sailor uniforms, marines in khaki, and V-12 boys—all in school—sent by the branches of the service in which they are enlisted. There were young girls laughing into the eyes of these boys—boys in whom they are visioning victory. There were the older folks, too; the motherly women whose pleasure it was to see that everyone got plenty to eat; the church officials who spent their time shaking hands and talking over the chance of future success of plans. There was our minister, a bit pleased at the response of his members and thankfully welcoming one and all. The happy little gathering lingered long into the evening; until the night had shut out the light of day, and tiny stars had come into view. With reluctant voices the children left their games of slinging statues and tying together. The latter game was one which the little folks simply adored. The leader was the "needle" and he would wind in and out with the line of boys and girls until everyone was tied up. Then the group would unwind.

It was a happy group that bade one another good night. The young people lingered to walk slowly home the longest way. It is delightful to know that people can still find time to mingle together and enjoy Christian Fellowship.

MARGARET EARP.

It is in the hearts of men that we must lay the foundations for world peace.

—*King Gustav of Sweden.*

FOR THE CHILDREN

DRAMA FOR CHILDREN.

"Let's play like," always strikes an enthusiastic response in the minds of children. For one of their first and favorite pastimes comes in this realm of "Let's pretend."

The use of drama in Christian Education is invaluable. Stories and ideas become meaningful as scenes and characters come to life before the eyes of children. And impressions may be indelibly stamped in a child's mind when he himself can, even for a short time, live in a worth while story. Even beginners are delighted to "act out" the story which they have just heard, with the dialogue supplied by the teacher. Older children can supply their own words to fit their actions as they dramatize from memory stories which they have heard. Of course, dramatization at its best is when the children memorize and carefully rehearse parts, and formally present their play before an audience, for the finest lessons are derived from a sense of completeness and perfection.

An extensive use of drama for children is an investment in time and work which may often return dividends in the spiritual life and growth of our children and of our churches.

Of primary concern and importance in using drama as a means for making religion real to children is the selection of the play. The Bible itself has a vast wealth of material which may be used as a basis for dramatization. The history of the Church, missionaries and missionary activities provide good sources for material. History and literature offer rich dramatic possibilities. Hymns may be dramatized in pantomime or tableau. Pictures are effectively presented in tableau form, or in a dramatization of how they came to be painted.

Children's Religion occasionally prints plays suitable for children. Miss Mildred C. Widber, 14 Beacon Street, Boston, Mass., might make further suggestions. Additional help may be secured from the Board of Christian Education, Elon College, North Carolina.

In a recent issue of *The Christian Century,* it is reported that Dr. Harold Saxe Tuttle, professor of education at City College, New York, has originated a drama program for children which has been accepted by the New York State Congregational Convention. These plays deal with different aspects of democracy, such as security, respect for personality, consent of the governed as the source of authority of government, right of freedom of thought and expression, tolerance, peaceful means of effecting changes, etc. These plays will be presented in 348 of our churches in New York State. These plays may also be available for any Congregational Christian group which might desire them.

SECRETARIES AND CHURCH REPORTS.

(Continued from page 3.)

often, repainting, a new heating system, a new lighting system, a hut, etc.

7. A great many of our churches have an indebtedness and year by year it is reduced and sometime the last payment is made. A place for these curtailments or that final payment is provided in 7.

Probably there have been expenses that could not be thought of as belonging under any of the above classifications, so 8 is listed for these as Miscellaneous Expenses.

9. These all added give us 9. Again we wish to caution against duplications. Year after year they are made. But if time and thought are given to the filling-in of the blank they should be avoided. But to secure accuracy in these items and a correct total the secretary will have to consult the pastor and other officers of the church.

10. Ten asks a number of questions, the value of the church, of the parsonage, of other properties and then the Total Valuation of Church Properties.

11. Then is asked the indebtedness on the church property, the parsonage and other properties with the total of these.

Following is a sizeable space for "Remarks", which the secretaries can use for supplementary information and clarification.

We have gone into this at length because it is important. If the secretary of the local church does not make out his report carefully and accurately then the Conference Secretary faces trouble. In the last end the Convention Secretary faces it. So we plead with pastors and church officials to assist the secretaries in making out these reports. Let us all think of it, all of us secretaries, as a work unto the Lord.

GUEST SPEAKERS IN THE SOUTHEAST THIS FALL.

The Conferences of Alabama, Kentucky-Tennessee, Georgia and the Associations of Florida are privileged to have outstanding speakers in connection with their meetings. Mrs. E. E. McClintock, of the Missions Council in Chicago, and Secretary of the Congregational Christian Women of the United States, will be the guest speaker at the Kentucky-Tennessee, Georgia, and Florida Associations, and Miss Alice E. Murphy, of China, missionary there for many years and associated there with Dr. Alma Cooke, a project of the Florida and Georgia Conferences, will be present for the Alabama Conference and the Florida Convocation and Women's Federation.

MINISTERS' CONVOCATION.

The Ministers' Convocation in Florida for the past seventeen years has been a significant event in the lives of the pastors within the state. Last year the attendance was enlarged to include the men from Alabama and Georgia.

The Convocation will be held at Melbourne and the date is October 19-21. The Florida Federation of Congregational Christian Women will hold simultaneous meetings at the same place so as to facilitate the matter of transportation.

A strong program is being arranged for the convocation. We have been very fortunate in securing for the convocation lectures Dr. Richard M. Vaughan, Professor of Christian Theology, Emeritus, Andover Newton Theological School, and now minister of the Community Church at Babson Park, Fla. Dr. Vaughan's long and rich experience as a Christian teacher and minister gives us really something good to expect. Dr. Vaughan's general topic will be "Foundational Christian Beliefs," and he will deliver five lectures as follows: "The Reality of God," "The Status of Man," "The Greatness of Jesus," "The Meaning of the Cross," and "The Hope that Makes Us Men."

President Malcolm Boyd Dana of Piedmont College will lead the convocation in a discussion on "The Christian World Order," and these discussions will be divided into three parts: "Basic Considerations," "Evidences and Implications," and "Personal Responsibility."

Dr. Louis Schulz is the leader of the Convocation and chairman of the program committee.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ISRAEL CALLED TO BE A HOLY PEOPLE.

Lesson X—September 5, 1943.

Golden Text: *"Ye shall be holy; for I am holy."*—I Peter 1:16.

Lesson: Book of Leviticus.

Devotional Reading: Leviticus 26: 3-12.

A Word of Appreciation.

I take this means of expressing my appreciation and thanks to the Guest Editors of these notes during the past three weeks: Reverends J. Everette Neese, A Lanson Granger, and W. E. Wisseman. They did a fine job of writing comments on the lesson and I know that readers of the Notes enjoyed the fresh viewpoints of the writers. "Ye Editor" of these Notes certainly enjoyed the "vacation" from writing them. He promises and threatens right now to do that thing again next summer. Thanks a million Neese, Granger, and Wisseman. And hello again good readers and generous friends.

Something in a Name.

Who said there was nothing in a name? Well, there is. Take for instance the word God. To be sure the word means God. But not all the words for God mean the same thing. In today's lesson the words "I am Jehovah your God" appear again and again, sixteen times in one chapter (Chapter 19). This word God emphasizes the God who had created the universe, who ordered it, who sustained it. But He was the God who had chosen Israel, who had made an everlasting covenant with them. It does make a difference whether one uses the term God in terms of mere creative power, or the term Father in terms of redeeming love. Jesus seldom used the word God; the word Father was often on his lips.

A Holy God: A Holy People.

"Ye shall be holy; for I Jehovah your God am holy." The word here, and in most cases, means separateness. When used in connection with God it means His transcendence, his remoteness from anything earthly or wrong. When used in connection with us, it means separateness in the sense of consecration to God. In Him it means a unique character; in us it means purity of heart and life. In the best sense a Christian is a Christ-like person. A holy person is a God-like person.

A Foundation Stone of Civilization.

"Ye shall fear every man his mother and his father." This does not mean, be afraid of them; it means honor, respect, reverence, obedience. It is the first command, indeed the only command with a promise. It is the foundation stone of civilization, and also of character. It is the first commandment in the list of commandments that deal with our relationship with others. It is no accident it was put there. Next to putting God first, there comes honoring father and mother, and obeying them in the Lord.

Putting First Things First.

"Turn ye not to idols, nor make to yourselves molten gods." Put God first and keep him first. Jesus later repeated that. He said it was the first and great commandment. It is the most difficult commandment. But it is the only possible way to find the secret of a satisfying life, that is life on the higher levels.

Making Religion Walk On Its Own Feet.

One difference between the religion of Israel and the religion of the other nations was in its ethical content. The leaders of religion again and again had to re-assert this principle, especially the prophets. "Ye shall not steal"—religion inculcates respect for the property of others. "Neither shall ye deal falsely, nor lie to one another—religion inculcates respect for truth and for the personality of another. "Ye shall not swear by my name falsely, and profane my name"—religion inculcates respect and reverence for God and His character. In short religion is not something away up in the air; it comes down and walks on earth. It keeps its head in the heavens but its feet on the ground.

Religion and Common Decency and Compassion.

"Thou shalt not oppress thy neighbor, nor rob him"—the wages of a hired servant shall not abide with thee all night till morning—a rich man does not need to collect as soon as he has some money coming to him; it might work a hardship on the man of meager means, and minimum wage. "Thou shalt not curse the deaf, nor put a stumbling block before the blind"—it is an appeal to common decency and also to human compassion. It shows a lack of humaneness to put it mildly to curse at one who cannot hear what one is saying about him.

Religion and Respect for Personality.

"Thou shalt not respect the person of the poor, nor honor the person of the mighty, but in righteousness shalt thou judge thy neighbor." Justice is to be impartial. We are not to be respectors of persons. That is a hard command to obey. It is extremely difficult not to show favoritism, especially to the extremely poor or the extremely rich.

Religion and the Tongue.

"Thou shalt not go up and down as a talebearer among thy people." James the brother of Jesus said that the tongue was a little member, but it could stir up a world of trouble. He said that there were tongues that seemed to be set on fire of hell. One of the most dangerous and damaging things one can do is to be a talebearer, a gossip, a purveyor of rumors. "They say," "somebody told me," "have you heard?" Homes and hearts are often broken by idle, to say nothing of vicious gossip and talebearing.

Religion and Grudge-Bearing, and Vengeance.

"Thou shalt not hate thy brother in thy heart . . . thou shalt not take vengeance, nor bear any grudge against the children of the people; but thou shalt love thy neighbor as thyself." That comes from the Old Testament, mark you. A number of professing Christians are not even fulfilling the Old Testament requirements at this point. There are all too many grudges between church members, all too much determination "to get even."

GOOD MEETING.

The Second Sunday in August Staley began his revival meeting at Antioch Church. I joined in the meeting on Monday and we continued the meeting until Friday night. I preached every day and night through the meeting. We had a good meeting and a good attendance.

The church had just been painted on the outside and the grounds beautified and some interior improvements made. The cemetery had also been beautified.

All the expenses of the improvements and the meeting were fully met. Two hundred and sixteen dollars were contributed for expenses.

G. D. Hunt.

The lack of wealth is easily repaired, but the poverty of the soul is irreparable. —*Montaigne.*

CHRISTIAN CONCERNS.

(Continued from page 9.)

Christianity. Screwtape—remember that he is speaking for the Devil—writes as follows:

> "Certainly we do not want men to allow their Christianity to flow over into political life, for the establishment of anything like a really just society would be a major disaster. On the other hand we do want, and want very much, to make men treat Christianity as a means; preferably as a means to their own advancement, but, failing that, as a means to anything—even to social justice."

Now it can be shown that Christianity is a more effective means when it is not regarded as primarily a means—this is doubtless a dangerous argument and one which the Devil might encourage—but it does help us to see the situation. All of us greatly admire some of the Churches of Europe because of their resistance to Hitler. But it is well to remember that they were not founded for this purpose. They were founded for the worship of God and Hitler happened to get in the way of God. One of the most hopeful sources of world community that we have is the recently developed solidarity of Christianity on every continent. But this Christian solidarity was not the product of the desire for world community; it is a natural outgrowth of a common loyalty to God as known to men through Christ and it is a fact of experience to which I can testify that the sense of solidarity has been nourished most by periods of worship in which Christians of different national, cultural and denominational backgrounds joined. Another illustration of the dependence of effective Christian action on a prior Christian life of faith and worship is the widespread understanding of Christians in most countries today that even in this war they must continue to repent of their own sins and their own nation's sins and not fasten all of the burden of guilt on the enemy. In the existence of this spirit in the Church lies much of what hope there is that we can neutralize the terrible hatred that this war will leave. This spirit has not been cultivated for its social effects; it grows out of humility before God who loves and judges all men—the enemy and ourselves. . . .

It is important that you and I have Christian attitudes toward the problems of race and world order and economic justice, that you and I have the most necessary knowledge of the world in which we must act, that our Church—this Church and the larger Church of which it is a part—see these social goals clearly. But we must begin with ourselves and not with the world in general. Are you and I personally committed to God? Do you and I see ourselves as we are—with our weakness and our defensiveness and our pride that always threaten the quality of what we do for the best of causes? Is the truth that Christ represents *truth for us* from which we cannot escape for long even when we try? Do we add to the confession that Christianity is good for the world the confession that we, too, need its healing and its light.

RELIGION IN THE NAVY.

(Continued from page 8.)

indicative of the devotion of the Church, as it follows the men with its ministry, willing to match sacrifice with sacrifice, as well as to offer its consolation and prayers. It would be a dark day indeed for Christianity, if the men in the service were to come back from this conflict feeling that the Church was not concerned in preserving the moral and spiritual values for humanity for which they had sacrificed. If such were true, Christianity would be the loser, not the winner.

It can be said safely that a high percentage of sailors attend church. And why shouldn't they? A Navy man leads an ordinary life, as far as possible, in these inordinary times. To the modern sailor many of the experiences are quite strange and unreal, but he is still obligated to live as a man, of which he is reminded every day. He rises early in the morning, goes through a routine of training and work. One word is emphasized — responsibility — which is without question a key word in the development of any person. He begins to see what makes the world go 'round—work, intelligent, directed work. Through these disciplined days, his spiritual needs are recognized and given careful attention. For this the modern sailor is humbly grateful.

And they find their way to the Chaplain's office. Some come for counsel and advice on personal or religious problems. Some come for Bibles. Some come to say "goodbye" before going out to battle. And some are just lonesome and homesick. They are a hearty bunch—these sailors. Outwardly they appear tough sometimes, but inside the majority of them are as good as gold.

A sailor walked into my office with a bag of money in his hand. I learned through the conversation that one of the men in his company died in the hospital yesterday and they had made a voluntary contribution to buy flowers for his funeral.

When the planes that bombed Tokio were taking off from the mighty carrier, a young pilot was thrown into the propeller of one of the planes losing one of his arms. He would be of no more use as a pilot now, and that fact plus the accident was a great shock to the entire crew. The next morning one of the sailors walked into the Chaplain's office with a voluntary offering amounting to a little more than $3,000 to be presented to their Buddy.

A boy walked into the office last week with a box in his hand, which he handed to the Chaplain. He called it a "swear box." From the conversation I learned that his company had agreed that anyone who swore or used foul language was to pay a forfeit. When the company shipped out to sea, they turned the money over to Navy Relief.

Many of the religious differences have been largely a difference in terminology. Call these incidents what you will, we call them evidence of Religion in the Navy. "By their fruits ye shall know them."

AN OPEN LETTER.

Mars Hill College,
Mars Hill, N. C.

President Franklin D. Roosevelt,
Washington, D. C.

Dear Mr. President:

We the undersigned, representing many religious denominations and many racial stocks, earnestly ask you to use your authority as President to bring pressure to bear upon the Allied nations to get food to the starving people in the occupied countries of Europe. We need not remind you that the experience of feeding Greece shows that this can be done without aiding the Axis powers.

It is worse than useless to wait until these starving people are liberated before feeding them, if countless numbers of them die before liberation. The conscience of America will back you if you insist that this be done and that it be done *now*. We urge that it be done *now,* for it is literally a race with death, and if we hesitate or delay, death will win.

Signed by members of the Ashram.

The way to get ahead is to start now. If you start now, you will know a lot next year that you don't know now and that you would not have known next year if you had waited.

—*William Feather.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Some time ago we mentioned in our weekly letter that we needed one more building. We did not say that just to have something to write about. It was not idle talk. It was to call attention of the chuches to a real need if the Orphanage is to be able to give our children the best religious training. It is not a building for children to live in. We already have space for a hundred children. It is a little chapel where the children from all the buildings can gather together and worship. A place where all of them can have a part in the service. Children learn to do things by seeing others do the same thing. The writer has watched his professors work problems on the black board and explain them. We were never sure we understood until we went to our seat and worked it out ourself. We learn also by doing. If children have a part, they become more interested in the service.

If we had this little chapel, our children could be trained to appear before an audience and be perfectly calm and not be timid and excited. They would work out their own programs and put on these programs. They would learn how to work in a group of young people, and when they leave us, they would fit in church work wherever they go.

The different buildings put on a program of worship each Sunday evening. It would surprise you to see the interest they take. Little girls will sing solos. Little boys will join the song service. Boys will read the selection of scripture and also lead in prayer. The writer is often invited to attend these services and always gets something worthwhile out of them.

We often think what a blessing it would be if we had a little chapel where they would get the church spirit and learn to love the church in their young and tender years. "Train a child in the way it should go and when it is old it will not depart from it." Years ago we had at Elon what was known as a Junior Church. It was a service especially for young boys and girls. They attended this service and were not required to attend the regular church service. Someone prepared a message especially for children—a message they could comprehend and understand. Our children here would wade through snow to attend the service. It was the children's service and they were a part of it. This chapel would be our Junior Church. We would invite speakers who are interested in children and who would bring a message that children can grasp and understand so they would get soul food to feed on.

We have sent from this institution many girls who have made good and of whom we feel very proud and of whom the church may well feel proud. The money invested in their training here was wisely invested. We have sent out stenographers, secretaries, nurses, and church workers. Whom do you appreciate more than a real first-class nurse when you are seriously ill? Who can render a greater service to humanity? We have sent out boys who are now holding splendid positions and are fine citizens. We have never sent out a preacher. But you must remember the orphanage was established as an institution of charity and its mission is to minister, to take, care for, and train for good citizenship the fatherless, the dependent, the homeless, the helpless child. They come to us from all kinds of homes, many from poor backgrounds, and poor environments and no training. We take a child here just as it comes and train it the best we can out of the material we have to work with. Then you must remember they reach the age limit here at eighteen and go out to make their own way. Many boys and girls do not make a decision as to what vocation they will follow in life before they reach that age. Some do, of course. Give us the little chapel we so much need, and we will do our best to send out more church

(Continued on page 15.)

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In Memoriam

L. M. CLYMER.

In the passing of L. M. Clymer, aged 81, on July 24, 1943, the Greensboro First Church lost another of its most active charter members. He was a most useful man in church and community. Up until declining health a few years ago, his life was packed full of useful service. Coming to Greensboro in 1896, he established a most serviceable and constructive mill business, the first of its kind in North Carolina. Then later the idea of a Masonic Home for the Aged was conceived by him and he worked untiringly in having it located here and in its construction. He was never happier than in building something and when he became Superintendent of the Home, he watched every structure erected with keen delight. When the Christian Church was organized here in 1900, he and his wife, a daughter of Rev. A. Iseley, were among the charter members. He served on the Building Committee, was Secretary of the church and teacher of a class of young women for 14 years from the beginning of the organization. Then when he became Superintendent of the Masonic Home, the family moved there, but he said the church must still have first place. He was a leading spirit in the O'Kelly Bible Class and a loyal member always of the church. Mr. Clymer had an unusual gift in the sense of touch which he developed until he was much in demand over the state for the unlocking of difficult safe combinations. But no estimate of his life would be complete without mentioning his devotion to his family. The bonds there were most beautiful and tender and the loving care rendered him by his family in his declining days will always be an inspiration to those who came under the influence of it, he himself being a wonderful example of patience and submission. As his strength declined, he truly ripened and sweetened for the garnering. As the world views it, he never amassed any great fortune, but he was a generous giver and dispensed his earnings with a liberal hand. His devoted wife, and children, Mesdames E. N. Ellis. A. E. Pye, R. E. Harden, and Hugh H. Clymer have been left a rich heritage in a life well-lived in the interest of his home, his church and humanity.

W. E. WISSEMAN.

FULGHAM.

Another who came into the fold of the Greensboro First Church and inspired us all by her loyalty and devotion was Mrs. Ida Fulgham, who passed from us on July 24, 1943. She was the widow of C. R. Fulgham and the daughter of the late Leonard Whitley anl wife of Isle of Wight County, Va., where the more active days of her church life were lived and where she learned well lessons of church loyalty and devotion. When she came to Greensboro she brought her church letter with her and, while physically, she was not able to enter so much into the church activities, she had the spirit of service in a large degree, and as much as she was able participated in the work of the church.

In her last days, Mrs. Fulgham was a great sufferer and she found much solace and comfort in her religion. Her Bible, The Christian Sun and her daily devotional book were always to be found by her side. Her cheery disposition and merry heart were a delight and blessing to her friends. She leaves four daughters, Mrs. F. M. Redding, Greensboro, Mrs. J. N. Williams, Asheville Mrs. O. F. Gilliam, Chicago, and Mrs. R. L. Welch, Baltimore; three sons, J. L. of Asheville, W. R., overseas with the U. S. Army and R. L. of Eclipse, Va.; two sisters, Mrs. J. M. Darden, Suffolk, and Mrs. L. C. Beale, Windsor, Va.; one brother, Turpin Whitley, Windsor, Va.

A funeral service was conducted here prior to the body being sent to Suffolk, Va., for interment in Cedar Hill Cemetery.

W. E. WISSEMAN.

RESOLUTIONS.

On February 25, 1943, the Antioch Church, near Harrisonburg, Va., and all of Rockingham County received the sad news of the accidental death of one of its loyal members and citizens, Lieut. Roy H. Andes, of the United States Army Air Force, who was killed while in training in the service of his country.

Roy entered the service in August, 1941, at Ft. Bragg, N. C., and began training as a radio technician. Later he was transferred to aviation training in which he made rapid progress. He received his wings and was commissioned as a second Lieutenant on August 5, 1942. He was transferred to Mac Dill Field, Fla., for special training and then to Lake Charles, La., for combat training. It was here while in training that he was killed in an airplane accident on Vermillion Bay, February 24, 1943.

Therefore, Be It Resolved:

1. That we extend to his bereaved loved ones our heartfelt and loving sympathy, assuring them of our prayers, that they may find the grace of our Heavenly Father sufficient for them in time of their sorrow.

2. That we bow in humble submission to the will of our Father, who doeth all things well, and may we profit by the example he has set.

3. That the Church and Pilgrim Fellowship of Antioch have lost a faithful member and friend.

4. That a copy of these resolutions be placed on the records of our Church, a copy be sent to the immediate family, and a copy be sent to The Christian Sun for publication.

VERDIE SHOWALTER,
HELEN SHOWALTER,
Committee.

THE ORPHANAGE.

(Continued from page 14.)

workers, and perhaps a preacher one day.

Elon College is different. It was established to educate and train young men and women for church leadership. It was also established to educate and train young men for the ministry when they felt the call from above. The student body comes from our best homes—not necessarily rich homes, but God-fearing homes. Their parents are able to send them or make financial arrangements for them. The Orphanage children are not so richly blessed. They have been deprived of this blessing in life.

Give us a little chapel and we will be happy, and the children will be happy.

CHAS. D. JOHNSTON.

REPORT FOR SEPTEMBER 2, 1943.

Amount brought forward		$11,832.65
Sunday School Offerings.		
Eastern N. C. Conference:		
Christian Chapel	$10.20	
Pleasant Hill	5.83	
		16.03
N. C. and Va. Conference:		
Bethlehem, Mrs. A. O. Gerringer		1.00
Western N. C. Conference:		
Randleman	$ 3.00	
Hanks Chapel	10.75	
		13.75
Eastern Va. Conference:		
Bethlehem	$11.99	
Suffolk, July-August	50.00	
		83.72
Special Offerings.		
Cash	$38.00	
Mr. Horner	25.00	
Mr. Cook, Graham	10.00	
Mr. Overman	10.72	
		83.72
Total for week		$ 176.49
Grand total		$12,009.14

Mussolini Failed to Qualify as "The Beast"

Mussolini let a lot of good people down.

I mean those sincere men and women, who felt certain he was the Anti-Christ, the Beast or Satan of Revelation, destined to rally the hosts of evil for the final battle with Christ and his forces at Armageddon.

Now that Mussolini is out of power, definitely, and is in the hoosegow, some preachers and their flocks will have to look around for another Beast. It seems, according to their interpretation, that the Beast has to function in Rome, and that made Hitler ineligible. So they concentrated on Mussolini. But old Mussy didn't have what it took. He was a beast all right but couldn't qualify as The Beast.

That will disappoint many thousands whose religious life is inspired almost evclusively by the belief that these are the "last days" and Christ's second coming is imminent.

In all the centuries since Christ large groups of Christians have been certain that the second coming was at hand. And many religious exhorters, some sincere and some just plain racketeers, have gathered great followings around them in proclaiming that Christ is coming next month or certainly early next year.

The fact that century after century passed and Christ did not come never discourages the current believers. There are many today who are confident we are living in the last days, and that there is no need to do anything about a better world after the war because Christ is soon to come again.

Just What Is Orthodoxy.

Some churches that call themselves strictly orthodox seem to have forgotten that Christ also inaugurated a social gospel. It is apparent that the church has been content to delegate its social gospel to Community Funds, Civic Clubs and other organizations.

I think that one of the profoundest things the Apostle Paul said was his contention that babes in Christ must be fed milk and not strong meat.

Many churches that boast of their orthodoxy do not follow this advice of Paul. They start with "meat" immediately and preach "meat"constantly. You hear very few sermons these days about the milk of human kindness and the brotherhood of man, and what the church could contribute to a postwar world. As a matter of fact some preachers tell me that whenever they get on such a subject they receive violent protests from some of their deacons and some of the sisters, who insist that a preacher must stay entirely in the grove and preach about nothing but Christ and Him crucified. I know a number of the brethren who get indignant if a preacher even takes time out to request his congregation to contribute to the Community Fund.

At the risk of being termed unorthodox and of receiving violently abusive letters telling me I am going to hell because I smoke and go to the movies I believe that the church, if it is to play a strong, vital part in the building of a new world, will have to change its technique. I don't mean that the church should vary one hairs-breadth from the gospel of a crucified and risen Christ, and a Saviour from sin. But I do believe the church should be entirely orthodox and pay more attention to the social side of the gospel.

Some Neglected Scriptures.

How long has it been in your church, for instance, when you have heard the following Scripture verses read?

Matthew 25: 34, 40: Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me.

Then shall the righteous answer him, saying, Lord when saw we thee an hungered, and fed thee? or thirsty and gave thee drink?

When saw we thee a stranger, and took thee in? or naked and clothed thee?

Or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

Now there are some preachers admittedly, who make the social gospel their main discourse. I insist that true Orthodoxy consists in emphasizing both the power of Christ to save from sin, his supernatural birth and death, and also the social causes the Saviour stressed. If the church is to exercise any real power for good in the postwar world and for the establishing of a righteous and lasting peace, it has got to be as much interested in the bodies of men as in their souls.

—Morgan Blake in Atlanta Journal.

Southern [illegible]

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, SEPTEMBER 9, 1943. NUMBER 35.

Prayer for September

Oh God, help us to make this month a month of work for thee. Let our Labor Day words be matched by our September deeds. Thou hast told us through Jesus that everything we do to help "one of the least of these" is done unto thee. Through him thou hast told us that "the least of these" are our brothers. Teach us to treat them as thy children. Especially, O God, give us the courage to keep from hating Japanese, German or Italian people. Give us enough strength to face criticism for what we know is right. Stab our consciences when we consent to discrimination or ill will. Let us live the democracy we talk about, our Father, in every thought and in every deed. Amen.

NEWS AND VIEWS

Rev. R. A. Whitten has been called for full-time service at Winchester.

Dr. Elwood W. Jones has resigned as pastor of the Franklin Congregational Christian Church.

Revival services were held at Centerville last week. Rev. O. D. Poythress assisted the pastor, R. L. Jackson.

Rev. C. Randell Mason was the guest preacher during revival services at Pope's Chapel.

Rev. Allyn P. Robinson preached during the month of August at the First Presbyterian Church, Chapel Hill.

GROUP OF MINISTERS ATTENDING THE FRANKLINTON RETREAT.

Mr. William R. Harton, a member of our Richmond Church, was married on last Friday evening to Mabel Brown Dillard.

Rev. G. D. Hunt writes that he will preach his Anniversary Sermon on the Second Sunday in September. It will be his 74th birthday and his 55th anniversary in the ministry. He hopes to meet many of his friends at Antioch Church at that time. Bro. Hunt says he is in fairly good health and has attended four revival meetings doing the preaching at three of them.

Rev. Eugene H. Rainey, the writer of our Labor Day Sermon, is a native of Warren County, N. C. He graduated from Elon in 1920, Yale in 1923, and received the M.S. degree from Ohio State in 1937. During his summer vacation Mr. Rainey preached twice in the Christian Temple, once each in Portsmouth, South Norfolk and Newport News. Mr. Rainey preached his first sermon as pastor of the Newport News Church in 1920. He has served the church at Evarts, Kentucky, during the past six years.

MT. OLIVET (R) HOME-COMING.

The Mt. Olivet Church observed Home-Coming Services Sunday, August 29, with a large attendance. We were indeed glad to have some friends from our neighboring churches of various denominations. We wish to mention the friends from Bethel and are sorry that our Friends from Mt. Olivet (G.) could not be with us.

Our pastor, Rev. D. M. Spence, opened the morning worship service. A very interesting welcome address was given by one of our active young people, namely, Mr. Warren Good. He gave the audience a very hearty welcome followed by some interesting events in our church history during the past year.

The welcome address was followed by the singing of a number of inspirational old hymns sung by the Blue Ridge Singers. These singers rendered special music for the morning and afternoon services.

The principal speaker of the morning was Rev. George Shivers, pastor of a Baptist Church near Elkton, Va. Rev. Shivers gave a very inspiring message in which he reminded us that the people of the present day apparently fail to see the sins of the world as they really are. He stated that what was considered as being sinful in previous years some of us do not consider as such, he thinks

(Continued on page 15.)

FIFTH SUNDAY OFFERINGS.

The College wishes to express its gratitude to the churches, Sunday Schools, and friends for the good report that we are able to make this week. It has been some weeks since we made a report which accounts in part for the larger number of contributions and the increased amount. We are still a long way from our total apportionment, $12,500, but we are gaining and are nearer the goal than in any previous year at this time. If the churches and Sunday Schools that are not contributing would join those that are, our report would be much more gratifying and the support of the College which is so badly needed would be more adequate. We are grateful to all who help.

Previously reported	$3,348.30
Sunday Schools.	
N. C. and Va. Conference:	
Ingram	
Mt. Bethel	17.44
Durham	18.41
Ingram	11.28
Pleasant Grove	3.24
Greensboro, First	12.54
Happy Home	7.11
Union, (Va.)	22.68
Long's Chapel	3.90
Eastern Va. Conference:	
Windsor	4.15
Mt. Carmel	4.90
Newport News	13.15
Portsmouth, First	5.82
Eastern N. C. Conference:	
Liberty, Vance	10.15
Liberty, Vance	11.00
Lebanon	2.00
Mt. Ahburn	7.00
Wake Chapel	5.25
Western N. C. Conference:	
Pleasant Ridge	10.41
Ramseur	8.81
Ether	2.43
Flint Hill (R.)	9.00
Pleasant Hill	6.50
Needham's Grove	1.54
Va. Valley Conferenie:	
Leaksville	5.47
Newport	4.75
Antioch	12.17
Timber Ridge	4.63
Linville	7.90
Churches.	
N. C. and Va. Conference:	
Elon College	151.50
Carolina	3.60
Eastern Va. Conference:	
Isle of Wight	25.00
Rosemont	25.00
Eastern N. C. Conference:	
Hope Mills	12.00
Western N. C. Conference:	
Mt Pleasant	1.26
Va. Valley Conference:	
Concord	2.50
Mt. Lebanon	2.75
Grand Total	$3,805.36

L. E. SMITH.

Coming together is a beginning; keeping together is progress; working together is success.

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

CHURCH SECRETARIES AND CHURCH REPORTS.

Page four of the Report Blank is, like page three, somewhat involved. We suggest that each secretary read it over carefully several times before attempting to make any entries.

The page begins with the title "Benevolences and Missions." And then is inserted a caution directed toward securing a complete report of all monies raised by our churches for benevolences and missions. Surely every church wishes such a report made; every secretary should want to make such a report for his church.

BENEVOLENCES AND MISSIONS:

Include in this tabulation all monies raised and given for these several causes and institutions by the Church through offerings or through the budget, and by all the organizations and departments of the Church: Sunday School, Endeavor Society, Apportionment Offerings, Missionary Societies, etc.

Home Missions—

12. Conference Fund .... ________
13. Convention H. M. Fund* .... ________
14. Conference Missions .... ________
15. Convention Fund .... ________
16. C. M. A. Association .... ________
17. Woman's M. Society† .... ________
Total Home Missions .... ________

Foreign Missions—

18. Convention F. M. Fund* .... ________
19. Woman's M. Society† .... ________
Total Foreign Missions .... ________

Benevolences—

20. Elon College‡ .... ________
21. Elon Orphanage .... ________
22. Christian Education .... ________
23. Superannuation .... ________
24. Miscellaneous Benevolences and Missions .... ________
25. Total Benevolences and Missions .... ________
Total Giving for all purposes (9 and 25) .... ________
Church Apportionment $............ **Raised in Full?** ....
(Yes or No)

---

*One-half the Sunday School mission offerings unless these are designated for either a Home or Foreign project.

†One-half the sums sent to W. M. Conference treasurer.

‡Does not include gifts to Elon's Indebtedness Campaign or the Golden Anniversary Campaign, but to Elon's current expense budget and carried in the Conference apportionment.

REPRESENTATIVES TO CONFERENCE:

Delegates	Alternates

Remarks:

Attention first is called to the two divisions made of our Mission Monies: Home and Foreign. It might be argued and pertinently that gifts to the Orphanage are a form of missionary giving; that gifts to Elon College are a form of giving to Christian Education. But for statistical, strategic and traditional reasons these separations have been made.

12. Question 12 is simple, the amount raised for the Conference Fund.

13. The second question, 13, is not so simple. The church has an apportionment for Convention Home Missions, many of our Sunday Schools receive third Sunday offerings for missions and in most instances these latter offerings are divided one half for Home Missions and one half for Foreign Missions. Both these amounts should be included in 13 as both are part of the apportionments for Convention Home Missions.

14. Not all of our Conferences have a Conference Mission Fund. But for those that do 14 is provided.

15. Here is another question easily answered. The Convention Fund is the apportionment for the expenses of the Convention.

16. There are Christian Missionary Associations in most of our Conferences. Question 16 is provided for the entry of the total amount of these Memberships. Perhaps the pastor is the person who has this information.

17. What a wonderful organization our women have in the field of missions. But in the local churches the local societies do not exert a great deal of effort toward having an accurate entry in the report of the church. Question 17 seeks the Home Mission part, presumably one half of the total given, of the money raised and given by the Woman's Missionary Society and its auxiliaries. We beg of the presidents of these societies to help the church secretary with this entry.

Now adding 12 to 17 inclusive, we have the total for Home Missions and attention is called to the way the blank is prepared to provide for this.

18-19. Questions 18 and 19 come under the heading Foreign Missions and how to arrive at each is explained under 13 and 17 for Home Missions, and these two, 18 and 19, added give the total for Foreign Missions.

20. Elon College has an apportionment. The apportionment is raised through the church budget, fifth Sunday offerings or a special offering on Elon College Sunday or by all of these. But Elon College may be in a campaign for endowment funds or a building fund. These should not be entered under 20 but under 24. This 20 is just for monies raised on the Elon College apportionment.

21. The Christian Orphanage receives an offering at Thanksgiving, offerings on first Sundays, a proportion of the church benevolent budget in some churches, and individual gifts. These are reported in The Sun, one and all. All should be entered under 21.

22. The apportionment for Christian Education is raised in several ways. One is through dues to the Sunday School Conventions, another is through offerings on Children's Day and Rally Day, and if a church

(Continued on page 10.)

THE EDITOR'S MESSAGE

PRESSING FORWARD.

The summer is rapidly coming to a close and we naturally begin to think of fall and winter. This is true not only in the business world but in our church life as well. The past few months have meant vacation, relaxation, fellowship to many but to all of us it has been a time of sober thinking and concern. As we face the future the needs for the church and its ministry impress themselves upon us and every Christian should be seriously asking himself what he can do to make more effectual the spirit, teachings, and work of the Lord Jesus Christ. The world is still torn by war but to the Christian there is always a resurrection day and so there will be from today's tragic world. Some day the light will come on all over the world and the boys will come home again. Christian Americans should be deeply concerned that the America to which our boys return may be worthy of the sacrifices which they have been called upon to make on the far-flung battle lines of the world.

The work of the church was never more important than it is today and doubtless there have been few times in history when there were more difficulties to overcome in order that the work may be well done.

The fall program of the church is most important and every minister and church with the concern of the work of Christ upon their hearts will earnestly seek to discover how we may better serve this year than last. In a sense, with the beginning of the fall we begin another church year. Last year is gone with its successes and failures and another year is upon us. It should be filled with concern and work. There should be a new and growing concern for making more effective our Sunday Schools, Young People's organizations, the influence of the Christian home, the strengthening of the work of laymen and women, as well as the upholding of the hands of the ministers as they serve the people. America is a long way from being Christian and this fact should stab awake every Christian and his witness, testimony, and work should release to the fulfillment of Christ's hope for America and the world. Perhaps we yearn now more than anything else for peace. Jesus is our peace and the hope of the world. By inheritance and tradition we have Him and America has grown strong because its foundations were laid in the Christian ideals and faith of our fathers. The future is in our hands and the church can be the most potent influence in the life of America and the world. But the realization of this depends upon you.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is made, that He would grant you, according to the richness of His glory, to be strengthened with might by His spirit in the inner man; that Christ may dwell in your heart by faith; that He being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled in all fullness of God.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."—St. Paul.

W. T. S.

THE FELLOWSHIP OF KINDRED MINDS.

The Rev. J. F. Morgan expressed the sentiment of those attending the Franklinton Retreat in the familiar words, "Behold, how good and pleasant it is for brethren to dwell together in unity!" The two day program offered a variety of presentations of the race problem. An effort was made to explore not only the areas of discrimination and intimidation, but also the avenues of cooperation. It is probable that this happy precedent having been set, we shall go on in future meetings exploring more fully these areas of cooperation. That close and constructive relation between the white and Negro churches in the early history of our Denomination has been all but abandoned. The total church has suffered, lost vision and momentum. Our gifts converged only on the mission field, but our givers were strangers on the home field. Now this unfortunate breach is being bridged. Any significant program of cooperation today must go beyond the mere exchange of a fraternal delegate. Dr. Sholton Smith reminded us that rumor and suspicion are the inevitable legacy of segregation, the absence of normal and necessary means of communication. But a new day is dawning. Ministers are sensing this. The usual and almost exclusive relationships between the two races on an employer-employee, or a buying and selling basis, are not conducive to understanding and harmony. This must be supplemented by at least a minimum of association on a purely Christian basis. Obviously this necessitates the leadership of ministers and churches. And we are not without opportunity for such healthy association. Secretary Fred L. Brownlee was impressed with the fact that for the first time in the century of significant work in the South, the American Missionary Association could work through a substantial indigenous leadership of its own denomination.

A native African, now president of a theological school, was present. He had been puzzled when referred to in America as a "colored" man. Is black the only color? What about white, brown, red, yellow? The Negro thinks we are all colored people. He thinks it is difficult to be a Negro and a Christian in America.

Many of our contemporary problems were frankly considered in the light of Christian teachings. Should employment, wages and promotion be determined by race or aptitude? Does common courtesy depend upon the subject or the object in human relations? Is segregation Scriptural? Why should Christian people refer to the Japanese as "Japs"? Is segregation simply an instrument of coercion, designed to perpetuate the master-slave relationship? How can we know the Negro by limiting our acquaintance to servants and laborers? Why should an impoverished South penalize itself by a dual or bi-racial system of building and facilities? Can we build a lasting peace without becoming immunized to race distinctions?

Two impressions were freely ventilated at the Retreat. First, how is it that we have heard and preached the Gospel so long without detecting more fully its applications for race relations? As one speaker said, "We must preach the Gospel with more concreteness until it burns and blisters." Second, constructive participation in race relations "adds tremendously to religious experience." This truth was elaborated by the Rev. Allyn Robinson. Opportunity should be given our people to live out this phase of our Christian religion. Character is greatly enriched thereby. It is interesting to note that two people have expressed the desire, one by correspondence and another in conversation, to spend their lives in this type of work. Things are happening. The Spirit is working. No wonder. We met around the Communion Table of our Lord where segregation would be sacriligious.

R. L. H.

AXIS BOMBED CHURCHES WITHOUT PROTEST.

The destruction of churches and monumental buildings by the Nazis and Italian Fascists has run into tremendous figures. The Office of War Information, the last week in July, 1943, put out statistics showing that in Great Britain alone more than 13,800 churches, monasteries and other religious buildings have been damaged or destroyed by Axis bombs. On the list are 4,100 churches and of these twenty-two were designed by the noted Sir Christopher Wren.

Among the famous London churches destroyed or damaged by the Axis were Westminster Abbey, St. Paul's Cathedral, St. Clement Danes, St. Giles, Austin Friars, St. Margaret's and St. Martin's-in-the-Fields. This last named was copied with modernized construction, by All Soul's Unitarian Church, Sixteenth and Harvard Streets, N. W., Washington, D. C., when its members erected their present edifice.

The Cathedrals of Canterbury and Liverpool were damaged, while Coventry, considered by many experts to have been one of the most exquisite of early Gothic churches, was demolished save for part of its walls near the chancel that were left standing.

In Scotland no less than 121 churches have been hit by Nazi bombs and seven of these were destroyed.

From Holland comes word that five large churches in Rotterdam were destroyed by attacks from the air, and churches were bombed in Delzigl, Rhenen and Vlissingen.

In Norway, the Nazis made air attacks on all the churches in Kristiansand, Steinkjaer, Molde, Namsus and Bodoe.

More than 1,000 churches have been bombed in Poland with nearly every church in Warsaw either damaged or completely destroyed.

The Greeks have charged that the Italians destroyed the historic Church of St. Sophia of the Greek Orthodox Church. This church is said to be the oldest in Christendom.

Belgium has likewise had its full share of destruction by the Nazzis. Churches in the vicinity of Liege, Kassel and Antwerp were destroyed by bombing. The cathedral of Tougnai was reported ruined by fire.

In Manila, the Japanese have destroyed or damaged historic Catholic churches.

Since the railroad yards in Rome were bombed by American planes using precision daylight bombing, a big outcry has gone up from Axis countries and from the Roman Catholic Hierarchy in the United States. But there are many persons in the United Nations countries who are asking, why didn't the Pope voice a protest when the Axis was wrecking the many churches listed above? Now that bombing has reached the city of Rome, he seems to have the same selfishness that is inborn in all human nature.

According to the newspapers, there is an endeavor to build a sentiment for the United States to rebuild the one lone church that was damaged in Rome.—*S.W. in Scottish Rite Bulletin.*

THE LAND OF SMILING PEOPLE.

A college professor asked Alexander Kerensky, the Russian, the following question: "What is the thing in America which impressed you most when you first came here?"

"That is easy," was Kerensky's answer. "In America the people smile."

Americans smile because they are free. There are no Gestapos to fear; no firing squad to shoot them down if they want to listen to their radios. They can worship God according to the dictates of their conscience. They can put into office the men they want to govern them.

Americans smile because in America human personality is supreme. The aim of democracy is to help the individual to grow and to give him an opportunity to attain happiness and success.

Americans smile because they have hope. The future is agleam with promise. They can have their families, their gardens, their homes, their dreams—and they can make many of those dreams come true.

Totalitarian countries have governments that are "of the state, by the state and for the state." That's why life is hard and cruel.

In America we have a government that is "of the people, by the people and for the people." That's why we smile.

Today we are fighting to keep America a land of smiling people.—*The Silver Lining.*

CHURCHES' VIEWS ON PEACE.

The Federal Council of Churches of Christ in America last March formulated a far-sighted program for a just and durable peace. Here are its main points:

1. The peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations.

2. The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.

3. The peace must make provision for an organization to adapt the treaty structure of the world to changing underlying conditions.

4. The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of that end.

5. The peace must establish procedure for controlling military establishments everywhere.

6. The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

The country is both the philosopher's garden and library, in which he reads and contemplates the power, wisdom, and goodness of God.

—*William Penn.*

CONTRIBUTIONS

SUFFOLK LETTER.

The month of September brings renewed activity in many of our churches. A number of pastors have been on vacation and the return to active service should add new zeal and increased spiritual power. Some people have an idea that preachers find life easy with much time for leisure. We have often been asked: "What do you do from Monday to Saturday?" This question has been asked by those who have the impression that the Lord fills the preacher's mind and guides his speech without requiring study and work.

Preachers do not work harder than other people. Life in the parsonage and in the pastor's charge is not free from the usual chores and tasks of other people. The minister's family lives as well as other people of similar financial standing. But there is work to be done. For example next week has a well defined program for this pastor. Monday is scheduled for a meeting of an important committee. Tuesday is marked for a meeting of a missionary society. Wednesday night the calendar indicates a Sunday school class meeting with an important program of Bible study. Thursday there will be another missionary society meeting in the afternoon. Friday is marked for another meeting requiring the major part of the afternoon. In the meantime a sermon must be prepared for the following Sunday and, if the usual experience prevails, there will be a number of calls for other service requiring time and energy in addition to the normal pastoral visits. Now that may not be a full week for some pastors and it is not regarded as difficult for this one. We rejoice in the privilege and opportunity. At the same time this brief outline indicates that a pastor has some work to do between Sundays. Yet this is not one of the writer's busiest weeks, but as a matter of fact it is one of the lightest.

This is not written to defend ministers in the matter of work. They need no defense. But it helps some people to have definite information about such things in the church. The fall program this year should be well filled with definite work for the upbuilding of the church. Every worker can find enough work to engage hands and mind and heart. It is only a question of arranging a program which is adequate and practical and putting one's time and energy into the task with much prayer and consecration.

Some changes are being made in pastorates in the Conferences of the Southern Convention. It may be difficult to find suitable pastors to fill the vacancies caused by these changes. These matters require much prayer and careful consideration. Let us hope that churches and ministers may be led by the Holy Spirit to know and do the will of God. Church work should not be sidetracked by any other activity even in time of war. The church as well as the nation must be enlisted in an all-out and all-time effort to extend the kingdom of God on earth. The worldly forces arrayed against the church never take a vacation, and they are relentless in the effort to weaken the power of the church. Let us be prayerful and diligent in the work of the Master. The church is important and deserves the best we can offer in such a time as this.

I. W. JOHNSON.

EDUCATION FOR POST-WAR DAYS.

When we speak of post-war days we are trusting that this war may soon be over and that there shall never be another one. There is no need of recounting the horrors of war. Everyone is familiar enough with that, and yet as we read history this seems to be the most horrible of all wars extending not only to those in combat but to non-combatants as well. With the resourcefulness and inventive genius of man it is possible for war to be more horrible than the present one.

It is not only our hope that total war shall never again come to curse the world but our responsibility is to plan to that end. If we are to have a warless world we shall have it not as a result of victory, diplomacy, or treaties—these have always followed war—but they have not been effective so far as permanent peace is concerned. Could we try something else? Could we enter a new field?

The responsibility seems to me to be upon education—education that will glorify peace rather than war, that shall emphasize the waste, the destruction, the horribleness of war, and the suffering occasioned therefrom, the uselessness of war as an effective means of settling international disputes and contentions. Too long we have glorified war by glorifying the heroes of war. I would not take one bit of honor from any one to whom honor is due. Certainly those who have fought our wars and have borne the brunt of battle for us and for country deserve every consideration that could possibly be given them. But those who have stood for peace, who have contributed to the cause of peace deserve some consideration.

For too long we have honored the heroes of war and neglected the apostles of peace. Would it not be a good idea to exploit on the pages of history those who have contributed to peace and honor them in the halls of fame along with those who have contributed to war? How many statues have we built, how many halls of fame have we created honoring the apostles of peace? If you will take a history of the world, a history of the United States, and clip from them all reference to war and the heroes of war, you would have precious little left. When we teach history we should contribute to the cause of peace and not to the cause of war. For post-war education we shall, in all probability, have an abundance of material coming out of this war packed into textbooks to be taught our children. We should make sure that the material for post-war teaching puts the emphasis on peace rather than upon those things that have disturbed peace and created conditions that have occasioned war. Germany sensed the value of education as regards war and peace years ago, took children from their homes and indoctrinated them with Nazism so that when they were mature their only hope in life was to glorify the Fuehrer and make Germany the dominate nation of the world. By education and education alone we can change the whole psychology of war. A program of education to this end must of necessity begin in an unpretentious way, but beginning with the grades and extending through the whole program of education. Within a quarter of a century we could change the whole philosophy of life so that we would hail the apostles of peace rather than exonerating the heroes of war. The plea of this communication is for peace and a program of education that shall eventually eliminate the possibilities of war from the human race.

L. E. SMITH.

The most devastating emotion in human life is hate and the next most destructive and paralyzing is fear.

—*John D. Rockefeller, Jr.*

FOR THE CHILDREN

THE HOUSE THAT JOE HELPED TO BUILD.

By Mrs. A. Greig Ritchie.

A Story for Children.

Two big tears rolled down Joe's face. Mama just didn't understand what a fellow had to put up with. Especially when you came from a foreign country and couldn't speak English so well. That alone was bad enough but it was even worse to be from a country at war with the United States. Somehow people did not seem to care that poppa left everything they had back there because he said, "A man can't go on living in a land that won't let him be free." Those were awful days. There were times Joe thought they would never get to America, nights without sleep, and days without food, always pushing on to the next place. At last they boarded a boat and after so many days they sighted land, and the Statue of Liberty. It was then that Joe's father told him the story of how that great symbol came to be there, and he said, "This is your country now, Joe. Grow strong and brave, be worthy of it. Here we will be free."

Joe sort of laughed as he thought of that. It was a sad laugh, because Joe wanted to be proud of America. That's why he joined the Boy Scouts. Mr. Brown, the nice young minister in the nearby church called on them one day and told him all about the Scouts. Even if it hadn't sounded so fine, Joe would have joined because Mr. Brown was so friendly. If only all the boys would be friendly. But they weren't. Somehow they just never took him to be one of them; that is all but Tom. Then he figured it out that maybe it was because he was the only boy in the troop without a uniform. Jim had said that their troop wanted to be uniformed 100%. That was why Joe was crying. Mama and poppa said he couldn't have one. Somehow poppa couldn't forget the boys that wore uniforms in the old country. He said people used uniforms to get what they wanted, even if they had to steal. And poppa was right about that. Some of the leaders of the boys were mean. Here it was different. They just didn't understand how things were in America.

Two big tears rolled down Joe's face. They were big, salty ones. Quickly he wiped them away with the cuff of his coat. After all he told mother he would be brave. We all had to be brave in days like these. It was nice of Tom to let him try on his uniform. Yet that made Joe want one all the more.

"Hey Joe, wait for me," called Tom as he hurried down the walk of the school building. It was Boy Scout meeting day, and neither one wanted to be late.

"Did your father say you could get the uniform?" asked Tom.

Joe hesitated for a minute, and then said with a great deal of misgiving. "No, poppa doesn't like uniforms. Momma says I need shoes more."

"That's what my mother said, too," said Tom, "so I saved up all my money and bought it myself."

"I guess I could do that but I don't get any spending money," said Joe. The boys walked the rest of the way in silence. Finally they reached the church.

Usually they met in patrols first, then later they came together to report on who had passed certain tests and so forth before they went home. But this time Mr. Brown, the minister, was there visiting, and all the boys were sitting in a circle today.

"Come join in the circle," said the leader. "Mr. Brown needs the help of the Boy Scouts. He has something he wants us to do."

Mr. Brown often called on the scouts when certain jobs had to be done. One time a little girl was lost and the scouts went out on a hunt until they found her. Another time they directed traffic at the Homecoming of the Church and cleaned up the grounds afterwards. Here were so many things healthy, young boys could do.

"This time," Mr. Brown was saying, "I need the Boy Scouts more than I ever have before." Then he proceeded to tell them. The church was building a beautiful chapel. Joe passed by it often on his way to town. Mr. Brown had said it was a house built just to worship God in. He called it "The House of Prayer" and said it was for people who were tired to come in and rest; those who were lonely to come in and to make friends with Jesus; and those who wanted to pray to come in and talk with God. It was made of stone and was to have a lovely organ and chimes. The whole building, said Mr. Brown, was to be a tower of strength to all the community. It was started a year ago and was to be finished before this. But alas, one by one the men had been called to war and to other work, till there was hardly anyone left to finish the House of Prayer. Mr. Brown thought maybe the Boy Scouts would help him, "Would they?"

Would they? Every boy's eyes shone. To work on the House of Prayer was a great honor indeed. Only the best workmen even applied, and only those most skilled in their craft were hired. Of course some were still working, but their helpers were gone. "Would the Scouts become the helpers."

Mr. Brown was met by a chorus of "Yes, Yes."

"Fine, wel'll start Saturday morning at quarter of seven and when school is out, we'll work every day. Every boy will be paid for his contribution. Be at the House of Prayer Saturday."

Joe went home singing. Now he could buy his uniform. Of course poppa would have to be convinced but maybe he'd come around, thought Joe in good American slang.

Joe's report of the Scout meeting was very enthusiastic that night, as their little family sat down to supper.

"You're going to build what," asked poppa looking up from his plate.

"A House of Prayer, poppa; you know that chapel on the way into town," answered Joe. "Mr. Brown said it should have been done months ago, but all the—that is most of the men have gone off to war jobs."

"H'm, that's where Tony works. He's a mason. Well, I guess if Mr. Brown says it's all right, it is. When do you start? Maybe I'll go down to see what you are doing."

Well that was encouraging any how thought Joe that night after he went to bed. If poppa gets down there and sees all the boys in uniform but me, he'll want me to be like the rest of them. Any how things are beginning to look brighter.

It was some before seven when Joe arrived at the little chapel. Several other boys were there ahead of him. Soon Mr. Brown came, and the rest of the Scouts.

"Boys" said Mr. Brown, "Some of you have helped build the homes you live in. I have watched you work on them with great pride. Today you are to begin on a far greater job. We are helping to build one of God's homes. The workmen who have and are still laboring on this home, thought it fitting to gether together for a word

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Missions
The World for Christ

TO AID THE COURAGEOUS GREEKS.

By D. P. Cushing.

Americans not in the armed forces who have longed personally to help valiant little Greece are now invited to enlist for a year of self-supported service in a unit of volunteer workers being recruited by Pierce College, Athens, Greece, a school founded and conducted by the Congregational Christian churches in the United States through the American Board of Foreign Missions.

Dr. Katherine McElroy, President of Pierce College, with headquarters at 14 Beacon Street, Boston, Mass., who is in charge of recruiting this unit says:

"Any day now Greece may again be free. With her population of only six million and her little, badly equipped army, she withstood the hitherto invincible Axis armies, upset Hitler's time-table and forced him to delay his first 'spring campaign' against Russia until summer. Americans remembering this, will want to make up to her the years of suffering, starvation, terror and slavery she has endured in the common cause. Many American men and women are eager to show their friendship and gratitude not in money alone but in person by going to Greece for a year of volunteer service as soon as it is practical."

The Kind of Volunteers Needed.

Business men and women, teachers, and other professional people, nurses aides, volunteer club leaders, Red Cross workers and social workers are the types needed. No arbitrary age limits are set but those between 24 and 65 will be given preference. Medical examinations to guarantee proper health must be passed. Knowledge of Greek is not required but would be helpful. The Unit will live at Pierce College, Athens, Greece.

Dr. Ruth A. Parmlee, American Board doctor from Greece soon to sail for the Near East for relief work with the Near East Foundation, speaks out of her years of experience in relief work in the last world war and at the beginning of the German invasion of Greece. She states as the most important personal qualifications "interest in people, adaptability, calmness, self control . . . a relief worker must put up cheerfully with discomfort and work hard at what are often menial tasks. There are many occasions when the greatest service a unit can render is to wash children, de-louse their clothes, peel vegetables, scrub floors and unpack quaitities of supplies."

Unit to Be Self-Supporting.

Each member of the Pierce College unit will be asked to contribute $2,500. Part of this will pay for travel and living expenses. The rest will go into a relief fund for the work. It is suggested that qualified individuals who cannot finance the venture ask friends, churches, or clubs to contribute toward the sum needed. All communications should be addressed to President Katharine McElroy, Room 705, 14 Beacon Street, Boston, Mass., and applicants should give birth dates, family background, education, knowledge of foreign languages, paid and volunteer posts held. A special committee will consider each candidate's qualifications.

How Unit Will Work.

The unit will live at Pierce College and work closely with the Greek and American faculty. The work will range from conducting a rest house for mothers and children peculiarly in need of care, to running soup kitchens, and doing nurse's work in Athens hospitals. It will also include recreational centers for children, and varied cooperation with larger relief organizations like the Near East Foundation and the Office of Foreign Relief and Rehabilitation Operations. Members of the Unit will help the students of the college to build up physique and morale, and seek out and aid the alumnae of the school and their neighbors.

Learned From Past Experience.

Pierce College had barely completed a splendid new plant on some 32 acres of beautiful campus near the blue Aegean Sea when World War II broke. Since the invasion of Greece by the Axis it has been used by the Germans as a hospital for tropical diseases. After the first World War the college faculty, exhausted by their experiences found so many calls for help coming to them that they were obliged to postpone vital educational work. The strain was terrific. To avoid a repetition of this situation at a time when the faculty and students will be even more exhausted and in need of aid, the college is organizing this volunteer relief unit.

When Will They Go.

The sailing of the unit will depend on State Department rulings and shipping facilities but it is hoped that at least some of the specially qualified members will be able to go on the first boats after Greece is liberated.

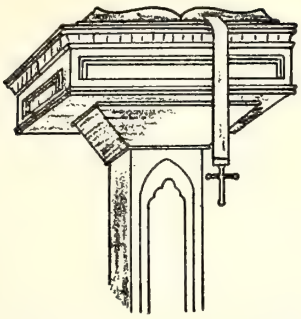
MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 31, 1943.

Sunday Schools.	
Newport News, Va.	$ 10.20
Ether, N. C.	2.00
Ramseur, N. C.	7.04
Antioch (R.), Seagrove, N. C.	1.81
Shiloh, Ramseur, N. C.	7.13
First, Portsmouth, Va.	9.87
O'Kelly's Chapel, Durham, N. C.	3.00
First, Greensboro, N. C.	13.81
Total	$ 54.86
Individuals and Churches.	
Youngsville, N. C.	8.00
Hope Mills, N. C.	12.00
Grace's Chapel, Sanford, N. C.	10.00
Flint Hill (R.), Sophia, N. C.	9.00
Mt. Lebanon, Shenandoah, Va.	5.00
Elon College, N. C.	200.00
Total	$ 244.00
Specials.	
Betty Gibson Bible Class, Rosemont, Norfolk, Va.	25.00
First, S.S., Burlington, N. C.	31.18
Miss Susie Holland, Suffolk, Va.	5.00
Mr. and Mrs. T. J. Richardson, Norfolk, Va.	10.00
Mr. S. G. Mills, Norfolk, Va.	10.00
Rev. and Mrs. R. L. Williamson, Charlottesville, Va.	5.00
Total for the week	$ 385.04
Previously acnnowledged	22,329.08
Total since Sept. 1, 1942	$22,714.12
War Victims and Services.	
Elon College, N. C.	$ 2.40
Young Ladies S. S., Apple's Chapel, Gibsonville, N. C.	5.40
Total	$ 7.80
Notation.	
Woman's Board through our Board to Foreign Board	$ 5,000.00
Missions reported this week	22,714.12
Less War Victims and Services from Woman's Board	778.96
War Victims and Services:	
Sent direct to New York	359.36
From Woman's Board	778.96
Individuals, churches, etc.	2,198.87

This makes $2,977.83 raised for War Victims and Services and sent through this office, plus $359.36 sent direct to the War Victims and Ser-

(Continued ou page 13.)



Our Minister this week is Rev. Eugene H. Rainey, Evarts Community Church, Evarts, Kentucky.

WORKERS WANTED.

TEXT: *"We worked night and day, when we preached the good news to you."*—I Thess. 2:9. (Goodspeed).

A grateful nation pauses once each year to commemorate the very great contribution which its citizens who labor make to its welfare, and in this year of war we are more anxious than ever to show how much we rely upon our workers of every trade and profession. With grateful hearts we wish to express our thanks for the labors of many that make it possible for the farms, industry and the military machine to run efficiently. Traveling over this country one sees the signs that show the need of workers on every hand. Never before in all our history has there been such an urgent demand for laborers of every description.

Christian Workers Needed.

Equally true in the demands of the times, in the urgency of the cause and the importance of the tasks is the situation before us in our church and religious life. With his own eyes the writer has seen this summer new population centers springing up the size of important cities without a single place of worship or a religious worker to keep alive the Gospel among these people who are feeding our war machine. Even where there are churches and Christian workers the upheaval of the times seems to make it almost impossible for ordinary religious programs of work to succeed. Truly, Jesus can look over our country and say "The harvest is great, but the laborers are few." If this be true in our land, how much more so is it true in lands that have been torn with war, in military camps across the world and in lands where the Christian missionary has been called home due to the war.

The response that the churches of our day make and the way in which individual Christians heed the call of the Gospel Harvest will determine our success or our failures in the world of the future. A long time ago there was a great Christian Evangelist. He set before himself an almost impossible task of winning the pagan world, practically single handed, to the side of his Christ. He knew from the beginning that he had only a short time to live so he told his followers that in addition to his consecration to the will of God through Christ he worked night and day when he preached the good news to them. The remarkable results of Paul's work shows how he did that, literally losing his life for Jesus' sake to let the world of his time and for all future generations know about his Saviour.

Many, many times we are put to shame when we compare the little that we do to make Christ known to a world dying in its sin. If military service was rendered on the same basis as is the work of the average church member one can imagine the failures we would have to face. Yet, the work of the church is much like military service in that it can never succeed as it should with anything less than our best. Moreover, the war against sin is a ceaseless conflict that dare not stop either day or night. The forces of evil, like our military foes, keep constantly on the front to attack us from all angles. When Jesus was on earth He combatted the evil one by praying all night. He gave His life in labors long and often. In our feeble strength we can do no less and hope to succeed.

The Responsibility of the Church Grows.

It is dangerous to be over optimistic, yet insofar as the public can judge the turn of the tide has come in the present war. Soon, and may God help us to hasten that day, the military settlement will have been made. When this point in world history arrives, the work of the churches will have just begun on its biggest scale since Jesus announced that His faith was to be a worldwide order, bringing brotherhood and equality of opportunity to all. Just as we have become accustomed to a global conflict, so we will have to adjust our lives to the making of a global peace. The framework begun by that great Carpenter of Nazareth is safely secured so as to bear all the weight of responsibility that the world wide obligation can make upon it. It remains now for his followers to finish the house which He has begun. Never before has such an opportunity presented itself. For the first time transportation and a global organization has brought man together in one neighborhood. In peace time man will be able to visit his brother in any point of the globe within two days. He can see all the news of an entire world spread before him the second day after the papers give an account of it. Then we can obey literally Christ's command when He says "Go ye into all the world and preach the Gospel to every creature."

Some Responsibilities of the Church.

In addition to the traditional work of the church that has grown up through the years, it would seem that we must learn the truth in the statement that "new occasions teach new duties." The difficulty in reaching people beyond the tender years so as to win their allegiance to Christ would seem to show that the church must find some way of reaching and making more Christian the home life of the world. The same is true of the rest of the country. If families will not go to the church then the church must devise a plan of action so as to enter the home life more fully and inspire parents and children to better living.

Among the things that need to be done for the family is to give a sacred meaning to all of life. The family was at its best when its members worked together. Modern industry has made this impossible, but the family can still play and pray together. Unless it does the work of the church will suffer greatly. In another sense wholesome leisure time activities can offset the many evils that come when people are idle. About the advisability of the family worshipping and praying together there can be no question. Since the days of Abraham the family altar has been the bulwark of character that leads directly to the upbuilding of the church.

Amid all the warring factions begun before or during the war and continuing long afterwards the church alone is equipped to be the mediator by using the common denominator of the teachings of Christ such as the Golden Rule. Most social groups suspect each other. So often selfishness causes people to seek advantage when they can get it. But the truly Christian organization or individual is trusted by the rest of the world. So among the multiplicity of adjustments to be made in our world of the present and future the Christian peoples have an excellent chance to serve.

The church and its members have a great opportunity to do what the politician and business man are often

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Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

CAMP WATERS.

More than one hundred young people from Eastern Virginia attended our Leadership Training School, held at Camp Waters from August 19-21. We had a grand time. Even though the water pump refused to cooperate, it failed to dampen the enthusiasm.

We enjoyed working together in such classes as "The Old Testament," "Church Dramatics," "Program Planning," "What We Believe," and "Missions and Peace," which were taught by Dr. Lester, Miss Virginia Webber, Rev. and Mrs. J. Everette Neese, Miss Ruthanna Foard, Mrs. R. L. Jackson and Mr. Bill Hadden, from Lynchburg College. The teachers were all grand and I'm sure that no one could possibly say that they did not learn something. Everyone had to take three classes and attend all of the class-periods in order to receive a certificate—and practically everyone received one.

We worshipped together, with periods of meditation in the early morning and chapel later in the morning with inspiring talks by Dr. Lester. We also had Vesper Services at sunset as we sat facing the river. These were conducted by Miss Webber's "Worship" class, and were very impressive. A different Counsellor spoke each night. Bill Hadden gave a particularly inspiring talk on "Prayer." On Friday night, we had the candlelight communion service which was probably the most impressive.

Bill Hadden was our recreational leader and had really planned some fun for us. We enjoyed "Stunt Night" with watermelon afterwards, a trip to Jamestown one day and "Campfire Night" when Mr. Jackson told some spooky ghost stories. We also enjoyed a "Treasure Hunt."

It was a real pleasure to have Miss Helen Cobb, president of the North Carolina Pilgrim Fellowship, with us for the week.

We enjoyed hearing Miss Merlissa Tyson, who spoke on "Race Relations."

Most of the credit for this camp should be given to Rev. and Mrs. R. L. Jackson, for without their fine work the camp would not have been possible.

Everyone had such a grand time, that it was suggested that we buy our own camp. I think that if the Elon debt could be paid by contributions as quickly as it was and if the 4-H Clubs in this section could buy a camp, we can, too. What do you say?

MARJORIE MOORE,
Pres. E. Va. Pilgrim Fellowship.

Education has now become the chief problem of the world, its one holy cause. The nations that see this will survive, and those that fail to do so will slowly perish . . . There must be re-education of the will and of the heart as well as of the intellect, and the ideals of service must supplant those of selfishness and greed.

—*G. Stanley Hall.*

FALL MEETINGS IN THE SOUTHEAST.

September 28-29 the Southern Provincial Council of Congregational Christian Churches, meeting with the United Church, Raleigh, N. C.

October 1-3, West Florida Association, meeting with Pryon's Chapel, Baker, Fla.

Sunday, October 3, World-Wide Communion Sunday.

October 10, East Alabama Women's Missionary Convention, First Church, Roanoke, Ala.

October 12-14, the Alabama Congregational Christian Conference and East Alabama Association meeting in joint session at Roanoke, Ala.

October 19-21 Florida Federation of Congregational Christian Women, simultaneous meeting with the Ministers' Convocation, possibly at Melbourne.

November 2-3, Annual Conference of the Kentucky-Tennessee Churches, Pilgrim Church, Chattanooga, Tenn.

November 9-10, Georgia Congregational Christian Conference, Oak Grove Church, Chipley, Ga.

November 11-12, North Florida Association, place to be announced.

November 18, Southeast Florida Association, Lake Worth. (Tentative date.)

SOUTHERN CONVENTION.

(Continued from page 3.)

has a benevolent budget its share in it. All these gifts for Christian Education should be entered under 22.

23. The Superannuation funds come from a share in the benevolent budget of the church, from the Christmas offering and from Communion Sunday offerings. These are entered under 23.

24. All benevolent and mission monies raised and given by the church not entered under any of the above causes should be entered under 24, Miscellaneous Benevolences and Missions.

25. Adding together the total for Home Missions, the total for Foreign Missions and 20 to 24 inclusive will give under 25 the Total for Benevolences and Missions.

Then adding 9 on page three of the blank and 25 on page 4 you have the total giving of the church for all purposes.

Final financial questions are: (1) Your church apportionment. That is the total church apportionment given you by your Conference. Then (2) is asked whether you have raised it in full. Now this is to be answered "Yes" only when each of the apportionments is raised in full. A church may give more in its total for Benevolences and Missions than it is apportioned and yet have to answer "No" since it did not raise in full the apportionment for one or more of the Boards, Funds or Institutions. In other words, a church has raised its apportionment in full when it has raised in full each apportionment.

A place is then given on the report blank for the names of delegates and alternates from the church to Conference. Every church should be represented by delegates at every session.

Under remarks the names of persons nominated to the sessions of the Southern Convention should be given. In both cases, Conference and Convention delegates' addresses should be given, for it may be desired to correspond with these persons.

Each Board and Institution has been asked to provide the churches with the records of gifts and apportionment funds received from them and we are sure this information could be secured for the asking.

Each Conference secretary should use the supplementary blank used by Dr. Stanley C. Harrell, secretary of the North Carolina and Virginia Conference, for the report of the local church of monies sent to Conference and how it wishes these monies apportioned.

FOR THE CHILDREN.

(Continued from page 7.)

of prayer before they began their day's work. Let us go and join them in the basement.''

Very quietly the boys walked down the crude steps into the basement which was completed just enough to be safe. The older men were already there, some of them sitting, some kneeling, all very silent as the boys took their places. Mr. Brown led them in a short devotion; then there were a few moments of silence. Joe, like most of the other boys, felt rather uneasy during the quiet time, but he noticed all the older men were concentrating hard. Perhaps he would learn to do that later. A few chimes were played. It was time to go. One by one the workmen picked up their lunch boxes and made their way upstairs, the boys following.

In a few moments the little chapel was humming with acticity. The boys ran errands, handed tools, sorted materials, mixed concrete, and did numerous odd jobs. Everyone was kept so busy that Joe could scarcely believe that 12 o'clock had come. Everyone went to get his lunch, but before anyone opened theirs, they all bowed their heads while the oldest workman gave the blessing. And then did they all eat! Tom shared one of his deviled eggs for some of Joe's olives. And Bill, who had always been rather cool to Joe, offered to swap a jelly sandwich for an olive. ''All in all, it was a swell day,'' Joe told his mother that night; ''I wish school was over and we could go every day.''

Soon school was over, and the boys did go every day. What's more, Joe's father was helping on his day off from his regular work. So were Tom's and Bill's fathers. And when they ate their lunches they had the best time ever.

''They're nice boys,'' poppa said one Saturday morning at breakfast. ''You keep with those boys, Joe, and I know you'll be all right.''

''You mean I can have a uniform like the rest of them too, poppa?'' asked Joe right away.

Poppa was taken a little unawares, but he grinned and said, ''Maybe, some day.''

Joe was really happy now. When the Scouts met he didn't feel badly about not having a uniform because he knew he soon would. In fact, he had forgotten all about that queer little hurt he once had inside of him. He was so busy helping at the chapel and at home too.

At last it was finished. The corner stone had been laid, and the day of dedication for the House of Prayer had come. Instead of men in tall, silk hats occupying the seats of honor, they were filled with the humble workmen who had given so much of their time and talents. The Boy Scouts were there too, all in uniform, all but Joe. For even though poppa had said he could have one when they counted out their money they discovered there was not enough to buy one. At first Joe thought he wouldn't go at all. And then poppa had said, ''Why Joe, it's just like another Saturday. You always went to prayers and to work in plain clothes.''

Joe wasn't quite convinced, yet he could hardly bear to miss it all; and so he slipped into the back unseen, while they were singing a hymn. The service was very impressive. Mr. Brown looked more majestic than ever up there in the front of the beautiful chancel. The organ played the loveliest music Joe had ever heard and he held his breath while the chimes in the tower rang so sweetly. It's almost over thought Joe, but he was wrong because Mr. Brown was saying something about every laborer being worthy of his hire; and he was calling the names of the boys as they went forward to receive an envelope. Joe heard his name. Should he go? Again Mr. Brown called. Someone nudged Joe in the back. ''Isn't Joe here?'' asked Mr. Brown. Another nudge and then without hardly knowing what he was doing Joe walked toward the front.

''This is for you, Joe,'' said Mr. Brown aloud; and then in a whisper which only Joe heard, ''You can buy that uniform now.'' Everyone was grinning proudly at him, and as he turned to go the Scouts made room for him to sit with them

Joe scarcely remembered what happened after that except for the closing of the service. The whole congregation arose and sang as he had never heard sung before, ''The Church's One Foundation Is Jesus Christ Her Lord.'' The organ and the chimes played together and as their tones began to swell it seemed as if the whole world had joined with them, that every man, woman and child was singing from the depth of his heart.

When Joe left the church, he thought he would go straight to the shop to buy his uniform, but somehow his steps led him in a different direction. He walked for a while through the park, and then before realizing it, he was walking up Mr. Brown's front steps and knocking at his door. The white envelope was clutched tightly in his hand. It hadn't even been opened. Mr. Brown came to the door, all smiles until he saw Joe.

''What's wrong Joe, couldn't you get the right size?''

Joe hung his head rather shamefully and Mr. Brown realizing something had really gone wrong said, ''Come on, let's sit on the steps and you tell me what's on your mind.''

It was always like that. Mr. Brown was always ready to listen to you. Joe began, ''You see, sir, it was kind of hard when we first came here. I thought the fellows didn't like me because I was a refugee and I didn't have a uniform like theirs. But now I know it isn't what you have on the outside that counts. It's how you feel inside. I never would have known that if I hadn't helped to build the House of Prayer. You can't feel hard toward someone you pray with. Mr. Brown, lots of boys are coming to America to be free. They must be lonely just like I was. It must hurt them when they can't feel at home; just like it hurt me. Mr. Brown you take this money and let it help build another House of Prayer. Then maybe those refugee boys won't be so lonesome, and they'll learn to be real Americans.''

ANSWERS TO LAST PUZZLE.

Across—1. pear; 3 Buns; 5. One; 7. Apple; 9. Mice; 11. Lard; 13. Do; 14. Gi; 15. Darn; 17. Elms. 19. Niece; 21. Car; 22. Sink; 23. Urns.

Down—1. Plum; 2. Rope; 3. Bell; 4. Send; 6. N. P.; 7. Acorn; 8. Eagle; 10. Ida; 12. Rim; 15. Does; 16. Nick; 17. Ecru; 18. Sons; 20. Ea.

RELIGIOUS CENSUS IN DURHAM.

The religious census of Durham residents is now being completed, it was announced this week by Rev. Charles C. Smith, director.

''The Religious Index of Durham'' is the title that has been given the census and the permanent readquarters will be the home of the director, Mr. Smith.

Persons approached were asked for their church preference but many failed to indicate their preference and their cards will be distributed to all churches for the purpose of missionary work. Persons that were missed in the census, which closed on August 25, have been asked to contact the director.

The first census cards will soon be issued to the Methodist churches, due to their planned evangelistic campaign in the early fall.

The census will be conducted next month with a survey of Duke University and the Negro population.

—N. C. Council Press Service.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ISRAEL MARCHES TOWARD CANAAN.

Lesson XI—September 12, 1943.

Golden Text: *"Come thou with us, and we will do thee good."*—Numbers 10:20.

Lesson: Numbers 10:11-12-16.

Devotional Reading: Psalm 122.

The Place of Law.

They had been at the Mount of Sinai, the Mount of the Law for some time. They had received the laws on which their own national life, and sound civilization itself were to be based. It must be remembered that they were an unorganized, undisciplined group of people, people who only recently had been delivered from slavery and bondage. Order and discipline had to be provided if they were ever to become a nation and a well-ordered social group. Law has a place in life. The basic principles of life have to be expressed in certain prohibitions and certain ethical demands expressed in what we call laws. To be sure people can never be made good simply by law. But they can never come to goodness or moral and spiritual stature without law. As Paul once wrote: "The law was our schoolmaster to bring us to Christ." The individual would never come to ethical maturity without law. Think of bringing up a child without teaching him that there were certain things that he must not do, and certain things that he must do. To be sure the ideal or the goal to which we as parents and teachers and ministers and citizens are moving is to substitute an inner law, and inner compulsion, a voluntary obedience, for an outer compulsion, mere formal obedience, external constraint and restraint. The parent who says he loves his child so much that he cannot deny him this or that, or cannot punish him for disobedience does not know the first principle of love. If everybody loved everybody else and lived by the law of love we would not have to have so many laws. Love is itself the fulfilling of the law. But alas, folks have not yet come to that point, so we have to have laws. And we have to have the machinery for enforcing the laws. In one sense the purpose of law is to make unnecessary, all law. Laws are designed to help folks to come to the place where they do not have to have law. The Old Testament legislation had a very strategic place in the history of the Hebrew people and in the making of the nation.

The Guidance of God.

"And the cloud abode in the wilderness of Paran." The cloud symbolized the presence of Jehovah. It was an evidence of God's guidance. It gave the Israelites the assurance that God was going before them and leading them. And when, and as long as they followed the cloud they did not lack for guidance, even though the way in which they went was fraught with hardship and even peril. God guides those who will be guided. The presence and guidance of God does not mean that we will always walk in smooth paths or in unclouded sunshine. But it does mean that we shall not be led up blind allays or into dead-end streets. God guides today as always. Not always by a cloud—by a visible sign—but by His Holy Spirit the Comforter Who Jesus said would guide us into all truth. The meek will He guide in judgment and the meek will He teach His truth.

A Man Who Was Not in It for What He Could Get out of It.

"And Moses said unto Hobab . . . come thou with us and we will do thee good." This man with the strange name is a representative of a great host which no man can number, who are not always in a thing for what they can get out of it. He was comfortably located, he was not concerned with helping the Israelites for what he could get out of it. He did not "have his price."

But when Moses told him that he could help them, that he could be to them instead of eyes, that he with his familiarity with the country could be of inestimable help to the Israelites, he gladly left his home and its comforts and went with them in their journey to the Promised Land. In the last War there were any number of people who could not be hired to do, what they did for nothing or for "a dollar a year" because they felt that they were needed. And always there are in the church and in social service and in many forms of work, those who work not for material rewards, but with a desire to render service. One wonders if the appeal of the church has not been "Come with us and we will do thee good" (which is of course true) rather than "Come with us so that you may serve others." There are too many folks complaining because the church does not "do anything for them" instead of being ashamed of the fact that they do not do anything for the church.

Going Forward.

"And they set forward from the mount of Jehovah three days journey . . . and the cloud of Jehovah was over them by day, when they set forward from camp." After all is said and done, the most important thing in a man's (or a nation's life) is not so much how far he has gone, but the direction in which he is going, and whether he is walking in the light he has. The Christian is not the man who never makes any mistakes, or who never sins, but who keeps on keeping on. None of us have yet attained to that for which we have been laid hold on by Jesus Christ. But we are under obligations, whereunto we have attained, by that same rule to walk. He that doeth the truth cometh to the light, said Jesus. He that wills to do, shall know, said Jesus also.

At the Beginning and at the End of Day.

As the ark set forward every morning, as they set forth on the new day's journey, Moses said "Rise up, O Jehovah and let thine enemies be scattered." It is a good thing to begin the day with God, and with faith in the power of God. And as the evening came he said "Return, O Jehovah unto the ten thousands of the thousands of Israel." It is likewise good at the close of day to commit ourselves unto His mercies and the experience of the day, and to commit ourselves unto His care for the night. For the darkness and the light are both alike to Him. "He that keepeth Israel shall neither slumber nor sleep."

DAILY BIBLE READINGS.

Sunday: Prov. 1:1-10, True adornment.

Monday: Prov. 1:20-33, Cause and effect.

Tuesday: Prov. 2:1-12, A Shield.

Wednesday: Prov. 3:1-12, Reproof with love.

Thursday: Prov. 3:13-26, Infinite wisdom.

Friday: Prov. 3:27-35, Withhold not good.

Saturday: Prov. 4:1-13, Get wisdom.

Genius is eternal patience.

—*Michael Angelo,*

WORKERS WANTED.

(Continued from page 9.)

afraid to do for fear of losing some advantage to themselves. Among these is the opportunity to teach honesty, to promote justice, to give freedom wings and to champion the cause of peace and goodwill for all the earth. It is the peculiar task of the church to go beneath the implements of warfare and uproot the principles upon which wars are fostered.

A further fact must be recognized by the church. Recent history has shown that attacks upon the liberties of the people begin by limitation if not prohibition of the freedom of the churches. There can be little religious freedom without political and economic justice. If a ship sinks the chaplain goes down with the seamen. So whatever happens to one institution in society is reflected in the life of every member of society. Therefore, the church must inspire its followers to assume a greater and still greater part in all efforts for the betterment of the whole of life. Self-protection is the first law of nature, and if the church is to survive it must practice this law. Just as freedom can never thrive so long as oppression exists, so the religious man or his church can never fully develop so long as want, ill health, ignorance and impurities are allowed to infest the lives of men.

Testimony of Great Minds.

The question will be raised as to how far the church should go into secular matters. Before this question can be intelligently answered, one must know that the purest democracy of all time was that which the religious forefathers of Jesus worked out in the early days of the theocratic state. Every tyrant that has aspired to power since that time has turned on the freedom loving Jew to stifle the flame that they have kept aglow for all these centuries. The constitution upon which our liberties are based and the many human rights that we in America enjoy grew out of the work of the Christian church in our early history. It would therefore seem obvious that we should not stop the work which our churches began, even though some one should raise the cry of bringing the world into the church.

The writer has been much impressed by the testimony of three great men. One of these is one of the most successful business executives of the modern world. In a recent trip around the world he tells us that he has become convinced that the way of the church, as practiced through its various mission stations where the whole needs of man are considered on an unselfish basis, points the way to the only hope of reclaiming the lost ground that civilized man has lost. Another may placed high in the opposite political party who is known for his idealistic and theoretical approach to our needs, as contrasted to a hard boiled business policy such as has been practiced by the man just mentioned, comes to the same conclusion by stating that the hope of the future lies in the approach that Christian Missions has made to the needy places and people of earth. Christ had the same opinion when he said "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Two men of great wealth came to Jesus seeking the way of life. When put to the test the Rich Young Ruler went away defeated and sorrowful. He could not adjust his social and business life to the demands of the Gospel even though he was outstanding in his moral and legal observance of the religion of his people. Zacchaeus met the test which Jesus placed upon him by restoring many fold all that he had misappropriated from his fellowman. Thus he achieved success and happiness in both the religious and the secular realm. There is but one conclusion to these incidents. Christ demands our all, not any part of ourselves but the whole of our being. So it is with the church. It must show the way of all life and we who constitute the church must unleash her to practice her universal ministry to the whole of man. To make this possible all Christians will need to work "night and day."

MISSIONS.

(Continued from page 8.)

vices Committee from some of our churches. The actual income for missions for the year is $21,935.16, which is the largest income since 1930. Counting the special from the Woman's Board, War Victims and Services passing through this office and our regular mission funds this office has received and disbursed $29,912.99 for the year.

We are grateful to you for your splendid cooperation, your fine contributions and your willingness to make these unselfish gifts. It is a work well done and we are proud and we know you rejoice too over the good year we have had in our work.

Mattie Cox Parker.

It is much easier to be critical than to be correct.

—*Benjamin Disraeli.*

SANFORD MISSIONARY SOCIETY.

The Jennie L. Gunter Missionary Society of the Sanford Church is at the close of a very successful year.

Our programs, taken from the program material in the packet, have been very helpful in our work. The study of the Book of St. Luke has been most interestingly and inspiringly taught by Miss Emma Hart, one of our very loyal members.

Our Public Meeting was held in November with Miss Angie Crew as our guest speaker. We invited the Shallow Well and Turner's Chapel societies to meet with us.

In response to a suggestion in The Christian Sun, we sent a box of magazines to New York to be given to the boys in service at sea.

We united with the other churches of town in observing World Day of Prayer.

At our March meeting we presented Mrs. G. R. Underwood with a Life Membership. Our Birthday Offering, which is our second mile gift, was received at this meeting.

For our Friedly Service project we chose the Japanese Evacuees. The Underwood Guild Society of our church joined with us in sending this box of gifts. In connection with this Friendly Service, our society remembers some shut-in in our own community with flowers, fruit or ice cream each month.

Chatham-Lee-Moore and Randolph District Rally was entertained in our church with the two societies of the church as joint hostesses.

Mrs. Todd reviewed our mission study book in the "Upper Room" of the church with the ladies of Shallow Well, Turner's Chapel and The Underwood Guild societies sharing the review with us. At the close of the meeting refreshments were served in the basement of the church.

We are indeed thankful that we have a share in this great work and our prayer is that great things will be accomplished.

Stella A. Stout,
Secretary.

NOTICE!

The Mission Board of the Southern Convention of Congregational Christian Churches will meet for its regular annual session at the Christian Church, Suffolk, Virginia, at 9:30 A.M., Tuesday, September 28, 1943. All applications for aid and matters to be brought before the board should be sent to the Mission Office, Elon College, N. C., not later than September 20th.

Mattie Cox Parker.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our farmer and farm boys have been putting in good time in the hay field. They have been blessed with clear weather and have only had one small quantity to get wet. We had a fine rain on August twenty-seventh after five weeks of very dry weather and some of the hottest weather we have experienced this year. We had thirty acres of late soy beans that were practically ruined when the rain came. But since the rain, they have taken on new life and are making some growth, and we hope to get some hay yet. Fifty head of cattle to feed all through the winter takes lots of hay.

Our public school started September 3rd. All the children in the Orphanage Main Building and Johnston Hall started to school. The Baby Home has three children too young to go. They are three such sweet children that the matron would be lonesome without them. It does make a difference when they are all gone to school. Everything is so quiet and still that we really get lonesome.

Our financial report this week carries us above our twenfth rung in our financial ladder. We have raised $12,252.66 since January 1st. To reach our goal of $27,000.00 we will have to raise by December 31, 1943, the sum of $14,747.34. Let everybody push and we will reach the goal. Then all of us will rejoice together. If we don't reach it, none can rejoice.

There is nothing like a job well done. I hired a little boy at the Orphanage to mow my lawn at my home. I think he did his best and he did a good job. He seemed to get a real joy out of it because he felt he had done a good job. We were so well pleased that we gave him extra pay because it was a job well done. Has your church ever put on a building program and you took an active part and not only put your money in it, but put yourself in it? Don't you remember when the last finishing touch was put on and the job was finished how happy you felt. You had a reason to rejoice because it was a job well done. It is the same thing in this work here. When we undertake something and the whole church backs us up it is always carried through to completion then all of us rejoice together. We know you will be happy to see us reach our goal this year.

CHAS. D. JOHNSTON.

REPORT FOR SEPTEMBER 9, 1943.

Amount brought forward		$12,009.14
Sunday School Offerings.		
Eastern N. C. Conference:		
Niagara	$ 5.10	
New Hope, 2 Mos.	2.40	
Hope Mills	12.00	
Morrisville	6.24	
		25.74
N. C. and Va. Conference:		
Greensboro, First, 2 Mos.		28.99
Western N. C. Conference:		
Pleasant Grove	$ 3.75	
Flint Hill (R.)	6.00	
Shiloh	4.20	
		13.95
Eastern Va. Conference:		
Portsmouth, First	$ 5.71	
Berea, Nansemond	20.00	
Mt. Carmel	7.26	
		32.97
Valley Va. Cent. Conference:		
Bethlehem	$ 3.27	
Linville	10.04	
Winchester	6.71	
		20.02
Alabama Conference:		
New Hope		2.57
Georgia Conference:		
Vanceville		3.00
Special Offerings.		
A Friend, Franklin, Va.	$11.00	
Cash	2.00	
Mrs. Wilson	38.28	
Mrs. Hill	15.00	
John Morrison Bible Class, for Simmons Children	25.00	
Mrs. Simmons	25.00	
		116.28
Total for week		$ 234.52
Grand total		$12,252.66

I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things.
—Tennyson.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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In Memoriam

WILKINS.

Frank Rodgers Wilkins, the infant son of Mr. and Mrs. Hustler Wilkins of Cunningham, N. C., was born February 12, 1943, and died August 20, 1943. The funeral was held at Lebanon Church on the afternoon of August 23rd and burial was in the church cemetery. The father is a member of the U. S. Army and is stationed at a camp in Texas. He arrived home just a few hours before the funeral. The parents and grandparents are deeply grieved; but in their sorrow there is comfort in the assurance that their loved one is with Jesus and in the hope of being with him in the home Jesus has prepared for innocent children and humble believers.

C. E. NEWMAN.

ALDERSON.

Whereas Almighty God in his wise providence saw fit on December 23, 1942, to take from our midst Mrs. Mattie Thompson Alderson;

Therefore Be It Resolved:

That her family has lost a Christian mother, a home-builder, and a splendid neighbor to their friends.

That Ingram Christian Church has lost a faithful, devoted, loyal and consistent member, and the community has lost a unique citizen, in that her frankness, her honesty, her neighborliness, and her sense of humor was surpassed by none.

Therefore we recommend that a copy of these resolutions be sent to the family, a copy to The Christian Sun, and a copy be recorded in our church records.

Mrs. L. E. CARLTON,
H. W. DUNN,
J. T. OSBORNE,
Committee.

ALVERSON.

On August 10, 1943, Mrs. J. P. Alverson (Della Evans) died at her home in Danville, after a year's illness. Mrs. Alverson was a faithful member of Happy Home Church and all who knew her loved her. She had been a member of our church since childhood, and always counted it a joy to be there as often as possible.

Mrs. Alverson is survived by her husband, J. P. Alverson of Danville, four daughters: Mrs. Albert Strader, Jr., Mrs. Margaret Fitzgerald, Mrs. Mildred Alcorn, and Mrs. Ruby Slayton. She is also survived by her father, Mr. Julius Evans of the Happy Home community, five sisters and four brothers.

Though her passing was sad, her life was one which brought joy and happiness to others.

W. J. ANDES.

SANFORD.

Miss Ada R. Sanford, daughter of the late Dr. James L. and Rebecca King Sanford, was born March 1865 and departed this life at her home in Virgilina, Va., on Tuesday, August 17, 1943. She is survived by one sister, Mrs. Rosa Sanford Chandler of Virgilina. There are eight deceased sisters. She was born and reared within a mile of Union Christian Church; joined the church when young and was faithful in her attendance and interested in all the enterprises.

For a number of years she was a sufferer from rheumatism, and the past two years of her life an invalid. In the home of her late sister, Mrs. W. D. Gregory, she was kindly and tenderly cared for by the members of the family, all of whom are confident that she has passed from suffering here to rest in happiness in the Heavenly Home.

The funeral was held from her church on the morning of August 18, conducted by the writer and Rev. E. R. Harris of the Baptist church. Burial was in the town cemetery. The many floral tributes were among the most beautiful to be placed on a grave in this community.

C. E. NEWMAN.

MT. OLIVET HOME COMING.

(Continued from page 2.)

this a result of the ever changing conditions which exist today, but that it must not be forgotten that God is the same yesterday, today, and forever, and that his words are everlasting.

The latter part of his message was devoted to showing Christians and unbelievers just what God expects of us, and that we all must strive to do God's will. At the end of this message there was an invitation for anyone who wished to do so to accept Christ as their personal Savior. The invitational hymn was "Almost Persuaded."

At the lunch hour, which was enjoyed by all, we met our friends whom we had not seen for quite a while. It was this part of the day as well which made us closer friends because we had the opportunity to speak to each person individually. We sent a prepared box of lunch to the sick in our community who were unable to attend.

For the afternoon service we had as our guest speaker, Dr. E. E. Miller of the First United Brethren Church of Harrisonburg, Va., who was so kind as to give us a service each Sunday evening after Rev. A. G. Ritchie's resignation until we were able to locate our present pastor, Rev. Spence. We all enjoyed having Dr. Miller come and be with us again.

Dr. Miller gave a very interesting address, entitled, "Our Faith in the Present Day." He stated that in the day and age in which we are living we need more faith and courage to face the problems which now confront us as individuals and as a nation. He says that we need to have faith in the Church of Christ, not of any denomination because there are no denominations, we are all one body for Christ. Second we need faith in our fellowmen. Third, we need faith in ourselves.

He believes that to have faith in the Church we must show to others some evidence of our faith which can be done by our regular attendance of church services, by taking a part in church work, and by supporting the church financially according as God has prospered us.

To show that we have faith in our fellowmen, we must work together in harmony, we must work for the uplifting of all humanity, and seek to develop in our fellowman a desire for the spiritual things of life. He believes that the present war is a result of lack of faith in our fellowmen, that nations do not have faith in each other and this naturally causes a separation.

To have faith in ourselves we need to ask God's help in our everyday lives, with his help we need to use the talent which he has given us for the upbuilding of his kingdom, whether it be preaching, teaching, singing of many of the other various activities of life. Each individual can best serve in the field in which he has a natural talent.

We thoroughly enjoyed the day and I am sure it proved to be of spiritual value to all who attended.

LEONA E. SHIFLETT.

A LABOR SUNDAY MESSAGE

From the Federal Council of the Churches of Christ in America.

The worth of the individual is established in the love of God as revealed in the concern of Christ for him. He and his fellow men are in truth brothers, for God holds them all in the same love. Hence Christians, in loyalty to their Lord and Master, must judge all economic arrangements by their bearing upon human dignity and brotherhood. Christians today must feel within themselves a "divine discontent" with any economic order wherein human worth and brotherhood are flagrantly and complacently violated at many points. They will express this discontent in prayer—"Our Father . . . give us this day our daily bread and forgive us"—and through their everyday responsibilities and practical relations as consumers, producers, citizens, and members of the church.

A Christian society must assure meaningful occupation for everyone willing and able to work. Full employment is an unfinished business of the American people. When we set out to become the arsenal of democracy, some eight million workers were unemployed. The current surge of employment is war-stimulated, hence artificial and transitory. The problem of unemployment in peacetime is still unsolved. . . .

Along with other American groups, labor has the high calling, under God, to bring vision and purpose to America's role in fashioning international political and economic institutions designed to assure a world ordered by law in the interest of peace and justice. It is encouraging that organized labor here and abroad gives evidence that it is preparing to take its part in behalf of justice and brotherhood in post-war international reconstruction not only for itself but for the nation and for the world as well.

The basic ideals and objectives of the labor movement are in principle closely akin to many of the social purposes of the Church. That these ideals and objectives are compromised at times by labor is unhappily characteristic of the cleavage between profession and the practice of all institutions and organizations, the Christian Church itself not excepted. Organized labor needs to be ever alert to its own shortcomings; for any lack of integrity, any racial discrimination, or undemocratic procedures, even in exceptional cases, become seeds of destruction not only within the labor movement itself, but within the national community as well. On the other hand, church people should discount reports that treat with silence the good in the organized labor movement, but give exaggerated emphasis to its shortcomings. It is the obligation of church people to extend recognition and encouragement to that host within organized labor—many of whom are themselves members of churches—who build into their unions the principles of integrity, justice, and brotherhood.

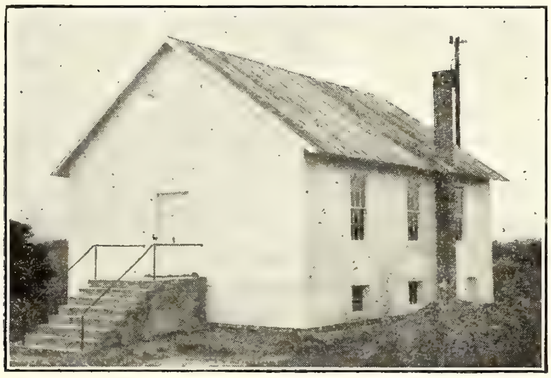
The fact that labor has made great gains in the past decade should be welcomed by all Christian people. The curtailment, under the necessity of the national war effort, of important social standards and freedoms should be tolerated only as a temporary expedient. Overlong hours, night work, employment of mothers with young children, child labor, poor housing, inadequate health and accident safeguards, lack of rest periods and vacations, the freezing of employment—these conditions should be corrected as soon as the war emergency is over.

A labor movement, strong in numbers, and in active cooperation with management, agriculture and government is a social necessity in order to sustain democracy on the home front, make it effective in the world conflict, and aid its extension in the post-war world. Such a labor movement can be a strong ally of the Christian church in promoting justice and well-being on behalf of Christian democracy in the service of post-war reconstruction. May the church, and labor and all other economic groups dedicate themselves with new vision, unselfishness and determination to the task of achieving in human society God's purpose for righteousness, justice and peace based upon the worth and solidarity of all men.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity
Volume XCV. RICHMOND, VA., THURSDAY, SEPTEMBER 16, 1043. Number 36.

PALMYRA CHRISTIAN CHURCH.



Palmyra Christian Church, near Edinburg, Va., was organized in the school house June 20, 1885, with 14 charter members. Rev D. A. Barney was preaching there at the time and organized the church. The membership grew rapidly. Many were former members of the Edinburg Christian Church which existed from 1849 to 1869, and also Narrow Passage Church, which existed from 1866 to 1886, On July 11, 1885, the church met and elected John Clem and John Carper the first deacons. The Palmyra school house was used as a place of worship till 1907, when the Woodland Church building, Weyers Cave, Augusta County, Va., was torn down and moved and rebuilt by the late Rev. A. W. Andes, who was pastor at that time, and was used as the only church in the community till December 7, 1941, when it was destroyed by fire. The present pastor, Rev G. H. Veazey, was to have held his first appointment on Sunday night that the church burned that morning. On Friday night following, there was a meeting held in the home of Mr. and Mrs. C. W. Carper, which was characterized by a spirit of determination and faith, and plans were made to rebuild. Regular worship services were held in the various homes in the community during the winter months and then services were held in the shade of trees till September 20, 1942, when the first service in the incomplete house of worship was held.

Because of the sacrifice of the few members and the many friends, a beautiful little rural church stands completed with all bills paid except just a few dollars due the painter, which will be paid immediately. The basement is full size and is unfinished. The grounds also need quite a bit of grading, but all are happy for the results thus far.

The following ministers have served as pastor since the organization. Dates of service of some of them are uncertain. Revs. D. A. Barney, James Dofflemyer, prior to 1906; A. W. Andes, 1906-1924; D. B. Seal, 1925-26; W. T. Walters, 1927-28; B. J. Earp, 1928-32; A. W. Andes, 1933-36; Roy D. Coulter, 1937-41; G. H. Veazey, 1942-

NEWS AND VIEWS

The Eastern Virginia Ministers' meeting will be held at the Suffolk Church September 20th, at 10:30 A. M.

Revival services were conducted last week at the Copeland Park Communitty Church, Newport News. Bill Hadden, acting pastor, was assisted by Dr. J. H. Dollar.

Rev. C. Randell Mason preached at the First Christian Church, Portsmouth, on Sunday, August 29. The Rev. Bernard Munger preached as a candidate on Sunday, September 5.

Dr. H. S. Hardcastle and the Editor attended an Executive Board meeting of the Southern Convention held at Elon College on Founders Day.

Rev. John G. Truitt, D.D., a member of the the Commission of Army and Navy Chaplains, attended their regular quarterly meeting in Washington, D. C., September 8.

Prof. A. R. Flowers is expected to speak in the Freewill Baptist Church at Bailey, N. C., on Sunday, September 19 at 11:00 o'clock. His subject will be "Heart Keeping." Bro. Flowers has recently returned from sections of eastern North Carolina, where he spoke several times in churches of different denominations.

The program committee of the Eastern Virginia Conference met at the Suffolk Church September 6th to plan the coming session of the Conference, which will meet at Waverly, November 3-4, 1943. Those present were: Dr. I. W. Johnson, chairman, Dr. Will B. O'Neill, Col. J. E. West, Dr. Elwood W. Jones, Mrs. W. V. Leathers, Rev. R. L. Jackson, and Dr. John G. Truitt.

CHAPEL HILL NEWS.

For some months now there has been little news sent from our church. As we read of the progress of the other churches through The Sun, we would like to pass on what we have been doing.

For a number of years there had been a debt on our church to the town of Chapel Hill for curbing. The finances of the church being so small that this could not be taken care of by current expenses. This past spring we decided it was time to make a settlement. By the gracious aid of the Home Mission Board we received a fine grant for which we were most grateful. Together with what we raised among our own people we were able to pay this debt in full. The fourth Sunday in July was certainly a joyous occasion when we burned the note. With one great milestone out of the way, we were ready to march further. We have painted two of our Sunday School classrooms. All of this tends to add to the atmosphere of worship. Our attendance for Sunday School and Church has been fair for the summer months. With so many people working today in defence plants we find many of our people forced to work on the Sabbath.

Our Church also enjoys its social gatherings. On Wednesday evening, August 18, we experienced a fine Fellowship Supper on the church lawn. This was well attended by the members. We also had a number of V12 men from the University to join us in this fine fellowship. There was an enormous amount of food, and it was well consumed by the end of the meal.

On Thursday evening of the same week, the young people met at the parsonage for a Social. At this Social a Young People's Organization was formed. We had twenty young people to come together in this meeting. The group elected its officers with Jane Lenard, president; Jean Basnight, vice-president; Mildred Neville, secretary, and Ben Perry, Treasurer. We shall endeavor to meet each Sunday night at 6:30 at the church. Our programs are placed in charge of the individuals of the group. We are asking that these programs be not all together lectures, but also opportunities for discussion. We are living in a Young People's town, and we offer them an opportunity to come and join in our fellowship and worship.

All churches experience major or minor problems of some nature. Many of our young people are away, others have shifting congregations. It is difficult to build a strong church on shifting sands. How shall we be fastened to the foundation of rock, we ask? By an undying faith, loyalty, and courage as only the Master could teach us.

J. L. Griffin.

WAKEFIELD PARISH LETTER.

The three churches of Wakefield, Va.—Baptist, Christian, and Methodist—began a series of Union Evangelistic services at the Baptist Church here, Sunday, August 22, with Dr. John G. Truitt, pastor of the Suffolk Christian Church as guest minister. Members of the three choirs were made into one group directed by a local leader, Mr. John Lawrence, and the singing was made one feature of the services. Dr. Truitt directed the services and did all the preaching. He conducted two services daily. The first was a service for Christian workers held in the forenoon from ten until eleven o'clock, when he gave most interesting and helpful messages. At evening he preached to good audiences which increased in size and interest from the first service. On the last Sunday evening we had a full house. Dr. Truitt easily secured the interest and attention of his congregations throughout the series, and left deep impressions on his audiences by his strong sermons and personality. There were a number of reconsecrations and several conversions. The writer has several lined up for church membership at our next service here, and I think the other pastors will also add some to their memberships. Dr. Truitt left a fine impression on the community.

The services closed on Tuesday evening with a very fine congregation and service. The next day was observed here as "Wakefield Day," when the country side folks came in to spend the day with the townspeople, with a noonday meal together, an afternoon tournament, Government bond selling, and an open dance on the street about two blocks from our church at evening; yet we had the best prayer-meeting attendance of several months, despite other attractions so near. It registered the influence of the services just closed.

We expect to begin a series of evangelistic services at Burton's Grove on the second Sunday, this month, sponsored by Burton's Grove and Barretts in a united effort, with Rev. Richard E. Brittle guest speaker. As a prelude to that series one evangelistic service will be held at Barretts on second Sunday afternoon. The services at Burton's Grove during that week will begin at eight o'clock, evening. Then on the third Sunday, our church at Ivor will unite with the Methodist in a week's series of services, the writer participating.

The issue of The Christian Sun of August 12, featuring our churches

(Continued on page 13.)

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

CHURCH SECRETARIES AND CONFERENCE SECRETARIES.

Church reports go to the Conference Secretaries. When these secretaries begin to transfer these individual church reports to the Conference reports and to tabulate the returns they are miles removed from the church secretaries. They have the reports only. If the reports are clearly made out and accurate the work of the Conference Secretaries is not difficult. It will take time but on the whole it will be the simple task of transfering data from a report blank to a report sheet.

But what if care has not been taken in making out the church reports? Suppose these reports are made ont differently by different church secretaries? Then there is confusion and in the end inadequate and misleading information and erroneous records.

From the offices of the Conference secretaries secretaries the Conference reports go to the Convention Secretary. One such report last year arrived with the notation the records were as given by the church secretaries. This statement really meant that particular secretary did not have any inclination to wrestle with the problem. Well, why should he? Why should the Convention Secretary?

There are answers. First of all there is character. Character is involved in the making out of these reports on the part of all concerned. Second, there should be a bit of denominational pride. When completed the records stand for us, they reflect our work, they interpret our consecration. Third, we should want to have our records correct for the sake of those who have to use them now and for posterity which will use them as sources of research. Fourth, there is the old adage that if a thing is worth doing at all it is worth doing well. Surely there would be a satisfaction in stating to all who enquire, "Yes, our data are correct."

And so again the plea is made for time, thought and labor on the part of all the secretaries concerned. But the most important person in the process is the secretary of the local church.

Use the information given in the four articles on how to fill in the blanks. If there is still uncertainty write the Convention Secretary.

A final word to pastors: assist your secretaries in every way you can.

J. H. Lightbourne.

FIFTH SUNDAY OFFERINGS.

With the exception of the churches in the Virginia Valley Central Conference our churches are approaching the end of their conference year. The Convention and Conferences have certain standards for the local church. The local churches are asked to contribute specific amounts to the various enterprises of the Church.

The Mission Board has its regular mission year which closes August 31. On that date the Board by tabulation determines the amount of money that it has received during its fiscal year. The Orphanage observes the calendar year as its year. Books are supposed to close with the close of the year and it reckons the amount of money received during the year. The College seems to observe its period according to the termination of the several conferences. For instance, the college year in the Valley of Virginia Conference closes with the annual conference which is held Wednesday after the first Sunday in August. It perhaps would be preferable if the College should determine a fiscal year, that is, set a definite date on which all contributions credited in that year must be in. It might be well for the College to adopt the calendar year since January and February have been designated by the Convention as the College period. There is no opposition to conducting the college year according to the conference year so far as I know, but it does occasion a bit of confusion.

At any rate, Elon College is most grateful for the consideration and support given it by the Sunday Schools and churches of the Convention. The total amount received is in excess of previous years. We hope that the same may be true of the amounts sent to Conference by the local churches for the College. The College certainly needs the consideration and help of its constituency now.

Previously reported	$3,805.36
Churches.	
Eastern Virginia Conference:	
Bay View	25.00
Bethlehem (Nans.)	30.00
Eastern N. C. Conference:	
Damascus	30.00
Western N. C. Conference:	
Mt. Pleasant	1.92
N. C. and Va. Conference:	
Sunday Schools.	
Burlington	28.84
Eastern Va. Conference:	
Eure	5.00
Oak Grove	3.07
Windsor	7.51
Eastern N. C. Conference:	
Morrisville	2.70
Mt. Gilead	3.00
Western N. C. Conference:	
Hank's Chapel	5.31
Virginia Valley Conference:	
Bethlehem	2.15
Grand total	$3,949.86

OPENING OF ELON COLLEGE.

The fall activities of Elon College were formally opened on Tuesday of last week when President and Mrs. Leon E. Smith received the faculty and their wives at its annual dinner in the college dining room. Additions to the faculty for the fall were presented including the dean of women, Mrs. Edna Hendall Kraft of Des Moines, Iowa, Miss Margaret Whittington and Mr. John Westmoreland of the Music Department, Mrs. Hans Hirsch of the Language Department, Mrs. Harold Schultz of the History Department, and Mr. Chas. Apel, business manager. After an informal program and a pleasant social hour, the faculty adjourned to the President's Office for its first annual meeting. Miss Violet Hoffman of the Commercial Department was elected secretary. Dr. J. D. Messick, dean, and Professor A. L. Hook, registrar, presented the program for freshman orientation. Other matters of business pertaining to the first week of the college year were attended to.

President Smith closed the meeting with a statement to the faculty as to personal responsibilities for the conduct of the college during wartime and emphasized the position of leadership on the part of faculty members for students other than classroom responsibilities. A record enrollment of girls, according to Mr. George D. Colclough, field secretary, may be expected. The enrollment of boys will necessarily be small which is to be expected. To Elon's credit in the national emergency and the war effort by far the greater part of its male enrollment volunteered for the services wherever the Government may wish to use them. The faculty was requested to cooperate with the Government in the urgent matter of the sale of war bonds. The freshmen arrived Tuesday and registration for the fall term began on Wednesday.

THE EDITOR'S MESSAGE

SEASONS OF THE SOUL.

The Hebrew people were soul-conscious. "Why art thou cast down, O my soul?" Who has not experienced that mood? The minister may associate it with "blue Monday." World conditions have brought many, parents especially, into a season of soul depression, "My tears have been my meat day and night, while they continually say unto me, where is thy God?" Will the cloud ever lift, will the season of grief ever change? These are the persistent questions of the soul.

Note the emergence of the Psalmist from his season of gloom. "Hope thou in God; for I shall yet praise him for the help of his countenance." God is the solution of the season. God's countenance, God's character, is eternal and unchanging. It is therefore strength-giving. The Psalmist can therefore cling to God in the conviction that "I shall yet praise him." There is no permanent despair. It is recognized, even at its worst, as temporary. (Ps. 42:5).

Verses 5 and 11 in this same Psalm are almost identical. The typical parallelism is obvious. But there is one slight variation, and this indicates soul progress. "For I shall yet praise him, who is the health of my countenance." Now the strength of his countenance has become the "health of my countenance." Strength is imparted as "deep calleth unto deep." Our hope and our health is in God. He is the creator of body, mind and spirit. All health is found in the proper relationship to God. God is the great Banisher of our darker moods.

A child went with her family to hear Dr. Albert W. Beaven preach. He forgot to look down and smile on that Sunday. She went back home dejected, saying, "God didn't smile at me today." But God does smile. He smiles eternally. We see his smile in the face of Jesus. That smile, never quite drowned by tears, is our hope, our health and our peace.

SOUL CULTURE.

One of those great and beautiful half-truths inflicted upon a bewildered world is this: "The soul of reform is the reform of the soul." The reform of the soul and the reform of society are of equal importance. When Livingstone came back from Africa, after spending years there for his beloved Africans, someone asked him about his soul: "My soul, my soul, I had almost forgot that I had a soul," replied Livingstone. He was so interested and absorbed in God's black society that he had indeed almost forgotten about his own soul. Soul culture is a by-product of social concern and of social salvation. The soul of Frank Laubach grows as he lifts new units of society into the freedom and blessings of literacy. The great soul of Moses grew, not by protracted introspection and cultivation, but by utter absorption in a social movement, the emancipation of a race and not merely the conversion of a few isolated souls. We should bear this in mind when we hear the statement quoted above.

It still remains true, however, that the culture and reform of the soul are basic to well being. We must periodically look at ourselves with a long, searching self-examination which will right the compass of our lives. Hence we pursue our study of

THE DIMENSIONS OF THE SOUL.

One of the earliest discussions the Editor can recall was a very profound conversation and debate on the question, "Does the Negro have a soul?" That question which appeared to be one of the major philosophical and theological questions of the ages was quite beside the point. The point is, one does not have a soul, one is a soul. A person may have a body, or part of a body, but he is a soul.

Said a young girl to the writer, "You are the first person ever to talk to me about my soul." But such conversations, we must confess, are the exception rather than the rule. They are far too infrequent. Since when have you talked with anyone about the soul? Begin now with a few simple questions.

HOW BIG IS YOUR SOUL? More important, is it growing? The soul which is isolated from God can never grow to eternal dimensions. Billy Sunday said of a friend, "His heart was as big as a hotel." Stanley Jones said, "The moment I arose from my knees after surrendering myself to Christ I wanted to put my arms around the world and share this with everybody." And, we remember, "God so loved the world." How big is your soul?

HOW BEAUTIFUL IS YOUR SOUL? Do you know the most beautiful thing in the world? It is a beautiful soul. Beauty is associated too much and exclusively with the body. Some people go to a funeral and remark, "Wasn't that a pretty corpse?" How much better to hear someone say, "What a beautiful soul!"

HOW PURE IS YOUR SOUL? Purity is the passport into God's presence. "Blessed are the pure in heart, for they shall see God." Purity has its own and eternal reward. One of the four things a man must do if he would make his record true, according to Henry Van Dyke, is "To act from honest motives purely."

HOW HEALTHY IS YOUR SOUL? How warped we are in our attention. We spend time, talk and money on a body which is subsidiary and temporary and very little time and attention on the soul which is eternal. We throng the physicians of the body and neglect the physicians of the soul.

A lady stood up at the Mars Hill Assram and said, "My health has never been good. But I realize now for the first time that the soul can be healthy, even though the body may be unhealthy." This was a remarkable testimony. She was radiant. She lived sixty-five years before making that testimony.

HOW MATURE IS YOUR SOUL? Are you ready for your epitaph? That mature soul, St. Paul, could write, "I am ready to be offered up up. The times of my departure is at hand . . . I have kept the faith." Purity is not maturity, but it leads to maturity.

That spiritual giant knew whereof he spoke when he declared, "Though the outward man perish, yet the inward man (the soul) is renewed day by day."

HOW CHRISTLIKE IS YOUR SOUL? Self and soul may be in conflict. The desires of the immediate and fleshly self may gain frequent priority over the needs of the eternal soul. Your soul will grow in beauty, purity and maturity as it becomes more Christlike. You have a body. You are a soul. The body is temporal. The soul is eternal. For everyone He is the bread of eternal life, "The way, the truth and the life," the architect and bishop of our souls.

R. L. H.

Literacy a Post-War Must

By Frank C. Laubach.

Apostle of Literacy and Author of "The Silent Billion Speak."

Literacy is one of the four or five *musts,* if we are to have a safe world.

Outside of Europe and North America, the great majority of the human race cannot read nor write their own names. In Asia close to ninety percent are illiterate; among the colored people of Africa over ninety-eight percent; and in Latin America seven out of every ten cannot read nor write.

What are we going to do about *that?* We cannot leave these illiterate millions alone. If we leave the world alone when this war is finished, we shall lose all that our boys are dying for.

Educators are excited about literacy, because we have found that the easiest and most promising people to educate are the illiterates. They are incredibly easy to reach and easy to teach. It is true that teaching people to read English is hard, but that is because we have such a chaotic way to spell—eight sounds for "a", and even more for "o"! But, fortunately, in ninety percent of the world's languages they spell phonetically—one sound for a letter. Where this is done, they can be taught to read by modern methods in a couple of weeks—not very well, but slowly and aloud. All they need after that is something interesting and easy to read, and they improve by practice.

Why this excitement about literacy? Because it is now seen to be the spearhead for the social and moral and spiritual uplift of the illiterate three-fifths of the human race. As soon as they learn to read their phonetics, we place in their hands papers and tracts with short sentences, easy words they always have spoken, large print, telling them the answers to their deepest needs—about saving the lives of their babies, about malaria, blindness, intestinal diseases, sanitation, about cooking and selecting foods for health, about selecting seeds, destroying enemies to their animals and vegetables, about getting out of debt and keeping the laws; and about the principles of Christ.

Our new knowledge of geography opens up a shocking picture of these illiterates, the most oppressed and wretched people in the world. Too ignorant to depend upon themselves, they are victims of educated or half-educated scoundrels, who enslave them, rob them, and lie to them. Ninety percent of the illiterates are in debt, and since they cannot compute their debt, they do not know how much they owe; they only know that the debt was inherited from their ancestors, and that the money lender takes all they can give him without actually starving to death. Millions of them belong to the land on which they were born, are tortured or killed without the government's ever hearing of it. Countless millions of them are deliberately fed opium or cocaine or liquor to keep them drugged and therefore unresisting to their exploiters. Five out of six of their children die before they reach their first birthday.

Think what it will mean to these people and to their descendants if the Christians of America have enough human pity to help them out of their black sorrow.

They are the easiest people on earth to win for Christ, if we prove our sincerity. They are amazed when educated people pay any attention to them. When they find our interest is unselfish, their amazement turns into a tremendous gratitude. By the time we teach them to read in a dozen easy delightful lessons, they are ready to die for us. When we tell them we learned this from Christ, they love him at once because they have seen him in our actions. And when they become Christians they prove wonderfully loyal, and work with prodigious zeal to know their Bibles and to win others. We can have as many of these illiterate billion for Christ as we go after.

They are bright people. They are not our inferiors, but they have never had our chance. They have never had Christ. They are where our ancestors were in Europe before Christ came to them.

The Greek Catholic Church, before the First World War, failed to do anything to help the literacy or the social conditions of Russia. Atheistic communism undertook it, and taught one hundred millions in twenty years. Now those one hundred millions are away from Christ and are reading countless tons of atheistic literature.

Today one hundred millions in Latin America, one billion on this planet are waiting to be taught. Will the Christian church grasp this opportunity, lead these people to Christ and set the standard for the matter they shall read? The future of the world hinges just as much upon that question as the future of Russia hinged upon the question whether the Greek Church would or would not serve the illiterate people.

The illiterate is so poor that he will not be able to buy expensive literature for a long while, not until his economic condition is better. During that period, when he is reading easy literature and improving his status, we shall need much money to subsidize the material we print. When he first starts to read he believes everything he reads and he memorizes practically all of it. Illiterates have wonderful memories and instinctively commit everything to memory. This is the time to plant ideas, which will grow a lifetime.

We shall need trained organizers, multitudes of writers and tremendous resources to subsidize this needed literature. A billion dollars could be used with immense benefit. But now every dollar counts while this newest, indeed infant enterprise of the Christian America gathers momentum.

LET US REJOICE.

Let us all rejoice that offerings for missions were larger than any year since 1930.

I want to thank every person and organization that made an offering during the past fiscal year.

J. E. West, *President.*

ANNOUNCEMENT.

The Young People's Missionary Conference of Eastern Virginia will meet Friday, September 24, at 8:00 o'clock at Suffolk Christian Church. The theme will be "Youth Venturing With Christ," and Rev. R. L. Jackson has been asked to make the address. We urge all of our Young People to attend this Conference.

Mrs. J. F. Morgan,

CONTRIBUTIONS

SUFFOLK LETTER.

The Program Committee of the Eastern Virginia Conference met on Monday, September 6th, in the Suffolk church and planned a tentative program for the next session of the Conference to be held in Waverly, Va., Wednesday and Thursday, November 3rd and 4th, 1943. By vote of the last session the Conference is limited to two days. This reduction in time makes it difficult to condense and cover the necessary work of the Conference. There is an insistent desire on the part of some people to take less time and hurry over much of the departmental work of the church. This is unfortunate when there is so much work to be done and so many things which should have careful, thoughtful and prayerful attention.

The Committee adopted a Conference theme: "Promoting Spiritual Living." This is not to be interpreted as a step to discard the usual and essential financial objectives of the denomination. The business of the church has a place which should be considered with much care and thought. But it should not be an end in itself. If raising money becomes the chief business of the church its power and efficiency will soon become extinct. It is the hope of those who planned the program that every report dealing with essential matters will carry some emphasis upon spiritual living as well as church work. We may become so busy in doing things that we lose the spiritual power to do anything effectively.

Religious Education, Missions, Ministerial Education, Orphanage, publishing a church paper and all other activities of the denomination should be related to definite spiritual objectives. Spiritual living is the point of emphasis this year in the Eastern Virginia Conference. Other matters should not lose their importance. We are asking all committees and Conference speakers to carry this emphasis with much earnestness and deep conviction. Committee reports should be carefully considered in a committee meeting held before Conference. Plans for the future should be submitted for consideration. These plans and suggestions should be constructive. Changs does not always mean construction. It may be nothing more than change.

There will be three addresses in a study of the book of Acts. This Bible study is supplied at the request of the Spiritual Life Department of the Southern Convention. It will be helpful to the Woman's Missionary Societies in their Bible studies next year. Dr. H. S. Hardcastle has been requested to give this course during the Conference. These studies will be a great inspiration. Around these as a central force should be a great spiritual inspiration for the entire Conference. In the heart of the Conference there should be an irresistible impulse to re-consecrate ourselves to the future tasks of our great church. It is possible to have a re-birth of spiritual power and denominational loyalty. A great spiritual revival among the ministers and laymen of our Conference should be evident at Waverly, on November 3rd and 4th this year. God is able and willing. He is waiting for us to use His power. We need a great spiritual awakening. This may call for some surrender and selfsacrifice. It may challenge us to open our windows towards the Holy City and face the living Presence who can transform us within and open the way for great spiritual victory in a needy world. Let us be ready and willing.

I. W. Johnson.

ELON 1943-44.

On Wednesday, September 8, the fifty-fourth regular session of Elon College was officially opened by registration of freshmen. Freshmen began arriving Sunday. On Tuesday they came in increased numbers. On the first day of registration Elon College registered the largest number it has registered on the first day within the past eleven years other than 1940 and 1941. Registration this year differs from previous years in that girls far out number the boys. Total registration for the first day came near reaching the 200-mark, 197. At least 180 of this number are first-year college students. Others are specials in music and art. The freshman class will, in all probability, go considerably beyond 200 which, considering conditions, is most encouraging. Upperclassmen begin registering today, Thursday. Present indications are that the enrollment of upperclassmen will not exceed 100. Counting all college students and specials including extension classes in Burlington and Gibsonville, the total enrollment for the regular college work will be approximately 400. The contingent of the Army Air Corps now stationed at Elon College if added to our regular student enrollment would make a total of approximately 650 which would approach the high water mark of student personnel at Elon College attained in 1941.

The Army Air Corps is exacting in its standards for teachers. Teachers in this department must be expert in mathematics, physics, geography, history, physical education, and science. It has been necessary to release a certain number of the regular members of our faculty for work in the Army Air Corps school. We have, however been able to replace them on the regular college curriculum of instruction with efficient and capable instructors. As we conduct the Air School efficiently, we will not by any means neglect instruction for our regular students.

It is fitting and imperative that we begin to think of the time when the Army Air School will be dissolved. With Italy out of the war, other Axis partners are exposed to the onslaught of Allied forces. Because of the nature of the political structure of dictatorships, when the dictator is unable to go forward, eventually his own followers turn on him, dethrone him, and assume the reins of government themselves. There is no reason that conditions different will obtain in Germany or in Japan. The idea that either the Germans or the Japanese will fight to the last man is a myth which sooner or later will be exposed as such. It will be a happy day when the war is over and we may return to the ways of peace and the task of reconstructing and the rebuilding for a Christian civilization.

L. E. Smith.

ON LEAVING THE SOUTHERN CONVENTION.

On Sunday, September 26th, at 12:00 noon, my services as pastor of the First Christian Church of Portsmouth, Va., will come to a close. On October 1st I will become pastor of the First Congregational Church of Ticonderoga, New York.

Ticonderoga is a beautiful little town with a population of about 5,000 people located in the township of Ticonderoga, Essex County, New York State. It has a picturesque setting on the outlet of Lake George, the water of which falls about 30 feet there and flows into Lake Champlain. This provides ample waterpower for the two paper mills located there, the main industry of the town. Ticonderoga is served by the Delaware and Hudson and the Rutland railways, the former of which is the main line between New York City and Montreal, Canada. The town is six hours from New York City and only four hours from Montreal by rail.

Commanding a portage on the line of water communication between Canada and the English colonies, Ticonderoga was a place of considerable strategic importance during the Seven Years' War. On an eminence overlooking the present village and Lake Champlain the French began building a fort of earth and timber in 1775 and called it Fort Carillion; later it was named Fort Ticonderoga, and was destined to play a large part in several battles not only of the Seven Years' War but also the Revolutionary War. The village of Ticonderoga was incorporated in 1889, and has the distinction of being the only place in the world bearing that name. The name "Ticonderoga" is a corruption of an Indian word said to mean "sounding waters."

The First Congregational Church of Ticonderoga dates back to May 11, 1809, at which time it was organizzed. It is the only church of our denomination located in the village and holds within its membership many of the old established families of that part of northern New York State.

As the time for my departure from this delightful pastorate in the City of Portsmouth draws near, I have a personal word which I would like to leave with my many friends in the Eastern Virginia Conference and also the Southern Convention of which we are all a part, and I know no better way of expressing it to you than through the pages of The Christian Sun. In my letter of resignation to the members of my church, I included this paragraph:

"It will not be an easy thing to leave the First Christian Church, whose noble men and women have through these years proved their love and loyalty; nor Portsmouth where I was married, where my daughter was born, within forty miles of where I was born, whose citizens have respected me and with whom I have had pleasant association; nor Virginia, my native state, the home of our Christian Churches. These ties will always make this part of America "hallowed ground" both for me and for Mrs. Councill."

I wish to send this as a parting message not only to the members of the First Christian Church of Portsmouth, but also to my friends in the Conference and the Convention. It has been one of the greatest joys of my life to have had the privilege of working with you during these three and a half years.

Some of my friends can't understand why I am leaving Portsmouth in the sunny South and going to the little town of Ticonderoga in the cold North. They say, "You must like the Congregationalists better than you like the Christians," to which I reply, "No, it isn't that. I don't dislike either one." In my own mind, the two groups of churches long ago came to be one.

Other friends have said, after talking with them about my decision, "Well, if you must go, I must say, you are leaving the church in a much better condition than when you came. It's debt-free; additions and improvements have been made; new members have been added to the roll; and plans are in the making for even further improvements to the building and the purchasing of a church parsonage. The Church is in good shape." To which I reply, "Yes, I think we have done very well during the past few years—spiritually, financially, and socially—but I do have one regret, that I haven't been able to do more for the Church in a spiritual way." When I consider the number of people who live in the City of Portsmouth; when I consider the large number of people who have come here to live during the past few years from North Carolina, the Valley of Virginia, and every other state in the union; and when I consider how few of these people I have been able to interest in the worship and program of the First Christian Church; my heart is saddened and I am ashamed. Here is a church capable with its capacity and with its equipment of taking care of the religious needs of many, (5 or 6 times as many as it has) yet it continues to take care of the religious needs of all who come, yes, but still a very few. As I leave this Church, I pray fervently that God will use it in the future for a greater spiritual blessing to the thousands who live within its bounds. Where I have failed, I pray God that the next man will succeed.

Still other friends have said, "You are leaving your native state, the church (denomination) in which you were born and raised, and to which you owe all that you are and all that you ever hope to become." To which I reply, "Yes, in a way that is true. But I am not the first native son to leave this part of the country and serve a church in another area. If my memory serves me correctly, Dr. John G. Truitt, pastor of the Suffolk Christian Church, my good friend and neighbor in the ministry, responded favorably to a call from a church in Dayton, Ohio, while serving as pastor of our First Church, Norfolk, located in Berkley. From Dayton, Ohio, he was called to become pastor of the Christian Church in Suffolk. Maybe I might be as fortunate as my dear friend, Dr. Truitt, I hope so." It is quite true that the greatest joy in leaving home comes on the return trip.

I leave the First Christian Church Portsmouth with the same opinion that Mr. House conveyed to me when he left, that the Church has great possibilities of growth and development. Its strategic location in the heart of a thriving city; the great influx of new people which has turned this whole area into a "field ripe unto the harvest;" its membership which is made up of a group of people who are united in their untiring efforts, loyal in their undivided devotion, and sacrificial in their generous giving; with a consecrated and devoted pastor the Church must grow from strength to serength.

Only last Wednesday morning, September 8th, I read an article in the *Virginian-Pilot*, the headlines of which went something like this: "Taxpayers Here Report 69 Per Cent Income Jump." While the income of this Church has increased and will continue to increase for the duration of the war, it has not yet jumped 69 per cent. Nevertheless, I think that the Church's greatest need at the present moment is a Membership Jump, the Income Jump will naturally follow among truly Christian folk.

I shall prayerfully watch my successor as he shall under God lead the people of this parish into larger things.

Herbert G. Councill.

Mr. Councill's new address as of October 1st will be: 349 Amherst Ave., Ticonderoga, New York. He would be happy to hear from his friends in the Southern Convention from time to time.

SUPERANNUATION.

Previously acknowledged	$ 434.86
Big Oak, Biscoe, N. C.	8.00
Hope Mills, N. C.	3.00
Flint Hill (R), Sophia, N. C.....	3.00
First, Burlington, N. C.	8.78
Total to Sept. 9, 1943	$ 457.64

Board of Superannuation,
By: *Mattie Cox Parker.*

Missions
The World for Christ

THE WHY OF CHRISTIAN MISSIONS.

By Nels F. T. Ferre,
Andover Newton Theological School.

Christian missions are rooted in the eternal being and purpose of God. They testify to the universality of our Gospel in Christ Jesus.

God has revealed in Jesus his will to create a free fellowship through faith in and faithfulness to, the God of all joy and glory, all truth and beauty, all peace and hope, all love and creative zest.

The Christian Gospel is the glad news of God himself, the eternal, the ever-dependable, is a creative love who gives himself freely to effect a universal Christian community, the true church of Christ.

To be a child of God, a joint heir with Christ, means to have understood and accepted God and his purpose for us, to have entered into the peculiar joy of his fellowship and to have become willing to share its spirit. It means to have a responsible, self-giving concern for all men in all their being and concrete relations.

The joy of the glad news in Christ cannot be hid. It must overflow to the ends of the earth. To limit our redemptive concern is not only and not first of all to deny the Christian community and to defy God; it means also, and first of all, that we have never truly known and become lifted by the vision and the power of the Gospel.

No Christian can be God's child or belong to the Christian fellowship without responding with faith, gratefulness, joy and sacrificial concern to God and his purpose for men as he has shown it in Jesus Christ. Naturally the fellowship itself always comes first, but this fellowship requires that our brothers' material and social needs be filled and that we have become the means and the media of the Christian kind of community

The Christian church, therefore, sends out first of all evangelists proclaiming the good news of salvation, now and forever, and also teachers, doctors, agricultural experts, etc., to make the fellowship effective as far as possible in all areas of life.

Unless the church does this it is not the church of Jesus Christ.

For the church to fail in universal concern and outreach is to fail Christ and to fail being the true church. In these days of worldwide conflict and confusion it is especially needful that the church exhibit, in spirit and in deed, its true nature both at home and abroad that it may become the example of a new world order built on understanding, cooperation, justice, freedom and truth.

The church must still have the ambassadorship of reconciliation to Christ and to one another. It must still be the power unto salvation by pointing to the Source from which all goodness comes.

All the good there is outside the church whether in other religions, government or institutions of whatever kind, it appropriates and fulfills, preserves and redeems. As an actual institution the church stands penitent before its Master and before the world, knowing that it has failed to live and to proclaim the full Gospel, but its failures are its own, not the Gospel's.

However much the actual church may have failed, therefore, it knows that it has been given in the Gospel the only full locus of solution to the world's problems.

Only by going toward the way the true church points can the world be saved.

In some places it is now thought that the time of missions is past since all religions are relative, i.e., best for their own people, and since the fear of eternal damnation is now no longer generally accepted.

But this is a basic mistake. Christ still comes to fulfill all other religions and he alone can. In him God has declared his eternally universal love which is the absolute which reveals all other religions to be relative just because they fail to understand and accept God himself and his eternal purpose for all mankind.

As far as eternal damnation is concerned, that idea is still based on the eternally real for it is eternally impossible to be saved unless we accept so great a salvation.

To belong to the Christian fellowship through a faith in God as disclosed by Jesus Christ which possesses us completely—thought, will, devotion—is to be saved and apart from this relation there is no salvation now or forever.

It is often claimed that missions yesterday depended primarily on fear. That may or may not be true.

Yet fear is important for it may be rooted not in any arbitrary view of God's way of acting with men, but in the root reality of all times.

God cannot be mocked. Our existence is through and through responsible. We have no choice of salvation. What it is, God has declared in Jesus Christ. Yet such fear is only a negative force, a brake on man's heedlessness. It should give way to insight and the feeling of duty.

It is our eternal duty, as inescapable as God himself, to love him and our fellowmen.

Yet even duty is but the Court of the Gentiles as a final motive for Christian missions.

When Christians are truly the children of God they overflow with gratitude, faith, hope and love.

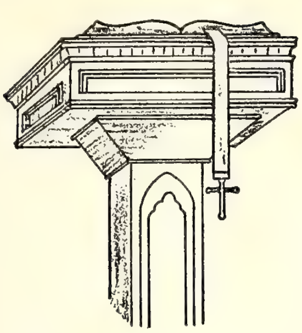
Then their fears are cast out by love and their duty becomes their song in the night. To those filled with the love of God Christian missions are not a burden but a continual delight, a chance to do a part however small for him who has done everything good for us.

Today we call upon the church to heed the divine commandment to love our neighbors everywhere, for to do so is not optional, but more than that to find the freedom of the new law in the Spirit which is peace, joy, faith and thanksgiving overflowing unto the ends of the earth.

MISSIONARY OFFERINGS.
WEEK ENDING SEPTEMBER 9, 1943.

Sunday Schools.	
Long's Chapel, Mebane, N. C.	$ 8.00
Bethlehem, Broadway, Va.	3.83
Elm Avenue, Portsmouth, Va. ...	25.00
Oak Grove, Sunbury, N. C.	3.50
Newport, Shenandoah, Va.	5.57
Wake Chapel, Fuquay Springs, N. C.	6.55
New Elam, New Hill, N. C.	10.30
Hank's Chapel, Pittsboro, N. C. ..	9.04
Liberty, Nathalie, Va.	5.50
Total	$ 77.29
Total since Sept. 1, 1943	$ 77.29
War Victims and Services.	
Oak Grove, Sunbury, N. C.	$ 9.00
First, Burlington, N. C.	31.68
Total	$ 40.68

Gratefully
Mattie Cox Parker,
Secretary.



LIVE FOR TOMORROW.

By Charles Cecil Thomas.

Preached to the graduating class of the Rensselaer Falls High School, Rensselaer Falls, New York.

In the recent motion picture, "Hitler's Children," which more or less epitomized the world situation, a young German girl is about to be dealt with seriously by the state because she has openly rebelled against its teachings. Knowing the danger of her conduct, her lover tries to convince her to obey the regulation so that they would still live and still have one another. In his argument he points out that the Gestapo is very strong and that they might better get all the happiness out of this life that they could salvage. The girl quickly interrupts him and tells him how very wrong he is and that it is their mission to make their lives count that the generations to come will not have the Nazis to contend with. That was the only ray of hope in the whole of that picture and that is your challenge today. The last war was fought and won that the world might be safe for democracy, but at the peace table the generations to come were forgotten, people indulged in the satisfying of their lusts and promptly sowed the seeds for this conflict. That same mistake cannot be made again if we are to preserve our ideals, so I challenge every young person, every adult and every child to make their lives count for the tomorrow of peace. It is not an easy task, nor is it one for a weak pleasure loving, pampered, group of spineless would-be heroes. It is a task for an optimistic, enduring, expendable group whose convictions are Christian and whose endurance is provided by their faith in God and His way of life.

To live for tomorrow is to prepare ourselves for a time when peace will reign supreme throughout this war exhausted world and men will be united in brotherhood; a time when the world will realize some of its oldest dreams. This is the only privilege that the future offers you graduates, but it is a privilege which brings with it duties, the like of which we have never been called upon to fullfil. Duties that will put into practice the Christian virtues which we only preached and agreed with before. Duties that will bring us to our knees before God begging forgiveness for the injustices we have committed against our brothermen and asking guidance and help in understanding His will.

"What are these duties?" we ask. Here are three goals that we can strive for if we wish to live for tomorrow with God—To make our lives count for a better world:

The first is that we are optimistic. If there is anything more inspiring than an optimistic person it is a group of people whose faith in their ideals is unshakable. Optimism—call it morale or whatever you like—has kept the fires of our ideals burning in the hearts of men for nearly two thousand years, and without it our hope for a Kingdom of God is doomed. His optimism compelled and supported Abram in answering the call of God to leave his home for a country of which he knew nothing. Optimistic faith that the good in human nature could be made to overcome the evil commanded Jesus' life from the beginning.

During the last war one of the writers of the day published this bitter comment on the situation in which he found man: "After two thousand years of masses, we have reached the state of poison gasses." It is easy to see what would have happened to England in this war if they had succumbed to the pessimism of that bitter poet, but the story today is one of a moral victory supported all the way by their optimism. As a result of their optimism we have coming out of that bombed area now, stories like the one that follows, full of hope and faith. Written across the face of a clock on the tower of a bombed church in London a passerby can see this Latin word—Resurgam. Translated it means, "I shall rise again." For years that tower stood to call people's attention to the Good Life and now that truth and goodness have been blacked out in a part of the world and their enemies are trying to enforce that blackout upon the rest of the world, the author writing upon the bombed church tower expresses the optimism that must be ours if we are to live effectively for tomorrow.

A twenty year old college boy wrote the following to his father concerning the aftermath of the war:

"Battlefields will turn into wheat fields, ruined towns into new cities and men with new souls will live in these cities and work in these fields. And they will have stronger characters . . . they will appreciate Christianity and its ideals because they will have seen what happens when Christianity is forgotten. There have been many wars and God has been forgotten many times, but some day there will be a love and peace born on this earth which will not be forgotten and people will worship this love."

Such is the optimism, idealism and faith of youth. That must be our faith in these dark days. Paul said, "Now faith is the substance of things hoped for, the evidence of things unseen." Our optimism must keep these hopes alive in our hearts if we are to make our lives count for tomorrow. It must be founded in the God who grants new life every spring and light after darkness.

In Paul's letters to his various churches he speaks of a young man of whom some of you probably have never heard. That young man was Demas. There are only three references to him in all Paul's writings, but those three references tell one of the most pathetic tragedies of early Christian history. The first reference indicates that Paul has a new traveling companion. It is supposed that this young man must have been very promising and unusually talented, otherwise he never would have been chosen to travel with that great missionary.

The second reference is not quite so enthusiastic. His name is added to the group as Paul names them for his readers—"and only Luke, the beloved physician, and Demas are with me."

The third reference tells in full the tragedy of this young man in whom Paul and his followers evidently placed so much hope and confidence. Paul writes as if he is reluctant to tell the story—"Demas hath forsaken me, having loved the present world."

Paul's descriptive story of Demas brings me to my second point, that of endurance, perseverance, patience, and, in the language of the athletic field, intestinal fortitude.

We cannot allow this optimistic faith of ours to burn itself out as we run up against the obstacles of the world as Demas did. We must endure with patience the long-termed task that is before us.

When a man attempts to break a horse to drive or train any animal to obey him, he does not expect to accomplish his task in a day, but rather

(Continued ou page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

NEWS FROM NORTH CAROLINA.

"Youth's Place in a Wartime World," was the theme of the Young People's Rally which was held at the Reidsville Church on August 29, 1943. This was the first rally our young people have had, but we hope that in the near future another one can be held. Rationing affected the meeting some, but there was still a fine representation of young people from five churches—Berea, New Lebanon, Reidsville, Happy Home and Burlington.

The Rev. Mark Andes gave a talk on "Youth's Place in a Wartime World," after which an open discussion of the topic was led by Miss Helen Collins. Miss Ruth Clapp read a story "The Chute Opened," which was very impressive.

Following the benediction led by the Rev. Joe A. French, the group was invited to the basement for a picnic supper. The supper and the fellowship that were shared there were enjoyed by everyone. The Young People of the First Congregational Christian Church of Burlington wish to express their appreciation to the Reidsville Young People for their work in making this Rally Day possible. We're looking forward to another Rally real soon.

HELEN COBB.

I am writing in behalf of our young people's group of New Lebanon Christian Church to express our gratitude to the First Christian Church of Reidsville for giving us such a good time at the Rally Sunday afternoon, August 29th.

VAN SHARPE.

The Young People of Happy Home Congregational Christian Church wish to express to the Reidsville Young People just how much we enjoyed Rally Day. We feel that it was a great help to each person who attended, and that the young people have Jesus Christ in their hearts to prepare such an inspiring message on "Youth's Place in a Wartime World." We thoroughly enjoyed the program and of course the fine meal that followed, and we're hoping to meet again in the near future at a similar meeting.

WINIFRED ELLINGTON.

YOUNG PEOPLE'S CONFERENCE.

The annual meeting of the Young People's Missionary Conference will be held at the Suffolk Church on Friday, September 24, at 8:00 P. M. The theme of the meeting will be "Christian Ventures in Living." All young people in Eastern Virginia are invited to attend.

ALCOHOL STUDIES.

Within a week after the close of America's first complete scientific school of alcohol studies, Allied Youth staff members were planning how to utilize the school's teachings in their service to millions of high school students.

The staff received from W. Roy Breg, Executive Secretary of Allied Youth, and from other students of the 1943 course, many new findings and approaches in the scientific study of alcohol's effects on man and his behavior.

It was at Yale University, under the direction of Dr. E. M. Jellinek, of the Yale Laboratory of Applied Psychology, that the 1943 School of Alcohol Studies took place. From its own funds the University provided for six weeks of lectures and other presentations by eminent scientists who specialize in this and related fields. Fellowships were made available to a number of students.

The seventy-nine selected to participate included those working in alcohol education and temperance movements, members of liquor control board staffs, educators, social workers, ministers and religious counselors, and men and women dealing with delinquency and crime. The National Education Association nominated several persons for membership in the first year's school, which will be followed by a series of other summer sessions, correlated with new research being undertaken at the Yale School of Alcohol Studies and the Laboratory of Applied Physiology and elsewhere.

Based on the emphases of the summer classes and discussion periods, these are among the elements which Allied Youth Posts and the field work and publications of Allied Youth will increasingly emphasize:

That alcohol generally impairs the psychological functions, as to judgment, skill and dexterity. That it causes a loss of efficiency. That alcohol does not add to strength nor relieve fatigue.

That alcohol is not a stimulant. That it affects the higher functions of the brain—and even small and medium amounts of alcohol cause impairment, sometimes to a surprisingly high degree.

That alcoholic habits may seriously interfere with a correct nutritional pattern, affecting what one eats, what his family eats, and what benefits are obtained from the food chosen and provided.

Allied Youth specializes in alcohol education that largely employs activities suited to high school young people. Its materials and program are usually first presented to a high school and its community through the skillful, accurate, and interesting talk which an Allied Youth representative gives in the assembly. The representative is then available, in most instances, to answer students' questions and to help the young people in organizing their own school-sponsored Allied Youth Post — a school club or interest group.

The many scores of Posts now at work seek alcohol facts in their own communities, meet regularly for educational programs, serve the school and community in alcohol information, and conduct many alcohol-free recreational events. A sponsor from the school faculty counsels Post members and aids in program building. Post sponsors provide a definite and unduplicated service to effective alcohol education at the high school level.

The relationship between such a program and the new body of living facts, coming from Yale School of Alcohol Studies, has been readily apparent to many educators, particularly those who were sharing in this 1943 school. Considerable aid has therefore been promised to Allied Youth, in opening the way to its speakers and in making larger use of its forward-looking printed material and other helps.

Inquiries on any phase of alcohol education for high school young people are promptly answered by Allied Youth, Inc., National Education Association Building, Washington 6, D. C.

FOR THE CHILDREN

Dear Friends:

Two weeks ago we had a splendid article on "Drama for Children," by Mrs. A. L. Granger, Jr., of Asheboro, N. C. Mrs. Granger had to write her article very hurriedly and did not feel that she did her subject justice. But, I think that she has given us some splendid suggestions, and I am deeply grateful to her for getting this article in for us, when it was impossible for me to write.

This week I am going to continue with some practical suggestions in the field of drama.

TEST FOR DRAMATIC ABILITY.

One of the simplest tests of dramatic ability is to have the children, one by one, play the part of "Little Miss Muffet," in the Mother Goose Rhyme. This is also a good way to introduce the idea of drama to very small children. One little boy may be the tree under which "Little Miss Muffet" is sitting. Another child may be the spider which comes creeping up, to frighten Miss Muffet. Once when I was using this with some children in a Vacation Church School, the children in order to have a part in the tableau gave me some suggestions. We ended up by having two children playing the part of the wind that was blowing through the tree, a little girl was a rabbit that was nibbling grass near by, another girl was a tall sunflower that was nodding her head in the breeze, and the remaining children were cows that were grazing in the pasture near by. (They suggested that there must have been cows because of what Miss Muffet was eating!) Another time a child suggested that when Miss Muffet cried out because of the spider, her mother must have come out to see what the trouble was; so, she became Miss Muffet's mother.

With this beginning one can go on with acting out more serious and worthwhile scenes.

COSTUMES.

Children love to dress up. You can get a child to take almost any part if you'll let him wear a costume to play the part. Children can learn much by talking about clothes worn by the characters in their play, and why such clothing was worn. A leader in Religious Drama has suggested that every church should possess a trunk in which these costumes can be kept. Piece by piece and bit by bit a church school can become the owner of many interesting costumes.

THE LORD'S PRAYER.

For Children's Day of 1940, a service on The Lord's Prayer which was arranged by Miss Louise Triplett was sent out by The Board of Home Missions to our churches. This is a sample of Pantomine and how it can be used very effectively.

At the beginning of the service a soloist, or the choir, sings "The Lord's Prayer."

Then a boy comes and kneeling at the lowest step to the altar prays: "Our Father, who art in heaven, hallowed be Thy name," (little children dressed in costumes of many lands come and kneel around the altar, and then return to their pews).

"Thy Kingdom come, Thy will be done on earth as it is in heaven," (a tableaux of "The Angelus" is presented by a boy and girl before the altar).

"Give us this day our daily bread," (a boy and girl sit at a table with bowed heads).

"And forgive us our trespasses as we forgive those who trespass against us," (tableaux of prodigal on returning to his father, while a third child reads the scene from the story of the Prodigal Son in the Bible).

"And lead us not into temptation, but deliver us from evil," (a tableaux of a mother reading to children from the Bible is enacted before the altar).

"For Thine is the Kingdom, and the power and the glory, forever and ever. Amen." (Children from other countries and all of the children who have taken part, come and kneel about the altar as the boy prays this final phrase, and remain kneeling there while the soloist or choir sings The Lord's Prayer once more.

This was one of the most impressive services that the children of our church have ever given. The choir sang The Lord's Prayer to the tune "Neilson" by William Lester. The children were responsible for their own costumes except the little children who represented children of other countries. It takes very little rehearsing to prepare, and no memorizing. It can be presented in the largest or smallest type of church. If you haven't used it, you should.

Sincerely,

DOROTHY TODD.

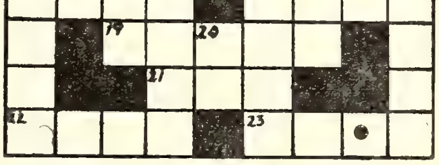
CROSSWORD PUZZLE.

ACROSS.

1. You read in it at school.
3. Parts of body used to read with.
5. A hotel.
7. To use your mind in school.
9. School friends.
11. Easy.
13. Louisiana. (Abbr.)
14. You and me.
15. The head.
17. Mohammedan call to prayer.
19. To remove with an eraser.
21. To request.
22. Reposes on a seat.
23. Part of shoe.

DOWN.

1. Noise made by sitting down hard.
2. Traveling outfits.
3. Finishes.
4. School desk.
6. Nothing up. (Abbr.)
7. Writing tablet of stone.
8. The East Indian Cheetah.
10. Alabama. (Abbr.)



12. Farm Security Administration. (Abbr.)
15. Articles used in writing with ink.
16. Epochs.
17. Inquires about.
18. You write it to your school beau.
20. Since.

REV. T. C. HUME TAKES POST.

Rev. Theodore C. Hume, of Claremont, Calif., is leaving for Europe to serve as American church representative in the department of postwar reconstruction of the World Council of Churches at Geneva, Switzerland. His services are being contributed by the Congregational Christian Churches of America.

Dr. Henry Smith Leiper, American secretary of the World Council, was also scheduled to leave for Europe to confer with British church leaders on postwar issues of mutual concern to the United States and Great Britain.

In addition, he will discuss special problems arising from the recent death of Dr. William Paton, a joint general secretary of the World Council of Churches and British secretary of the International Missionary Council.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE SIN OF MOSES AND AARON.

Lesson XII—September 19, 1943.

Golden Text: *"Be ye angry, and sin not."*—Ephesians 4:26.

Lesson: Numbers 20.

Devotional Reading: Psalm 66:1-4; 16-20.

The Same Old Human Nature.

"And the children of Israel, even the whole congregation came unto the wilderness of Zin. . ." It was the last year of the wanderings in the wilderness. Nearly forty years had passed since they started out from Egypt. A new generation had come on the scene. Most of the former generation had passed away. But the new generation was very much like the old generation in many ways. Human nature has not changed much through the centuries. Folks are just folks. But this is not a dirge of sorrow; it is an appeal for patience on the part of all of us who have to deal with folks. We need to be under no illusions about them. But we can have hope for them. For grace can change human nature. The Spirit of Christ can transform the natural man. Human nature can be improved in the individual and through the race. It is a slow and painful and sometimes discouraging process. The emphasis in this section is that we have to take human nature as it is and do the best we can with it.

Ingratitude.

"And there was no water for the congregation, and they assembled themselves against Moses and Aaron, and the people strove with Moses. . ." It was of course a critical thing to be without water. The point of the story is, however, that like us, these people failed to recognize and to give thanks for the blessings which they enjoyed and the things they had, and instead complained about the things they did not have. Ingratitude blinds us to the blessings we have. There are many people who are richly blessed, but who complain and gripe because they lack something else. The things which we lack should not blind us to the things which we do have.

Wanting Things, But Not Willing to Pay the Price.

"Would God that we had died when our brethren died before Jehovah, and why have ye brought the assembly of Jehovah into this wilderness, that we should die, we and our beasts?" As Milton wrote, "those who are most unworthy of liberty are wont, or accustomed to behave most ungratefully toward their deliverers." These people wanted liberty but they were not willing to endure the hardships or to undergo the discipline involved in winning their liberty. How like many Americans they are! There are thousands of people in America today who talk about liberty and who want liberty, but they are not willing to sacrifice or serve for liberty. There are a great many people in America today who enjoy liberty who are not worthy of it, and who are not grateful for it.

Leaders and Their Lord.

"And Moses and Aaron went from the presence of the assembly unto the door of the tent of the meeting, and fell upon their faces and the glory of the Lord appeared unto them." In every hour of crisis these leaders turned to the Lord. They sought a wisdom not their own. One is reminded of Lincoln's statement to the effect that many times he had been driven to his knees by the overwhelming conviction that he had nowhere else to go. One wonders if our leaders are not doing too much work and not enough praying. One wonders if they are seeking counsel from God and taking God into their counsels. In this time of national and international crisis, leaders ought to be men of prayer. It is not a waste of time, it is a saver of time. God alone has the secret of the way out. The meek will he guide in judgment and the meek will he show his way.

Water From a Rock.

"And Moses lifted up his hand and smote the rock with his rod twice, and water came forth abundantly." Water from a rock. That is undoubtedly a literal and historic fact. And there is nothing especially strange or miraculous about it, although one may emphasize the miraculous factor in it. But it is also a symbol of what God is constantly doing, bringing forth that which refreshes and gives life, from the most unlikely sources. Those who heard Fred B. Smith tell the story will hardly forget the dramatic way in which he told how in a far-off nook of China he met with several missionaries who had gone from a little, lonely church away off from nowhere in the plains of the middle West, a kind of "Israel's Knob" as it were. God is always bringing the water of life from the rocks of unexpected places and people and peoples.

Moses' Sin and Sentence.

It seemed like such a trivial thing to involve such a tragic sentence. The man simply lost his patience which must have been worn to a frazzle, and in an unguarded moment he struck the rock with the rod instead of speaking the word as commanded. And because of this slip, he was denied the privilege of leading the children of Israel into the promised land. But the angry strokes were the symptom of a wrong and sinful spirit. There was also the fact of disobedience—God had said "speak" not "strike." And how true it is that the hasty word or the hasty act, as well as the lack of faith and disobedience, have kept men from entering into their larger heritage. This "turbid blending of anger and self-regard" was more serious than it seems at first glance. Many a man has missed his great chance by disobedience to the divine will, by hasty word or act, by lack of faith.

The Long Way Round.

"Thou shalt not go through . . . thus Edom refused to give Israel passage through his borders. Wherefore Israel turned away from him." It would have been so much more direct to go through the land of Edom to reach the promised land. But there were other lessons to be learned, other disciples to be experienced. God does not always take the shortest cut with individuals or with nations. He moves in mysterious and also indirect ways, his wonders to perform and his purposes to fulfill. The long way round with God may be the surest and the quickest way to the fulfilment of his purpose and the development of His children.

NOTICE!

The Mission Board of the Southern Convention of Congregational Christian Churches will meet for its regular annual session at the Christian Church, Suffolk, Virginia, at 9:30 A.M., Tuesday, September 28, 1943. All applications for aid and matters to be brought before the board should be sent to the Mission Office, Elon College, N. C., not later than September 20th.

Mattie Cox Parker.

LIVE FOR TOMORROW.

(Continued from page 9.)

girds himself for a long-termed task and sets his pace. Such is the type of endurance and patience that we must exercise in our plan of living for tomorrow.

When the inhabitants of Cologne decided to build their great cathedral, they knew that they could not possibly finish so elaborate a worship center in the brief span of their own lives. As a solution to their problem, each person took it upon himself to pass on to his descendants the plans and the enthusiasm for the finished product. Six hundred years later the cathedral was finished and dedicated. Not once in six centuries did the citizens of Cologne lose their enthusiasm for their cause. This is another example of the patience and endurance we must have, or else the story of our life will be as tragically recorded as was Demas'—''Demas hath forsaken me, having loved the present world.''

Just as the miler does not spend all his energy on the first few laps but deliberately sets his pace, we too must take our task of building a better tomorrow slow at first, timing our actions to account for the most that they are possibly worth. Some of you will grow impatient and wonder why God does not miraculously usher in a Kingdom of Heaven. When you reach that point, remember the calm, deliberate strides of the runner and the father who takes his toddling son by the hand and patiently leads him across the floor, carefully matching his steps with the child's. Then think of God with all mankind in His hand attuning his steps to harmonize with man's feeble steps toward the Kingdom of Heaven. Then I am sure that you will regain your patience and throw every ounce of your optimistic, faith-born endurance into the work toward the goal of your ideals.

Another personal obligation that we must fulfill before we can live for tomorrow is that we must be expendable.

William L. White, noted correspondent of the Pacific War, recently completed and published a book entitled *They Were Expendable.* This is a vivid story of the heroic men of the battle of the Pacific. The book brings to us the men who advanced upon an objective, usually sacrificing their lives, to determine the strength of the enemy. They gave themselves, without hope of reward, for the benefit of their fellowmen in the service. They were expendable.

Perhaps the secret, if there is any secret, to victorious living lies in that one term—expendability. Certainly as we think of the life of Him whose Life is above all lives, we find that first and foremost He was expendable. His commandments and His example demand that we too become expendable, and we still shudder under such piercing statements as—''He that would be master among you, let him first become servant of all.'' and—''Whosoever seeketh his life shall lose it, but whosoever loseth his life for My sake and the Kingdom's shall find it.''

In his book, *The Return of Religion,* Henry C. Link, a practicing psychologist, states emphatically that the Christian doctrine of losing one's self in the service of others is one of the most dependable personality stabilizers known to his profession. His plea in this book, toward helping people to become emotionally stable, is that they get out of themselves into the service of the church where all the talents of a given personality are called upon. In other words he says that in order to live happily and successfully we must be expendable.

Two of three years ago, some of you saw the motion picture ''A Woman's Face,'' which is an exaggerated illustration of what we wish to avoid in becoming expendable. The story goes that a girl, burned very badly as a child, was left with horrible scars disfiguring her face. As she grew older, she realized that she was being constantly avoided by the people of her own age group. After several unsuccessful attempts to cooperate with and be recognized by the world, she decided that, if the world was against her, she would be against the world. The picture tells the story of the miserable life she lived, and her wretched end. It is a true picture of how one may ruin, beyond help, his life by working only for his own happiness.

Call the role of the notables of history and in each life you will find the one common characteristic. That strain that made them famous and inspiring is expendability. ''Whosoever seeketh his life shall lose it, but whosoever loseth his life for My sake and the Kingdom's shall find it.''

In expending ourselves it is most pertinent that we give ourselves with our other gifts. As Lowell put it in Sir Launfal:

Not what we give,
But what we share
For the gift without the giver is bare.

As Jesus gave himself to all those who wish to live, as the fruit tree bears fruit that it might live, so must we give of that which is ours if we are to continue to live for tomorrow.

To live for tomorrow in every sense of the word and live beneficially, we must be optimistic, patiently enduring and expendable.

The darkness of our time has but intensified the light from the face of Christ and from lives that are dedicated to the high ideals of Christianity. As the stars are brightest when the night is darkest, I beg of you to make your life count for tomorrow in these dark days.

WAKEFIELD PARISH.

(Continued from page 2.)

in the Defense Area of Tidewater Virginia, is of peculiar interest to me. I am not only thinking of the conception and fine expression given it, but especially of the memories and reflections which it awakens, and the inspiration given in the fine progress made. It was my privilege in the early nineties to be pastor of the First Christian Church of Norfolk, then known as the Berkley Christian Church. The present building was completed while I was there, except the Sunday School rooms, added since, and I presided at the dedication. My purpose in calling this to mind here is not to call attention to myself but to an interesting fact. It is this: At that time that was the only church of our denomination in all that area with a settled pastor and full time service. It was during that period that the Memorial Christian Temple was built in Brambleton, Norfolk, and the late Dr. C. J. Jones became its first pastor. That church and the First Christian Church were dedicated on the same day, young Dr. Jackson, who attended as guest of the late Francis Palmer of N. Y., preached the dedicatory sermons at both churches.

When I left that community for Raleigh, N. C., these were the only Christian Churches in that area with full time service and settled pastors, and on returning to the community about seven years later I found eight growing congregations with settled pastors and full time services, and good buildings. That change was made in the brief years referred to, and put across by the Home Missions Board and mission leaders. Col. J. E. West deserves more than congratulations for his faithful service and leadership in that department over such a long period of time, and is still so regularly keeping the subject and claim before our people through THE CHRISTIAN SUN.

MURDOCK W. BUTLER.

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

I know you will be disappointed not to have your regular letter from the Superintendent of your Orphanage this week. But, I know you will be glad to know that he is taking a week's vacation and getting a rest. It is hard for him to find time to be away from his work because there is always something to claim his attention. In caring for a large group of children like the Orphanage family, things have to go on all the time—day and night. Mr. Johnston had not been away for a vacation for several years so he decided to go away and rest a week.

Nearly every child in the Orphanage was vaccinated against typhoid fever this week. Some had their first vaccination last week and these took their second; others took their first. We had a great many sore arms, but very few of the children were sick from taking the vaccination. The tiny children were frightened at the sight of the needle, but when it was over they found that it didn't hurt, many of them asked in surprise, "Is that all there is to it?" The Orphanage children take this vaccination every three years as a matter of course to guard against having some child come down with typhoid fever—"An ounce of prevention is worth a pound of cure."

Mr. Johnston will be back next week to write your weekly letter.

MRS. C. L. JONES,
Secretary.

The following items have been received since our last report:

Mrs. W. C. Seely, Waverly, Va.: Three pairs pants, 2 undershirts, 1 hat, 1 shirt, and 1 tie.

Liberty Spring Christian Church: 7 dresses, 2 slips, 1 shirt.

Mrs. I. T. Byrd, Holland, Va.: 2 pairs shoes.

Miss Catherine Ann Liskey, Harrisonburg, Va.: 4 dresses, 3 pairs socks, 3 hair ribbns, o2 suits underwear.

Happy Hme Missionary Society, Ruffin, N. C.: 4 towels, 5 bath cloths, 3 bars soap, 2 shirts, 1 slip, 1 little boy's suit, 4 dresses, pair slacks, pair pajamas, 2 skirts, 1 evening dress, 1 coat, 1 jacket, 2 pair shoes.

Shallow Ford Women's Missionary Society: Pair pajamas fr Pee Wee Stone.

Mrs. A. R. Hosaflook, Harrisonburg, Va.: 2 coats, 1 pair pants, 5 dresses, 2 skirts, 3 blouses, 1 slip, 1 sun suit, and Novelty jewelry.

Mrs. H. P. Tickle, Elon College, N. C.: 1 dress.

The Holt girls, Burlington, N. C.: 1 evening dress and slip, 4 coats, 2 blouses, 1 skirt, 1 pair gloves and pocket book, box toys, and novelty jewelry.

Turner's Chapel Missionary Society: 7 dresses, 2 pillow cases, 2 scarfs, 2 towels, 4 pairs socks, 1 boy's suit, 5 bars soap.

Mrs. J. M. Harris, Norfolk, Va.: 2 skirts, 4 dresses, 1 pair pajamas, 1 pair socks, 8 boxes of handkerchiefs.

Travora Cotton Mills, Graham, N. C.: Cotton goods.

Bethlehem Christian Church, Alamance County, N. C.: 2 pairs boy's trousers, 1 shirt, 1 blouse, 1 sweater, 7 dresses, 14 towels, 3 bath cloths, 2 slips, 6 skirts, 1 pair shoes, 2 pairs anklets, 8 pillow cases, 1 bar soap, 1 box face tissue, 4 sheets.

REPORT FOR SEPTEMBER 16, 1943.

Amount brought forward		$12,252.66
Sunday School Offerings.		
Eastern N. C. Conference:		
Plymouth	$ 5.42	
Lebanon	3.00	
Hope Mills	7.00	
Pleasant Hill	4.00	
Beulah	4.00	
		23.42
N. C. and Va. Congerence:		
Durham	$ 20.70	
Ingram	5.78	
Longs Chapel:		
1st quarter	4.89	
2nd quarter	5.11	
		23.88
Western N. C. Conference:		
Pleasant Hill	$ 17.27	
Pleasant Union	3.09	
Ramseur	10.10	
Needhams Grove	5.10	
		35.56
Eastern Va. Conference:		
Liberty Spring:		
Bertie Johnson Class..	$ 4.00	
Christian Temple:		
Temp. Bible Class	6.60	
Rosemont	93.93	
		104.53
Valley Va. Cent. Conference:		
Woods Chapel	$ 9.00	
Concord	2.69	
Timber Ridge	6.30	
		17.99
Special Offerings.		
A Friend	$ 5.00	
Mrs. Blackwood Everett.	10.00	
Winter Park Ch. School.	25.00	
Mr. L. O. Truitt	150.00	
Mr. Baber	20.00	
Mr. Dabbs	20.00	
Miss Seymour	15.00	
Mrs. Evelyn Kelly	10.00	
Mrs. Wilson	5.00	
Mr. Cooke	18.00	
Mr. Horner	25.00	
		303.00
Total for week	$	520.38
Grand total		$12,773.04

Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain therefrom than fine gold.—Proverbs 3:14-15.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

BRAY.

Miss Eliza Bray, the daughter of the late Brother and Sister Robert Bray, was born in Person County, N. C., in 1862 and died at her home in Roxboro, N. C., August 2nd, 1943, at the age of eighty-one years. When young she united with Lebanon Christian Church and remained a faithful member until death. She was interested in all the enterprises of her church. Two sisters, Miss Callie Bray and Mrs. Rigsbee of Roxboro survive her, and a number of nieces and nephews.

The funeral was from the home in Roxboro on the afternoon of August 3rd, conducted by the writer and Rev. Mr. Martin of the Methodist Church. A large number of relatives and friends attended, and the floral tributes were many and beautiful. The burial was in the family plot in the town cemetery.

C. E. NEWMAN.

MRS. WOODWARD LOCATED.

Rev. Frank J. Woodward, our missionary in the Philippines, but on an enforced furlough in this country, announced on July 15, that fourteen months of patient wondering has come to an end with the receipt of official word from the Provost Marshall in Washington, D. C., to the effect that Mrs. Woodward has been located in Davao, Mindanao, where she has been interned along with 230 American civilians. With Mrs. Woodward at Davao are Mrs. Pearl Spencer of Lanao and Messrs. Frank Cary and Walter Tong. Now letters may be written to Mrs. Woodward, so long as they comply with the restrictions of the Censors. The following form for addressing a letter may be used:

Mrs. M. W. Woodward, American Internee, Davao Interment Camp, Davao, Mindanao, Philippine Islands, Via New York, New York.

Mr. Woodward passes on information regarding certain prohibitions made by Censorship Regulations: None of the following may be used in your letter to Mrs. Woodward: 1. Deletions, erasures, strike-overs. 2. Geographical names in the United States or Allied territory. 3. Reference to political, military, business affairs. 4. Mention of defense materials, shipping, weather. 5. Nicknames, abbreviations, description of persons. 6. Reference to Government employment. 7. Mention of money. 8. Mention of means of communication—cable, telegram, air mail, radio —use the word ''message''. 9. Series of personal names—series of numbers.

ROANOKE (ALA.) SOCIETY.

The Woman's Missionary Society of the First Christian Church, is happy to report a very active and successful year in our missionary work. We met twice each month, having one business meeting and one social.

We observed the World Day of Prayer with a very impressive program having as our guests members from the Fairview Christian Church, Lowell.

We have completed the study of our home and foreign mission study books and we were very fortunate to have Mrs. David Sheppard teach for us the Book of St. Luke.

We remembered the Orphanage at Eastertime with a gift box. We have a special fund set aside for flowers.

Our apportionment has been paid in full. We have given one Life Membership and have met all the requirements for the Standard of Excellence. We are looking forward to the Conference which meets with us the second Sunday in October.

MRS. TOM L. HEAD.

CAUSE AND EFFECT.

A merry-go-round is fascinating—even for adults. But the time comes to get off and go back to the chores. And the only way to get off a merry-go-round is to deny oneself another ride and have the machine stopped. The lethargic rider simply goes around and around in the same old circle.

Reaching out for a lift during the depression, the citizenry jumped on a whirling platform sparkling with federal aid in ways never before envisioned in this country. Once on the whirling toy the population has had to accept federal control, paternalistic gestures never before known in this country. It seems a jolly ride. Why ask questions about anything? What if it is a matter of just going around and not getting anywhere? What harm?

But suppose one wants to get off —how is it arranged? The paternalistic management says that since it has furnished the ride and the glitter, it too shall decide things—it shall decide not only when and why stop the machine but it shall decide whether it is right or wrong for anyone to get off.

And why not? Is it not natural that the payer of bills and controller of action should wish to decide issues of guilt? Certainly any bureaucratic agency today believes it has *carte blanche* to go ahead and hold court without stopping the merry-go-round an instant to let on a judge or a jury. The citizenry, having accepted the ride, should not be surprised to be controlled and judged arbitrarily. Even if this has never been heard of before in this country—what difference does that make? Is it not a jolly, jolly merry-go-round?

But who will get off and do the chores?—*E. K., in Scottish Rite Bulletin.*

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WHISKEY SAYS AND WHISKEY DOES

The following comparison of what whisky says (lightface type) and what the whisky interests do (boldface type) was prepared by the American Business Men's Research Foundation of Chicago, from the 26 suggestions which are prominent in general whisky advertisements.

1. "I buy War Stamps and Bonds."
   "I subtract $60.00 a year from every citizen's war stamp purchasing power."
2. "I avoid unnecessary expenditure."
   "I am an unnecessary expenditure. $4,691,000,000 is expended for me yearly."
3. "I cheerfully observe all rationing regulations."
   "I am unrationed, unlimited, unhindered by the Government. Hooray."
4. "I do not waste food."
   "In 1942 I wasted some 2,941,295 tons (4,982,591,281 pounds) of grains, fruits, sugars and molasses in the manufacture of 2,363,562,672 gallons of alcoholic beverages."
5. "I work where I can do the most good for the War effort."
   "I work where I can get the most profit—from civilians—from the soldier boys—BUT especially where essential industries reward workers with high wages."
6. "I get to work on time and am never unavoidably absent."
   "I am the guy who makes thousands late the morning after and probably cause more absenteeism in war factories than any other removable cause.
7. "I do my best to stay healthy."
   "I promote disease and shorten life."
8. "I do my best to avoid accidents, especially if I work in a War plant."
   "I cause accidents."
9. "I watch what I say and spread no rumors."
   "I open mouths wider than a dentist and start tongues wagging faster than a dog's tail."
10. "I conserve tires and gasoline."
    "My tires and gasoline have guaranteed priority even over such 'poor trash' as the American Sunday School Association missionaries in 4,000 rural churches."
11. "I share my car with others."
    "I fix the driver up so he won't even share the road. Crash! Bang!"
12. "I travel when necessary."
    "I travel all over the country. Milwaukee beer is shipped to St. Louis; St. Louis beer to Milwaukee; Maryland whisky to Kentucky; Kentucky whisky to Maryland; California wine to New York; New York wine to California. I am the champion non-essential war-time traveler."
13. "I carry my own bundles when shopping to save manpower, gasoline and tires."
    "I don't carry anything. If I were used to make rubber or to make fuel, I would then have to do my full share in carrying."
14. "I contribute to Red Cross and all other relief funds."
    "I contribute. I can afford to. I am rich on the people's money."
15. "I save and turn in scrap metal, cooking fats and other material."
    "I make a deal with the Government for up to 50 per cent of large size tin cans to insure bottle caps on the booze I sell. I am the only one who got away with this."
16. "I do civilian defense work."
    "I am a social saboteur, always at work."
17. "I work with the Red Cross and other volunteer groups."
    "I work with the gambler, the prostitute, the thug and the dive keeper."
18. "I am a regular blood donor."
    "I poison blood so it can's be used until I am out of it."
19. "I volunteer for nurse's aid work."
    "If I were used while on duty by a nurse, no one would employ me."
20. "I pay my taxes on time and in full."
    "My customers pay my taxes three times over before I pass on to Uncle Sam approximately $1.00 out of every $3.00 that drops in my tills. But it costs the people and the State $4.00 more for every $1.00 I pay in taxes, to take care of crime, accidents, disease and inefficiency caused by me."
21. "I do community social service work."
    "I multiply community social problems wherever I am permitted to carry on."
22. "I am prepared to cooperate with the FBI in apprehending suspicious persons."
    "I am a professional lawbreaker."
23. "I am planting a victory garden."
    "I am starting a Victory Garden. I am cultivating a taste for booze in millions of young men yearly. The garden is for my victory not theirs."
24. "I contribute books to the men in service."
    "I contribute a state of mind that renders the use of helpful books almost impossible."
25. "I write to friends and relatives in service."
    "I write an illegible scrawl, an incoherent message. Most of my friends don't write until they are sober."
26. "I observe 'dim out' and 'black-out' regulations to the letter."
    "I 'dim-out' and 'black-out' thousands nightly. Just watch them reel down the street."

Southern Convention of Congre

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, SEPTEMBER 23, 1943. NUMBER 37.

RELIGIOUS EDUCATION WEEK
September 26 - October 3, 1943

Courtesy I. C. R. E.

The Most Important Defense Work--Christian Teaching

NEWS AND VIEWS

Rev. B. H. Watkins spent part of the summer in Michigan visiting his son.

Rev. S. E. Madren has resigned as pastor of Mt. Carmel in Eastern North Carolina.

Dr. H. S. Hardcastle assisted Rev. T. Fred Wright in the annual revival services at Mr. Carmel in Eastern Virginia.

The Editor spoke at one of our denominational meetings held at Bethany Church, Sedalia, N. C., on Thursday of this week.

Prof. S. M. Smith has been working with the Three Score and Ten Club in Richmond and is planning to leave for Raleigh next week.

Union Revival Services are being conducted in Waverly, Virginia, this week. Rev. R. L. Jackson announces that the Methodist Church is providing the visiting preacher this year.

The Southern Provincial Council will meet at The United Church, Raleigh, September 28-29. Dr. Douglas Horton will be present and speak. Dr. W. T. Scott is the general secretary.

Dr. W. B. O'Neill, newly elected president of the Eastern Virginia Ministerial Association, presided over the meeting at Suffolk last Monday. Dr. L. E. Smith was present and spoke to the Association.

A service honoring Rev. and Mrs. H. G. Councill was held at the First Christian Church, Portsmouth, last Friday evening. Mr. B. L. Sawyer presided. Speakers for the occasion included Dr. T. W. Russell, Dr. Frank H. Lewis, Mr. H. W. Lee and Mr. D. C. Hartung. Mr. Councill and family will leave this Sunday afternoon for Ticonderoga, N. Y.

CHAPLAIN CASUALTIES TOTAL 34.

Casualties among army chaplains number thirty-four to date, the office of the Chief of Chaplains reports.

Three chaplains have been killed in action, five have died as the result of enemy action, seven met death from accidents of various kinds, and seven have died following illness, one of them in a Japanese prison camp in the Philippines.

Seven chaplains are missing in action and five have been wounded.

Chaplaincy headquarters point out that this casualty list may be incomplete because "we do not presume that all information pertaining to chaplain casualties has reached us."

A SUGGESTED CALENDAR FOR RELIGIOUS EDUCATION WEEK.

THEME: *Community Foundations.*

The daily theme, the emphases, and the features are merely suggestive.

Sunday, September 26, Church and School.
- Emphasis on personal Christian character.
- Features, Rally Day in church school and church.

Monday, September 27, Church and Church School.
- Emphasis on Christian leadership.
- Feature, Local Church Worker's Conference.

Tuesday, September 28, Home and Family.
- Emphasis on Christian family life.
- Feature, A General Inter-Church Fellowship Gathering.

Thursday, September 30, Community.
- Emphasis on united action of all churches.
- Feature, a Planning Conference on United Christian Action.

Friday, October 1, Community.
- Emphasis on the total community.
- Feature, a Reception for Public School Teachers given by Church School.

Saturday, October 2, Church and Community.
- Emphasis on youth's place in the church and community.
- Feature, a Community-Wide Christian Youth Council or Fellowship Meeting.

Sunday, October 3, Church.
- Emphasis, the world Christian community.
- Feature, World Communion Sunday.

CONFERENCE IS COMING.

November 3 and 4, with the Waverly Church, our Eastern Virginia Conference will meet. The program is planned, and is in the process of being completed ready for the printer. Church letter blanks are being sent to responsible officials in every church, and blanks are being sent to all ministers for their reports. Only little more than a month from now the Conference will be in session. The delegates and pastors will be there. The reports will be in hand. They will be totaled up, and we shall all know how every church and pastor has come along during the year.

Here is a prophecy that will make good reading. Here is faith that the final touches are being put on in every church. Here is hope that every church will want to be represented, and that they will present a good report.

Dr. James H. Lightbourne, secretary of the Southern Convention, and a busy and beloved pastor of a great church himself, has done a good piece of work for all the Conferences in presenting the Church report blanks through THE CHRISTIAN SUN in such ways as to make a complete and accurate report. Anything worth doing will take a bit of concentration and effort, but that is going to make those reports so much more valuable.

As a pastor myself I wish to have an annual business meeting of the church which I serve in order that our church may make an accurate report to Conference with all monies paid in full to all sources, and with no bills left unpaid at home or abroad; with a good report as to new members for the year upon profession of faith and otherwise; and with good reports from all the organizations for the church of which I am pastor. I can count on my folks doing their part if I as pastor do mine. Therefore, as a pastor, I resolve to do my part for the coming Conference.

JOHN G. TRUITT, *Secretary.*

LETTER TO THE EDITOR.

Dear House:

I returned to the States on the 30th of June of this year, after seventeen months in the South Pacific area. We landed there on a lonely island inhabited by dark natives under French rule. It is difficult to describe the precise effect of beauty that meets the eye. The people were friendly, and many of the children are lovely, with a cameo perfection of feature. They live entirely on fruits and fish. I visited their churches—they do have houses of worship there. I couldn't understand a word of the service, but the spirit of worship dwelt therein. After learning enough of their language to make sense I discovered through a

(Continued on page 14.)

Board of Christian Education

REV. F. C. LESTER, *Executive Secretary.*

OUR SUNDAY SCHOOLS.

Statistics printed in the *Christian Annual* tell bad tales on our Sunday Schools. But the schools in some conferences may have cause to rejoice and take heart.

Reports for last year indicate that enrollment (Sunday School) in the Valley, Eastern Virginia, and North Carolina and Virginia Conferences decreased 1,012 members. Eastern N. C. increased 212, and Western N. C. reported a gain of 1,041 over the previous year. This made a net gain of 245 persons enrolled in our Southern Convention Sunday schools last year.

Population shifts were very great last year but rural North Carolina increased in membership while the area that received multitudes of new people decreased. What is the explanation?

Since 1927, fifteen years ago, we show a net gain of 342, or 103 more than that made last year. During that fifteen years the Valley lost 30% in membership, Eastern Virginia 26%, and Eastern North Carolina 3%, while each of the other conferences made a net gain of 44%. Who can explain this trend in Sunday School enrollment?

Of one thing we can all be sure: We need to work at the job of increasing our Sunday School enrollment and attendance. We report only about two thirds as many people enrolled in Sunday School as in the church. Since most of the school is made up of children who are not members of the church, it must follow that two thirds of our church people are not enrolled in the Sunday School.

Why not check up on your church? There are doubtless many people near who should be studying the Bible in your school and who never come.

RELIGIOUS EDUCATION WEEK.

Rally Day seems to be a necessity for us. Religious Education Week could be very helpful. We need a new sense of the urgency of religious training for all the people of our country, and especially those who live near our churches.

Religious Education Week as sponsored by the International Council of Religious Education and the denominations which cooperate (including our own) begins with Rally Day on September 29 and continues through a week of varied services concluding with World-Wide Communion Sunday, October 3. In a packet of literature which has gone out from this office to all the Sunday School superintendents in our Convention is a suggested program for that week including a Rally Day program. Additional materials can be secured from this office.

The main point of this item is that every Sunday School should make definite plans for reaching the unreached in the community. Do not leave this important matter to someone else. Go out and find the people, invite them to share with you in the study of the Bible and the worship of God. This is good patriotism and good religion. Good citizens are made in Sunday Schools and churches, and religion is both taught and caught there.

We cannot afford to continue to stand still in Sunday School enrollment. There are people in North Carolina and Virginia who should be members of other study groups. They will be if we go after them with determination.

THE RALLY DAY OFFERING.

The Southern Convention expects that the Sunday Schools make a contribution to the Board of Christian Education either at Children's Day or on Rally Day, or at both. Only a few schools made such an offering on Children's Day in June this year. It is sincerely hoped that the remainder will respond at Rally Day.

There are many good things one may do with money. But what can be better than religious education?

A study of our giving makes one wonder just what our philosophy of life is. Our smallest contributions go to religious education. Once each month the Sunday Schools give to Missions and the Orphanage, and each quarter many schools give to our college. This is fine! But most of these same schools fail to give even one offering a year to religious education, the task in which they are engaged. Could this have anything to do with our growth in Sunday School membership? While we are busy with these other important things our Sunday Schools fail to grow. Perhaps a larger contribution in money and time for religious education will increase our membership and our ability to contribute to other things. It does seem that the time has come for the Sunday Schools to contribute generously to religious education.

BOARD RECEIPTS IN 1943.

It was voted by the Board of Christian Education last winter that this office should receive all money for the Board and forward it to the treasurer. The following is a list of contributions received from Sunday Schools and churches this year. Please accept our sincere thanks:

Western N. C. Conference:	
Antioch (C)	$ 3.28
Asheboro	2.00
Flint Hill (R)	2.00
Hanks Chapel	8.00
Pleasant Ridge	8.00
Ramseur	8.00
Randleman	4.00
Seagrove	11.22
	$ 46.50
Eastern N. C. Conference:	
Henderson	$ 4.12
Hope Mills	3.00
Liberty	7.00
Morrisville	3.00
Mt. Hermon	1.00
Raleigh	15.04
Sanford	5.00
	$ 38.16
Eastern Va. Conference:	
Bethlehem	$ 14.36
Cypress Chapel	15.05
Holy Neck	25.00
Hopewell	3.00
Newport News	50.00
Ocean View	5.00
Portsmouth, First	20.00
Rosemont	25.00
Union, Southampton	5.35
	$ 162.76
N. C. and Va. Conference:	
Belew Creek	$ 5.00
Bethel	6.21
Concord	3.80
Greensboro, First	17.85
Greensboro, Palm Street	16.00
Happy Home	15.00
Monticello	7.15
Pfafftown	3.00
Prov. Memorial, Graham	3.00
Reidsville	16.01
Shallow Ford	11.00
United, Winston-Salem	5.00
	$ 109.02
Total received	$ 356.44

Happy the man who has learned the cause of things and has put under his feet all fear, inexorable fate, and the noisy strife of the hell of greed.

—*Virgil.*

THE EDITOR'S MESSAGE

RELIGIOUS EDUCATION WEEK.

The modern Pilate, wishing to evade truth by starting an argument, simply tosses out the question: "What is religious education?" There are many answers, to be sure. But one may suffice, if it is taken seriously. Benjamin S. Winchester defined it as "the bringing of religious experience—faith, worship, fellowship—to bear upon the ordinary, and extraordinary situations of life, in order that one may meet them manfully, hopefully, and helpfully, his outook enlarged by the consciousness of oneness with his fellowmen everywhere, and his energies guided and reinforced by the spiritual forces of the universe."

This definition should amplify our thinking during Religious Education Week. We are of necessity facing "the ordinary and extraordinary situations of life." We do not always meet them "manfully, hopefully, and helpfully." Our narrow horizon needs the enlarged outlook and the "consciousness of oneness with fellowmen everywhere." Our feeble energies await the guidance and re-enforcement of "the spiritual forces of the universe." Religious Education Week should be a significant week. It should mark the point of departure for a new appropriation and application of the Christian religion.

Discussion in a Church School staff meeting might profitably deal with the following questions which relate definitely to a program of Christian education in the local Church. Does our school lead the pupils into personal, progressive and intelligent relation with God? Does our teaching program lead to a progressive and continuous development of Christian character? Have our people been taught fruitful methods of Bible study? Have they acquired skill in Christian living? What are the devotional habits of our people? Has missionary education been neglected? Does our program lead to enthusiasm and intelligent participation in the building of a Christian community and world?

MOUNTBATTEN ON APTITUDES.

Lord Louis Mountbatten, supreme allied commander in Southeast Asia, is firm in his conviction "that any lack of inborn aptitude for any undertaking can be corrected by a persevering study." This conviction impelled him to take up polo, for which he developed great interest but for which he deemed he had not adequate qualifications. In odd moments of leisure during a busy naval life and the pursuit of other interests he managed to master the principles of the game and set them forth in a brochure entitled "Introduction to Polo," issued under the pseudonym of "Marco," which was hailed by polo enthusiasts as a minor classic in its line.

New and unexpected aptitudes are being acquired by men in the various branches of our armed forces. Does this not suggest equal possibilities in the field of Christian education? Many of our trusted leaders have been removed from the civilian pulpit and pew. Other leaders must be found and developed to take their places. Is this an impossible task? No. "Any lack of inborn aptitude for any undertaking can be corrected by a persevering study." That is really our Christian faith. We have been taught to "Covet earnestly the best gifts." Laymen who are willing to submit themselves to definite training of acquiring, presenting and interpreting truth may acquire new skills and enjoy a wider usefulness. We might call the roll of happy adults who have realized unexpected aptitudes for teaching, visitation evangelism, rapid and concentrated study, capacity for profound religious experience, grace to forgive and faith to achieve. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Have you exhausted God's catalogue of divine aptitudes? Let this be your faith: "I can do all things through Christ which strengtheneth me." To all those who "covet earnestly the best gifts," here is the divine assurance: "Ask, and it shall be given you: seek, and ye shall find; knock and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

R. L. H.

THE TASK OF THE CHURCH.

"No one has the right to teach us, who does not make the whole world his country and the doing of good his religion."

These words are carved on a memorial bench on the campus of the University of California. They are a good creed for the educator. Certainly truth is universal. Chemistry is the same in France as in Germany. It is valid in esthetics. Cherry blossoms are as lovely in Japan as in America. And it is incontrovertable in ethics. A kind deed shines like a candle in a darkened world, whether it be done in a hospital in London or a prison camp in Leyden.

But if the bent toward universality rests upon education, how much more obligatory is it upon the church. The task of the church is to assist people to those observations which are valid for all men, and to encourage them in the performance of those positive services which bless mankind.

If ever there was a time when this wide horizon needed to be maintained, it is in these days when every art and device of propaganda is being used to bend men's minds and emotions toward narrow nationalisms, and to restrict the fields of ethical obligation to one's own kin and country.

The Christian is a citizen of the world. The spirit of man will be satisfied with no less domain than this.

We can be grateful when the Church holds before us the universality of obligation to duty and of opportunity to fellowship.

"The world is our country,
Mankind are our brethren,
To do good is our religion."

—Alfred W. Swann.

How to Use Religious Education Week

Victor E. Marriott.

You want your church school to start in full force the first Sunday in October. You wish the coming year to be the best in Christian education your church has ever had. Your dream is that this fall your teachers and pupils will enter into their class work with enthusiasm.

Then mark, Religious Education Week, September 26 to October 3 on your calendar. This is the thirteenth year that Religious Education Week has been observed by the churches of America.

Its Significance for Fall Program.

It coordinates the work of Rally Day, Promotion Sunday, and other means of getting the church school functioning again after the summer vacations. It puts them in a larger setting and makes them more significant.

The International Council of Religious Education has accepted the responsibility for promoting the national observance of this week. Last year it was approved by a letter of endorsement from President Roosevelt and by the proclamations of thirty-three governors and one hundred mayors.

Almost all of the Protestant denominations of America are supporting the "Start the Year Right" plan and are preparing suggestions and materials. Every church in our fellowship has been supplied with literature by the Division of Christian Education.

Three aspects of Religious Education Week should dovetail—its observance in the local church, home, and community. Every church might well send five cents to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois, for the pamphlet *Religious Education Week.* Better still, send sixty-eight cents and get a whole sheaf of pamphlets dealing with all phases of this week's program.

In the pamphlet *Religious Education Week* a complete calendar of events is given with an emphasis and special feature for each day. Probably no church will try to crowd into one week all the events listed. Two or three should be selected and made so distinctive that they will stand out in the consciousness of the whole church.

Much emphasis should be given to the first Sunday of the period. This furnishes the minister a splendid opportunity to emphasize to his congregation that Christian nurture is not the task only of the minister and the church school superintendent and teachers but is the job of the whole church. If the church is to live and progress all its members, young and old, constantly should be learning and practicing Christian living. On this Sunday the minister should strike new fire, establish new goals, and set his whole church on the march in its educational program.

The imagination of the teachers and officers of the church school should be stirred as well as that of the congregation. To dignify and glorify the work of teaching the Christian religion, hold a Commission Service. The vows of the church school officers and teachers, publicly acknowledged, will deepen the sense in their hearts that they have really undertaken a great commission.

A special communion service for the teachers and officers is also helpful. They need encouragement and uplift from time to time, or their task becomes a drudgery and they fail to realize that it should be true of them as of the early Christians: "Therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

The home must once more take its place as a teacher of the Christian religion. Members of the family are busy with various organizations which bid for their time, so that there is hardly a night in the week when all the family is at home together. Let the church help to establish "Family Night at Home." On this night father, mother, brother, and sister would plan to be at home. They would share each other's work and problems. The evening would close with a simple ceremony such as the "Service for the Consecration of the Home" in our *Pulpit and Parish Manual.* Its candle to be lighted, hearth fire to be kindled, salt to be scattered, water to be poured, and bread to be broken is a sample of an appropriate service.

Community Study.

Religious Education Week is dedicated to the service of the whole community. An Every Home Visitation, with all the churches assisting, is recommended. This should not be a mere census taking, but should have as its purpose the enlarging and deepening of the sense of Christian fellowship.

Community gatherings should be held during the week, fostered by all the churches. A nationwide campaign is being conducted to promote groups to study the basis for a just and durable peace. The International Council of Religious Education has taken for the theme of its radio program this fall one phase of that general topic, calling it "World Community Foundations." The cogent reason for such study is quoted from a radio address by Russell Dingman, president of the Religious Education Council of Canada: "A neighborly, democratic nation is an achievement of neighborly persons and groups. If the nations of the world are to be a friendly international community tomorrow, then friendly attitudes and interests must be developed among men today." —*Advance.*

THE TEACHER.

Lord, whom am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
O let the little children see
The teacher leaning hard on thee.

Leslie Pinckney Hill.

PRIME MINISTER ON RELIGIOUS EDUCATION.

In the course of a broadcast Mr. Churchill said: "There is another element which should never be banished from our system of education. Here we have freedom of thought as well as freedom of conscience. Here we have been the pioneers of religious toleration. But side by side with all this has been the fact that religion has been a rock in the life and character of the British people upon which they have built their hopes and cast their cares. This fundamental element must never be taken from our schools, and I rejoice to learn of the enormous progress which is being made among all religious bodies in freeing themselves from sectarian jealousies and feuds while preserving fervently the tenets of their own faith."

CONTRIBUTIONS

SUFFOLK LETTER.

This is the time when the ministers and churches are bringing the year's work to a close. Reports to Conference Secretaries will soon be ready for the mail. Three things should be emphasized in the last weeks of the Conference year. Current expenses should be paid in full. Great effort should be made to increase the number of members on the roll, not for the sake of counting numbers but for the sake of church growth. No church should be willing to end the year without paying in full all the Conference Apportionments. It will be fine to exceed the Apportionments when it is possible to do so.

These objectives do not cover all responsibilities of the local church. There are other things of major importance, but these are essential to denominational growth. Surely a church should be a soul-winning institution. When that function ceases the church is on the way to a dismal failure. There are so-called lean years in the average church, when apparently it is barely possible to hold its own. But there should be seasons of harvest as well as times of seed-sowing. This matter cannot always be determined, for God is the Supreme Judge in such matters. But the obligation is upon us to do our best, in faith and deep consecration. God will reward faithful service. Faithfulness never has to offer an apology for failure. Disappointments may come to the faithful but a clear conscience is never in an apologetic mood.

It has been wisely suggested that this is an opportune time for churches to pay off any existing debts which have accumulated in other years. Money is plentiful in many places and some of this should be given for paying church dabts. Some churches seem to thrive better when in debt. But that is the exception rather than the rule. At any rate is is good business for individuals and churches to pay all debts once in a while. An old debt becomes harder to pay as the years pass and it is wise for a church to meet its obligations promptly.

Annual Conference is strengthened when the reports of committees are carefully prepared. And this applies also to the addresses to be delivered under the various reports. A Conference speaker should try to make the best use of the time allotted to him. Every topic on the program is important and should have careful consideration. The session this year should be inspiring and helpful. It is understood of course that the Eastern Virginia Conference is in mind as this message is being written. But this interest is not limited to this Conference. All the Conferences in the Southern Convention face direct challenges at this time. We should seek to enlarge our plans and widen our horrizon. Far beyond our borders the needs of heart hungry people are appealing to us for help. Shall we be complacent and satisfied with our present attainments, or shall we undertake greater things for the kingdom of God?

The Church of God must awake and put on the whole armour of a militant and triumphant King. The King's business requires haste. Let us be up and doing. The night cometh. The King cometh. The judgment cometh.

I. W. JOHNSON.

THE SMALL COLLEGE.

The war continues with its drastic demands for men and women of college age. The doors of the small college are still open. Its opportunities are available to ambitious young people. Its contributions of the past and present make its continued existence an absolute necessity for the stability and permanency of democracy. The small college is the most democratic institution operating in the field of higher education. There are no political units or legislative bodies to curtail its curriculum or restrain its teachings. The "isms" that have proved detrimental to democratic principles and a hindrance to free education are not to be found on its campus or in its classrooms. Not only are liberty and breadth to be found in the curriculum of the small college but thoroughness and sincerity are the touch-stones of its efficiency. The small college is not only interested in the development of the mind through instruction and discipline but is tremendously concerned for the character and conduct of the individual student. It seeks to know something of the habits of the student and of the temptations that beset him daily. Vigorous efforts are made to keep intoxicating liquors and harmful beverages from its campus and restrain its students from indulging in the same. Persistent efforts are put forth to protect its students from immoral influences of various kinds that beset our young people today. A small college is interested not only in creating good students but it is tremendously concerned for the development of personality and the creation of character without which no government can stand and civilization is doomed. In these days of uncertainty, turmoil, and distress, the small college offers a curriculum of instruction to be given by Christian men and women under religious influences and in the midst of a moral as well as scholastic atmosphere. Never before in the history of American education was the small college more essential to Christian civilization than it is today. You will do well to select a small college for your education and make that college yours.

L. E. SMITH.

ALBEMARLE LETTER.

'Tis another Sunday afternoon in Albemarle. This morning we had a lovely church worship and from this service a few impressions linger in my thoughts. There was a young boy from Clemson College who, on this chilly morning, looked conspicuously white in his sailor uniform and black tie; a young husband was in khaki—at home for a twenty-seven hour leave from the army air force. These were two young men whose names are listed among those on our "Roll of Honor" that hangs just inside the church door. There are forty names on the board now—names of boys who have left Albemarle's Congregational Christian Church to enter the service. The names have been added until three divisions have been filled and four names are on the fourth division.

This morning, some of the ladies brought flowers which made the church look unusually bright. There was one vase of flowers that immediately made one think of rich golden sunshine, and a tiny vase of red rose buds was on the piano.

The minister announced the first hymn. The music was in keeping with the atmosphere of the worship service. I unconsciously noticed the beauty of the raven-black hair of the girl just in front of me in the choir. The choir was singing the first hymn when a little kitty stole quietly into the church. It came straight down the middle aisle to the second row where three little light-haired girls were sitting. The girls smiled shyly to one another because a cat was in church. Then one of the little girls

(Continued on page 15.)

National Convocation of the Church in Town and Country

By Rev. W. Millard Stevens.

America depends upon the small communities to sustain its population and, to a large degree, to preserve its civilization. Moreover, the Church in the small community has a large share in the life of the small community. It is important that the town and country church recognizez this in this eventful and challenging period of our national history and put itself to the opportunity that looms large before it. "America is drying up at its roots . . . and unless that is stopped our peace after this war will be short lived," so spoke Arthur E. Morgan, head of Community Service, Inc., Yellow Springs, Ohio, to the more than three hundred delegates gathered at Columbus, Ohio, September 6-8, for The National Convocation on the Church in Town and Country.

The small communities, town and open country, in America are the roots of American civilization and, if these roots dry up, what will become of American civilization? If the small community is to advance and become the spring of a greater civilization, what part has the Church in this advance? Seeking an answer to these questions, and many more related ones, these more than three hundred delegates came to Columbus, Ohio, from forty-one states, representing all the major Protestant Denominations.

There has been a growing interest in the work of the Church in the town and country over a period of several years. This interest has been shared by individuals and many organizations, which have been working for a more effective rural church program. However, these forces and interests had never been brought together into one great solid force. This convocation, I believe, will help to bring all these agencies together in a common purpose to help the rural church to serve more effectively.

The Convocation was under the auspices of the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of the Churches of Christ in America. As expressed by Benson Y. Landis, Secretary, committee on Town and Country, the convocation sought to accomplish seven things: "1. To increase cooperation among rural churches. 2. To interest the entire church in the town and country church. 3. To bring together the leaders of rural church and rural community agencies. 4. To bring together the professional and lay leadership of the rural church. 5. To improve the administration of the town and country church. 6. To stimulate the development of a Christian philosophy of rural life. 7. To link a new periodical, *Town and Country Church*, with a regularly held national Convocation."

"If Christianity could be made real and meaningful to rural people, we would have no need to worry about the rest of society," declared Dr. Mark Dawber of the Home Missions Council in the opening address of the Convocation. Moreover, Dr. Dawber said that "a Christian understanding of land and its value is of vital importance . . . but one can't think of land without thinking about the man on the land . . . they must be considered together." These are things which one must consider in understanding the Meaning of Christianity to rural life, the basic meaning, of course, is a "redemptive gospel." Near the close of his address, Dr. Dawber makes this observation which one cannot help but consider seriously: "The rural church in America is more prepared for the ecumenical movement and to lead the ecumenical movement than is the church in the city, because of experience in comity and cooperation."

Those present were given something more to think about by a representative of the Federal Department of Agriculture when he pointed out the obvious fact that we are going to face a tremendous task of rebuilding in rural America after the present war, the rural America composed of about one half of our population. This lay speaker declared that, "If we lose religion in rural America, we will lose it in all America." None of us could fail to see and feel the challenge of this statement.

What can the church do in these rural communities? Dr. Arthur E. Morgan pointed out the following: 1. See itself as a part of the community, and not as an individual community within the larger community. 2. Take lead in helping to provide for a variety of economic opportunities which are required for the small community. 3. Realize the great importance of recreation. 4. Help to add range of outlook in the small community. 5. Bring culture to the community, through books, etc. 6. Bring spirit of inquiry to the community. Then supplement all of these by spiritual and moral responsibility. These are things that all of us may well give some attention to.

In the matter of rural church cooperation both in America and in international affairs was ably discussed by Rev. Mark Rich of the American Baptist Home Mission Board and Mr. M. D. Lincoln of the Ohio Farm Bureau. Mr. Rich said that "rural church cooperation is not a humbug . . . and is a reality in many parts of America. And through this cooperation men are being regenerated and given a passion for the Kingdom." Mr. Lincoln, who was a delegate to the recent international food conference composed of delegates from all the United Nations (166 delegates and 600 experts, according to Mr. Lincoln), feels that this food conference will prove to be the basis for greater international cooperation in the future. "Rural America's job today is not to feed the world but to help the world to feed itself" was Mr. Lincoln's expressed feeling in the matter of international cooperation today and after the war.

Many more outstanding speakers brought to the Convocation challenging statements and hopeful signs. These with those given above ring in my heart and mind even a week after the Convocation has adjourned. The town and country church is on its way in the mission of redeeming rural America, that redemption is in sight but the exact time when it will come "only God knows."

Sixteen Commissions met at different times during the Convocation to give specific consideration to various problems confronting the church in town and country. The findings and recommendations of these Commissions will be made available later, after they have been compiled and put in mimeograph form.

Rev. David W. Shepherd, Rev. J. T. Stanley, and the writer attended the Convocation from our fellowship in the Southeast.

A man's true greatness lies in the consciousness of an honest purpose in life, founded on a just estimate of himself and everything else, on frequent self-examinations, and a steady obedience to the rule which he knows to be right, without troubling himself about what others may think or say, or whether they do or do not that which he thinks and says and does.

—*Marcus Aurelius.*

Missions
The World for Christ

300 TO RETURN.

More than 300 missionaries now interned in Japan, China and Indo-China, are expected to return to this country early in December on the S. S. Gripsholm, diplomatic exchange liner which left the United States this month.

The missionaries will be part of a contingent of 1500 repatriated Americans. The Gripsholm will effect its exchange of passengers in Goa, Portugese India, on October 15.

MISSIONARY OFFERING.

WEEK ENDING SEPTEMBER 16, 1943.

Sunday Schools.	
Cypress Chapel, Suffolk, Va.	$ 16.05
Bethel, Burlington, N. C.	2.29
Liberty Spring, Suffolk, Va.	5.00
United, Chapel Hill, N. C.	4.22
Winchester, Va.	5.86
Class No. 2, Mt. Auburn, Manson, N. C.	1.00
Antioch, Harrisonburg, Va.	7.47
Linville, Va.	8.73
Shallow Well, Jonesboro, N. C.	12.00
Haw River, N. C.	53.23
Bethel, Elkton, Va.	3.00
Mt. Olivet (R), Elkton, Va.	3.00
Mayland, Broadway, Va.	1.50
Johnson's Grove, Sedley, Va.	5.00
Total	$ 128.85
Individuals and Churches.	
United, Raleigh, N. C.	$ 20.00
Mt. Auburn, Manson, N. C.	3.15
Concord, Timberville, Va.	1.58
Total	$ 24.73
Specials.	
The Cheerful Workers Class, Reidsville Sunday School	11.00
Total for the week	$ 164.00
Previously acknowledged	77.29
Total since Sept. 1, 1943	$ 241.87
War Victims and Services.	
Christian Temple, Norfolk, Va.	$ 58.85
Newport News, Va.	49.25
Total	$ 108.10

Gratefully,

Mattie Cox Parker,
Secretary.

PROGRAM.

Following is the program for the Thirty-first Annual Session of the Woman's Missionary Conference of Eastern Virginia, to be held at the Suffolk Christian Church, Friday, October 1, 1943.

THEME: *"Venturing With Christ Today."*

Morning Session.

10:30 Hymn No. 373. "Lead on, O King Eternal."
Invocation, Dr. John G. Truitt.
Call to Worship—Matthew 28:20.
Worship Service, Mrs. R. L. Jackson.
Roll Call of Churches and Recognition of Ministers and Visitors.
Reports of District Superintendents.
Norfolk Dist., Mrs. J. E. Neese.
Nan.-Franklin-Gates, Mrs. J. Rollie Gayle.
Waverly Dist., Mrs. J. F. Brown.
Announcements.
Treasurer's Report, Mrs. W. B. Williams.
President's Message, Mrs. J. F. Morgan.
Offering.
Solo, "Stranger of Galilee," Mrs. John G. Truitt.
Address, Miss Pattie Lee Coghill.
Hymn.
Prayer, Rev. J. F. Morgan.
1:00 Adjournment.

Afternoon Session.

2:00 Hymn No. 324, "Onward Christian Soldiers."
Prayer, Mrs. B. D. Jones.
Message, Dr. F. C. Lester.
Reports of Dept. Superintendents.
Cradle Roll, Mrs. R. O. Luter.
Children's Work, Mrs. William Harrel.,
Young People, Mrs. James Lynch.
Ministers' Quartette.
Literature, Mrs. R. L. House.
Spiritual Life, Mrs. I. W. Johnson.
Life Memberships and Memorials, Mrs. C. O. Byrd.
Discussion of Friendly Service, Miss Coghill, National Supt.
Report of Committees.
Memoirs, Mrs. A. B. Jarvis.
3:30 Benediction, Dr. I. W. Johnson.

We are indeed happy to announce that one of our southern women, Miss Pattie Lee Coghill, National Secretary of Friendly Service, of New York City and a native of North Carolina, will be our guest speaker.

Miss Coghill, a graduate of Elon College and one of our Home Missionaries, is an interesting speaker—in fact we are told, is in great demand in the New York-New England area.

Everyone is asked to bring sandwiches, and the ladies of the church invite you to eat your lunch in Fellowship Hall, where hot coffee will be served.

HANKS CHAPEL, N. C.

The Hanks Chapel Missionary Society has had a very successful year. We have had good attendance and have added several new members to our roll. We have met all the requirements of the Standard of Excellence.

All our programs have been interesting and helpful. We were fortunate in having our pastor, Mr. Eugene Tally, conduct our Bible study of the Gospel of Luke for us. He did a grand job, and we are grateful to him for helping to make our year's work the success we feel that it was.

Our society has rendered many acts of friendly service, especially to the sick and needy of our own community. We feel that we have received a greater blessing from rendering these services than the ones who were benefited thereby.

The financial standing of our society is very good. We are proud of this fact, especially since we rely almost entirely on free-will offerings.

To make Christ known to a lost world is our aim, and we are striving to go forward in His name.

Mrs. I. W. Bland.

OAKLAND SOCIETY.

The Woman's Auxiliary of Oakland Church has just closed its work for this year and we shall need the lessons of the past year in planning for the future.

We reached the objectives of our financial goal and trust that in doing it our lives have been enriched spiritually. Our programs have been varied. We used the Study Books and feel sure that the Latin American neighbors will seem nearer to us and that their needs will surely be of interest to us. Then, too, we studied the Church and her opportunity to meet the needs of the hour.

At one meeting we discussed the Bible as to its place in the making of a World Community.

The World Day of Prayer was ob-

(Continued on page 13.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

ANNUAL CONFERENCES.

In October come the Annual Conferences for Eastern Virginia and North Carolina women. Each society will want to be represented, not only because that is a requirement of the Standard of Excellence but because of the information and inspiration they will receive.

Fine programs have been prepared by Mrs. J. F. Morgan and Mrs. J. D. Strader for their respective Conferences. The Eastern Virginia Conference will meet on Friday, October 1, at the Suffolk Christian Church. The North Carolina women will meet at the First Congregational Christian Church of Greensboro on Tuesday, October 12. Both places are accessible by bus and train, if you find it impossible to travel on your A gasoline book!

PATTIE LEE COMES HOME.

Did you know that the guest speaker at each of the Conferences is to be "our own" Pattie Lee Coghill? We are fortunate to be able to have her for our speaker, as she is one of the most popular "speechifyers" our Missions Council has and her time is booked far in advance.

A member of a fine rural North Carolina family, a member of Fuller's Chapel Church in Eastern North Carolina, a graduate of Elon College and of Boston University, field worker for the Board of Christian Education of the Southern Convention, extension worker in Florida and Georgia for the Board of Home Missions, and now a Secretary of the Missions Council of our denomination with headquarters in New York—that is a brief resume of the life of Miss Coghill. Add to that a love for people, a fervency of spirit, a burning enthusiasm for the things she believes in, a genuine concern for God's children of all races and nations, and a sincere Christian faith and you have a better picture.

We are delighted that our friend, Pattie Lee, is coming home to the Southern Convention for this week and a half. Those of us who know her well can assure you that you will like her personally, and will feel enriched by her messages. Don't miss this opportunity!

NEWS FROM OUR SOCIETIES.

For the past two weeks letter after letter has come in to me containing news from our women's societies. In fact, I now have enough to fill four or five pages of THE SUN! No doubt more will be received, since that item on the Standard of Excellence is usually left to the end of the Conference year. These will be printed as soon as space is available.

There are three write-ups which I would like to call to your attention. One of them is the report of the Underwood Guild of Sanford, which picks out four interesting things to tell us about, rather than covering in minute detail the usual things the society does. Another is the write-up of a special project of the Greensboro, First, Society, and the third is the brief item from Haw River, which is un-to-date news about their society.

Please determine during this new year to send in brief accounts of special activities often, so that others may benefit by your successful ideas.

HAW RIVER ELECTS OFFICERS.

The Haw River Missionary Society met with Mrs. Holt Anderson on September 7. A very impressive candlelight service was led by the president, Mrs. Poole. In this consecration service the officers and members rededicated their lives to the Master.

A Life Membership was given to Miss Mary Ann Thomas, the oldest member of the society.

The following officers were reelected for the coming year: Mrs. Artelia Poole, president; Mrs. J. R. Barker, vice-president; Mrs. Frank Bain, secretary.

MINNIE GARRISON, *Reporter.*

SPECIAL PROJECT.

To arouse interest in and to gain information about some of our missionaries, each circle in the Woman's Auxiliary of the First Church, Greensboro, chose the name of a missionary and then appointed a member to correspond with her about her work and field. The August program of our Auxiliary was devoted to sharing with the other circles the information gained. Mrs. Wisseman took the letters received from this correspondence and wove them into a most interesting play with different ones taking the part of these missionaries. I am sure that Margarita Wright in Mexico doing community work there, Lois Dille taking long trips with her husband to visit all the outposts in West Africa, Edna Long and her sisal fibre work in India, Lillian Pickens doing social and evangelistic work in India, Gertrude Rinden in China teaching child care and Thelma Wynn, who as yet has not been able to go out to Africa on account of the war, will always be more than just names to us from now on. Our sympathies and our interests have gone 'round the world and we feel a bit broader in mind and thought because of the enlarged outlook we have had this year. Maybe you would like to try this plan.

OUTSTANDING EXPERIENCES.

Perhaps the most outstanding experience of the Underwood Guild in the three years of our life, came when we helped to entertain the Rally for our District on April 9th. Miss Flora Heebner, our returned missionary from China, brought to us word-pictures of Christian growth in Chinese civilization, growth which had been nurtured by our missionaries; growth which our patient, day-to-day, month-to month, work as members of a missionary group financed!

In our May Meeting we honored our mothers. Those of us who didn't have a "step," "in-law," or real mother whom we could invite adopted a mother from the "Jennie L. Gunter Missionary Society" of our church and invited her. Our program was besed on the theme, "Motherhood in a Time Like This," the materials for which were included in the literature packet. To Miss Mary A. White's mother, Mrs. T. E. White, who with her husband, the late Rev. T. E. White, served as a missionary to Puerto Rico, we presented a certificate of Life Membership in the Southern Convention. During the social hour our pastor, Mr. Todd, led us in some appropriate games. The hostesses served home-made ice cream and cookies. We hope to continue this precedent with a similar meeting each May and to present some "Mother" with a Life Certificate or Memorial.

Miss Mary A. White was responsible for our discussion period at our July meeting. The subject was "Puerto Rico" and the discussion so lively and interesting that I wish all

(Continued ou page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

What are your plans for the coming year? Send me a report of your work and plans you've made that others may benefit too. Mail them to Rev. Richard L. Jackson, Box 22, Waverly, Virginia.

NEWPORT NEWS YOUNG PEOPLE ACTIVE.

The Sunday Evening Forum, which is the high school young people's group at the First Congregational Christian Church of Newport News, Virginia, thought that some of the young people of the other churches might be interested to hear about some of our meetings and activities. We shall tell you about a few of the ones we thought were most worthwhile.

In February for a race relations activity we had the pleasure of having a young Negro girl from the Wesley Grove Congregational Christian Church here come to share our meeting on World Brotherhood and to lead us in singing some spirituals. It was a fine contact for us and we enjoyed her fellowship. On the following Sunday our group was invited to her church. The young people there were very friendly, and we hope to have further fellowship with them.

One night during August the Forum set out on bicycles from the church to the house of one of our members on the outskirts of town. We enjoyed the ride and playing croquet. After a picnic supper we rode down to the waterfront to have our worship service. The sun shining on the water, the sail boats skimming along before a strong wind, and the changing beauty of the sunset all made an inspiring setting. God seemed very near as we tried to feel His presence through nature. We pedalled home in the cool of the evening feeling thankful for a happy experience.

We wish we could tell of many other things we have done, but it would take too much space. We have had a good year, but we are looking forward to even more helpful and meaningful experiences in the year ahead.

With best wishes to all the young people in the conference.

Shirley Boulds, *Reporter.*

RELIGIOUS EDUCATION WEEK IN THE LOCAL CHURCH.

What has *your* church planned to do during Religious Education Week?

The International Council of Religious Education has set aside the week of September 26 to October 3 as Religious Education Week that we in the local church may have a more adequate opportunity to face the challenge to provide a richer program of religious education for the children, young people, and adults of our own church and to extend the hand of fellowship to our neighboring churches in a cooperative effort to reach the unchurched and to meet more successfully the needs and solve the common problems of our community. This is an opportunity which every church does well to accept, for its own benefit, for the good of its community, and for the ultimate advancement of the Kingdom of God.

The Council has made available to local churches many suggestions for worthwhile activities for the week, the theme of which is "community Foundations." Each church may follow those suggestions which fit its needs. If it is impossible to devote the entire week to these activities, as many as possible should be carried out. The following is a suggested plan for the week:

Sunday, September 26, Rally Day in the Sunday School. An effort should be made to build a school consciousness, a feeling of togetherness in the search for God and His will for us in the world. In the church service, the sermon time may be devoted to the consideration of personal Christian character, and officers and teachers of the Church School may be installed.

Monday, September 27, conference of officers and teachers of the church school to make plans for effective leadership throughout the year.

Tuesday, September 28. Recognizing the vital part the family should have in the lives of its members, the church extends its influence and its program on this night into the home where all church families have been supplied materials for a Family-Night-at-Home program.

Wednesday, September 29. The circle of influence and activity grows wider to include other churches in the community. To promote closer ties, an evening of fellowship may be held, including a religious movie, a social hour, and refreshments, with each church sharing the responsibility.

Thursday, September 30. The churches meet again in a planning session to face their common community problems and to take united action on them.

Friday, October 1. Young people's night. Although the young people will undoubtedly participate in the activities earlier in the week, they should be given one night of their own. A young people's community banquet or local church young people's retreat to plan their work for the year may be provided.

Saturday, October 2. An effort should be made to clinch the inspiration and enthusiasm gained during this wonderful week of activity and fellowship. Perhaps no better way could be found than that members of the family have a round table, at which new information could be shared and new resolutions given expression. This sharing process can be an effective means of preserving the inspiration for the varied and challenging tasks of a church and its young people.

Sunday, October 3. No finer climax to a glorious week can be experienced than that the family sit together at the Communion table on World Communion Sunday.

In the event that no plans can be developed for participation in this Religious Education Week, the fact that such a week's activities will be planned a year hence should be noted by young people and their leaders so that every church shall benefit from such programs as have proved so valuable to those who have participated in them.

Virginia Webber.
Director Religious Education,
First Church, Newport News.

All social life, stability, progress, depend upon each man's confidence in his neighbor, a reliance upon him to do his duty.

—*A. Lawrence Lowell.*

FOR THE CHILDREN

Dear Friends:

Today I have written you a brief story about a crippled lad. If you will get your parents or Sunday School teacher to help you, you can find the story of this Lad in the Second book of Samuel. You will enjoy making up your own stories, in your own minds, about this Lad. Very little is told us in the Bible about him. Many people do not even remember him after they have read the Books of Samuel. But I think most children who hear the story never forget it.

Countless stories could be written about lads and lassies of China, Russia, England and the other European countries today. Just as this boy, many of them are being crippled in their swift flight to find a place free from bombs and warfare.

Let us try to think of the countries of our world as they should be in the future. Let us not as our parents do, always think of the good old days that are past. Rather let us think of the better days that will come because we love and care enough to make them come to pass. In that land that you shall help to build with your young hands and strong hearts, the lame shall again be made to walk. The blind will have a new light. Children shall know joy and not terror. Black and white children shall live together in understanding, just as the white cosmas in your garden are set among the deep purple to create lovliness for God. Let us have faith to build up the broken stones. To heal wounded hearts. To love and not hate.

Your friend,
Dorothy Todd.

THE CRIPPLED LAD WHO ATE AT THE KING'S TABLE.

Once upon a time a baby boy was born to a King's son. The glad parents named the tiny boy baby Mephibosheth. This boy was born into a country which at the time was not at peace. There was unhappiness and sorrow in many homes just as there are in many of our present day homes.

Mephibosheth's father, Jonathan, was very unhappy because two of the people whom he loved best in the world were warring against each other. Grandfather Saul, who ruled over Israel, had become jealous of David the Shepherd Lad who had come and slain the wicked Goliath. Now Jonathan, Mephibosheth's father, had become a bosom friend of David. When Saul out of his jealousy tried to kill David, Jonathan helped his friend David to escape from his father Saul. David had won many friends and followers and had become strong. Saul's house grew weaker. Little Mephibosheth was only five years old when word came that his father and grandfather had been killed in battle.

When Mephibosheth's nurse heard the terrible news she grabbed her beloved charge up and fled with him to safety. But all was not well for as she was fleeing with his Mephibosheth fell and injured both his feet so that ever afterward he was lame.

While Mephibosheth was in hiding in the home of Machir in Lodebar one day King David sent for him. When Mephibosheth came into the King's presence he fell upon his face before King David and did reverence. King David told him not to be afraid. Your father was my best friend and I shall show the kindness of God to you, his son. All the land that belonged to your grandfather Saul, shall be restored unto you. As for you you shall always eat bread at my table as one of my own sons.

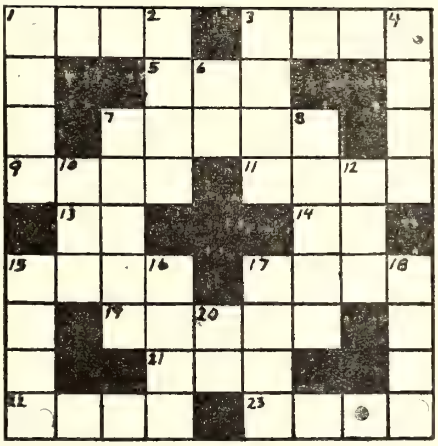
CROSSWORD PUZZLE.

ACROSS.

1. Ruler; Monarch.
3. Ruler of Israel.
5. One of the two borders of the mouth.
7. Shepherd boy who became king.
9. A poet.
11. Cross.
13. Toward.
14. Each. (Abbr.)
15. Country in which Saul met Samuel.
17. To place an auto.
19. Wicked Biblical city.
21. A grown boy.
22. A short letter.
23. Instrument for telling time by the sun.

DOWN.

1. The handle of a door.
2. Happy; full of joy.
3. Long pointed rod for roasting meat.
4. Emotion that David had for Jonathan.
6. Roman numeral for four.
7. Lets fall from above.
8. Sleep image.
10. American Trade Union. (Abbr.)
12. Part of body used for hearing.
15. Mountain in Jerusalem that David captured.
16. Place where one lives.
17. The home of a frog.



18. To end a life.
20. Baby's word for father.

ANSWERS TO LAST PUZZLE.

Across—1. Book; 3. Eyes; 5. Inn; 7. Study; 9. Pals; 11. Soft; 13. La.; 14. Us; 15. Pate; 17. Azan; 19. Erase; 21. Ask; 22. Sits; 23. Sole.

Down—1. Bump; 2. Kits; 3. Ends; 4. Seat; 6. N. U.; 7. Slate; 8. Youze; 10. A. L. A.; 12. F. S. A.; 15. Pens; 16. Eras; 17. Asks; 18. Note; 20. As.

WHAT OF THE SUNDAY SCHOOL?

The new vogue of children's churches and churches of youth is impressive. They are sometimes merely the old Sunday Schools with new names. Often they provide skilled leadership in worship which is real preparation for thoughtful participation in adult worship. In some instances they provide a sounder interpretation of Christian truth than seems possible under inexpert lay leadership. At best, they continue the functions of the Sunday School with more understanding and skill, and they emphasize the fact that children and young people are part of the church family instead of only being members of one of its subsidiary organizations. At worst, they impose adult ideas and language and methods upon the immature by the process of mass indoctrination, and sacrifice the values which come from the intimate fellowship of those of a single age in close association with an adult leader who guides them in a series of creative activities.

—Harry T. Stock in *Advance*.

Give us education, O Lord, that we may play our part—education for our youth, but above all for ourselves, upon whom the weight of present responsibility rests. Teach us to close to . . . propagandists, red and black our ears to Pharisees and hypocrites; and green and blue; to all the sons of Belial. Open our hearts that we may hear the voice of civilization, a faint small voice, sounding gently and persistently through the millennia.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ABIDING VALUES FROM ISRAEL'S HISTORY.

Lesson XIII—September 26, 1943.

Golden Text: *"Righteousness exalteth a nation, but sin is a reproach to any people."*—Proverbs 14:34.

Lesson: Deuteronomy, Chapters 1, 2, 3, and 11.

Devotional Reading: Deuteronomy 10:12-22.

The book of Deuteronomy is supposed to be the final oration of Moses as he and the Israelites stood on the edge of the Promised Land. The last chapter could not have been written by Moses. But that does not alter the picture, or make any the less valid or vital the message, for the book is undoubtedly a summary of the basic principles which found their original expression through Moses. The title Deuteronomy means "the second law" and it is generally agreed that this is " the book of the law" which was found when Josiah had the temple cleaned, and it was the basis of the great reformation which he led. It is not the final word of God on all matters, but it does embody much legislation which is an advance on many of the other laws of the Old Testament.

The Dividends of Righteousness.

"And it shall come to pass, if ye shall harken diligently unto the commandments which I command you this day to love Jehovah your God, and to serve him with all your heart and with all your soul, that I will give you rain . . . and I will give you grass for thy cattle." The central theme of this book is that righteousness pays, and unrighteousness does not pay. Religion pays dividends in material things, is its central thesis. This is, of course, not literally true. Every Christian does not prosper in material things, and every sinner does not lose his material wealth. God sends his rain upon the just and the unjust, and causes his sun to shine upon the good and the evil—Jesus himself said this. But away back yonder, before the race had discovered the final meaning of God's law and God's will, it had discovered what has become clearer through the centuries, that there are dividends to righteousness, and that unrighteousness does not pay. Indeed in the long run, it does pay even in material things to do right, but it pays, even if it does not pay in material things. And the same principle is true concerning nations as concerning individuals; righteousness exalteth a nation, but sin is a reproach to any people. And sin has its penalties even as righteousness has its rewards.

Dangerous—Keep Away.

"Take heed to yourselves, lest your heart be deceived and ye turn aside, and serve other gods, and worship them." It is so easy to forget God, especially when one becomes prosperous, when crops are good and when things are going well. It is so easy to be deceived, either by self or by Satan. (His name among other things means "the deceiver.") Thou shalt love the Lord thy God and him only shalt thou serve, is the first, and the hardest commandment. God insisted that He be put first. But not for His sake but for the sake of His people. Men never grow unto their fullest moral and spiritual stature until they give their reverence and their devotion to something outside themselves and bigger than themselves. And they can come only unto the measure of the fullness of spiritual stature as they worship the best—the Lord Jesus Christ, the image of the invisible God.

Religion in the Home and in the Heart.

"Therefore shall ye lay up these words in your heart and in your soul . . . and ye shall teach them to your children when thou sittest in thy house . . ." The law of God was to be written on the heart and to be taught at the hearth. When this man wrote that they should be as signs upon the hand, as frontlets between the eyes, as signs upon the doorposts of the house, and as marks upon the gates, he was pleading for religion as an integral part of normal life. Indeed for him all of life was religious. And this religious heritage was to be passed on to their children. Children were to be taught religion. It is strange how so many parents will be so concerned about the education and the cultural welfare of their children, and will go to so much trouble and expense to insure these things for their children, and then be so indifferent in regard to their religious life. Some parents will even go so far as to say they do not want anybody to teach their children religion; they want the child to wait until it grows up and chooses his own religion and make his own religious creed. They do not leave the matter of his manners to the child, or his education, or many other things. It is all bosh, baloney. One of the greatest tragedies, and one of the greatest dangers in our modern life is the total lack of Christian education in the lives of so many children, and the scanty amount of it in the lives of so many others who in the home and in the Sunday School are exposed to it.

Listen, Mr. Reader of these Notes, do you want to do something worthwhile in these desperate war years and in the years to come? Enlist the interest of children and young people, your own or others in the Sunday School and Church, teach a class, to "church work," share your religious experience with the coming generation. That is just as important as helping to win the war, and in the long run, even more important. Unless we have more teaching of religion we are going to be a pagan and even a heathen nation.

Possessing the Land.

"Every place whereon the sole of your foot shall tread shall be yours." Long before God had promised the land to them. Now He repeats his promise. But it seems there is a catch in it—they were to have only what they put the sole of their feet on. But that is the divine plan. Before every man there lie many promised lands, education, knowledge, skills, culture, character, a knowledge of God, etc., and men can have as much as they will master, as much as they possess. History, poetry, biography, dentistry, medicine, a thousand fields are ours for the possessing and the mastering thereof. But only he who goes in to possess it shall have it. They come not by wishful thinking but by wilful working.

NOTICE.

There will be a called meeting of the officers of the Eastern Virginia Sunday School and Christian Endeavor Convention at the Suffolk Church, October 1, at 2:00 P. M.

J. E. Neese.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow strong or we grow weak, and at last some crisis shows us what we have become.

—*Canon Westcott.*

NEWS FROM SOCIETIES.

(Continued from page 8.)

served in cooperation with the other churches.

"Family Day" was the topic for our May meeting, the program being planned by Council of Church Women. The most helpful part of our work this year, however, has been the study of Luke, conducted by our Spiritual Life Superintendent, Mrs. I. W. Johnson. She emphasized the qualifications of a Christian to meet human needs.

It is our sincere hope that the coming year, with God's help, we shall do even more for the advancement of His kingdom on earth.

MRS. ALTON WAGNER.

ANTIOCH SOCIETY.

The women of the Antioch Missionary Society are happy to report a profitable and successful year. We recommended an increase in our apportionment and have already exceeded that to date. There has been harmony at all times among our group socially and financially this year.

The Society has held its twelve monthly meetings, and with a very good attendance. There are seventeen members in our Society, and we are hoping to increase our membership to a larger one for the coming year.

Our Society has had some very interesting reviews on the Gospel of Luke which was used as the devotionals at each meeting.

We had Year Books made for each member in our Society, and they have proved to have been very helpful in many ways.

At the beginning of the new year we decided to have a "pledge campaign" and in this way we raised a sum of money over our regular dues. We found that this plan was very successful and beneficial.

Last fall our women had a Thank Offering program in the church which was very nicely rendered and later we sent a box to the service men at Camp Lee.

The World Day of Prayer was observed by our Society and many of our members attended this service.

A study book was read by the members of this Society after which a very interesting and complete review was given by our pastor.

We have also had our Public Meeting for the year, and too, our women have had a program for the Sunday School.

Representatives were sent from this Society to District and Conference meetings.

I understand that all of the quarterly reports to Conference Treasurer and to the Superintendent of the District have been sent in properly and on time.

I am delighted to say that about one fourth of our members are subscribers to THE CHRISTIAN SUN.

This Society has taken out a Life Membership for the oldest member of our Society.

We are hoping to do even better work in the future than we have done in the past, and with the help of our Master I feel sure we will accomplish more during the coming year!

MRS. C. R. CLEMENTS.

REIDSVILLE, N. C.

The Woman's Auxiliary of our church has had a good year's work. We met with other churches in our city for the World Day of Prayer. We also had our public meeting, a mission institute for one week, with outstanding speakers for the programs and invited our neighboring churches to enjoy the blessings with us. For our Friendly Service our ladies sent a box of useful things to Grants Hospital, New Mexico. We are thankful that we have a share in this great work and our prayers are that great things will be accomplished through united efforts with other missionary societies.

MRS. D. E. MITCHELL.

HOLY NECK, VIRGINIA.

We have had a fine year's work. We have developed spiritually under the leadership of our Spiritual Life superintendent. We have raised our apportionment this year by free-will offerings.

At the beginning of the year the program committee arranged all programs for the year, and printed a year book containing all meeting places, dates of regular meetings, socials, etc. It has been such a help to have the work all planned at the beginning of the year.

We had one luncheon with the Study Book taught and the leaders of each circle gave a talk in the afternoon about the missionary for whom their circle was named. It was a day to be remembered by all—the fellowship, the information and inspiration, and the breaking of bread binds us together in the Master's work.

We have raised our apportionment this year by free-will offerings. We have little calendar bags to be opened later. We put in a penny for January, two pennies for February, and so on through the year.

We love to keep in touch with each other so we draw names, call them our "Forget-Me-Not" and send to them during the year small gifts. At Christmas we have a party with presents on the tree.

We enjoyed our Study Books very much. They were taught by Mrs. Emmett Piland and Mrs. J. O. Davidson.

Our young people have been doing a splendid work. Mrs. J. O. Davidson is their leader. They have met all requirements for the year.

Our Juniors are having their special program on Fifth Sunday. Mrs. Emmett Piland is their leader.

The Cradle Roll had their party and a good program. Mrs. Howard Holland is the superintendent.

MRS. B. D. JONES,
MRS. DAVID HOWELL.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

of you women of our Convention might have enjoyed it. Every member took part. Miss White used the program outline as worked out by Mrs. Barrett, but in addition *Life Magazine*, *National Geographic,* Chamber of Commerce folders from Puerto Rico and a box full of interesting articles and pictures which the White brought back from Puerto Rico. The article which seemed to create the most interest in our group was the lovely christening dress made for Nellie White by the wife of the German doctor who delivered her! The group pictures of the White and Barrett families, the churches and parsonages they preached and lived in, and the buggy in which they traveled were tremendously interesting.

On August 19th with members of the Alpha Sunday School Class of our church, we indulged in a fellowship picnic supper on the back lawn of our church. Our husbands were invited guests to this feast. A committee planned the menu in order that the problems of rationing and waste of food might be avoided. A social committee planned the recreation period following the supper. We heartily recommend this idea to all of you who need to forget war and worries for a bit, and to renew your strength in some wholesome fellowship!

MRS. A. C. TODD, *Secretary.*

Anything will give up its secrets if you love it enough.

—Dr. George Washington Carver.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We wrote you last week that you could expect your weekly letter from Mr. Johnston this week, but you will be disappointed again this time. Transportation is such that he cannot get a reservation to come home for several more days yet. He keeps in touch with the Orphanage and writes that he is enjoying his vacation. We are glad that he is having a good rest.

The children are busy with their school work now. It always takes them some time to get settled down to school after being out for the summer.

Quite a number of our children were very glad to have their last typhoid vaccination this week. There are some who will have to take it again next week.

We believe we can safely promise you this time that you will get your regular letter from your superintendent next week.

MRS. C. L. JONES.

REPORT FOR SEPTEMBER 23, 1943.

Amount brought forward		$12,773.04
Sunday School Offerings.		
Eastern N. C. Conference:		
Hayes Chapel	$ 7.60	
Wentworth	13.06	
New Elam	11.00	
Mt. Auburn	3.15	
Lebanon	1.55	
		36.36
N. C. and Va. Conference:		
Haw River		46.82
Western N. C. Conference:		
Randleman	$ 3.00	
Ether	1.43	
Ramseur	10.33	
		14.76
Eastern Va. Conference:		
First, Portsmouth		5.64
Valley Va. Cent. Conference:		
Mayland	$ 1.50	
Antioch	6.83	
Mt. Olivet (R)	5.00	
Bethel	3.00	
Palmyra	2.00	
		18.33
Special Offerings.		
Mr. and Mrs. H. Barney	$20.00	
Mr. W. M. Jay, Indiana	5.00	
Mr. Overman	10.72	
Interest	2.50	
Interest	1.42	
		39.64
Total for week		$ 151.55
Grand total		$12,934.59

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name..

Street or Route..

City.. State..

Church..

LETTER TO THE EDITOR.

(Continued from page 2.)

native Chief that a French Missionary had organized a church there thirty-five years ago. They do not cook or fish on Sunday. It is their day of rest and worship. They have their dances, dressed in native costumes, at night. And with the music of tom toms they produce a weird sound of chanting that has a peculiar effect on an American.

After leaving the hospital at San Diego, California, I had the extreme pleasure of visiting the First Congregational Church at down town San Diego. I met Dr. O. R. Warford, the pastor, who is better known as Jack to his many friends around town. His calling card reads:

> "Seeking to make Religion:
> As Intelligent as Science.
> As Appealing as Art.
> As Vital as the Day's Work.
> As Intimate as Home.
> As Inspiring as Love."

The address of the church building and his name follow.

One feature of his Sunday program is lunch served free to everyone at 12:15 P. M. I asked him where the money came from for this expensive program. His reply was, "I do not know." I thought for an instant, "Faith is a wonderful thing." I know about that, too. But for the faith I have in God I do not see, at this distance, how I could have returned from that area of "blood, sweat and sand." Many of the boys I knew will never return.

House, I would like to say Rev. Guy H. Veazey is a great guy. I was treated royally by him on my return to the Valley. He took me to visit and preach in four of his five churches. I found excellent work accomplished there. He has many friends who have only good things to report of his Christian character. The people all like him. He has proven an inspiration to the people of his churches. It was indeed a pleasure to be with him.

Well, until I have to return overseas, here's wishing you and THE CHRISTIAN SUN family the greatest year of history. May God bless you all.

My very best regards,
ROY D. COULTER.

The only way in which one human being can properly attempt to influence another is to encourage him to think for himself, instead of endeavoring to instil ready-made opinions into his head.

—*Sir Leslie Stephen.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

STEPHENS.

Mrs. Nannie Neal Stephens, on September 12, 1943, died at her home after an illness of several years and serious illness of two weeks. Mrs. Stephens was a faithful member of Happy Home Church and always counted it a happy privilege to attend services whenever her health would permit. She was also a member of the Missionary Society and showed deep interest in its work.

Mrs. Stephens was preceded in death by her husband and is survived by nine children: Harold, William, Fred, Clyde, Jack, Louise, Mrs. Velma Motley, Ruth, and Mrs. A. G. Burton. Also surviving are two sisters and four brothers.

In her 64 years, Mrs. Stephens had accumulated a host of friends and loved ones. It was a joy to be in her presence, and the Christian influence of her unselfish life is an inspiration to all who knew her.

W. J. ANDES.

By merit, not favoritism, shall we attain our ends.

—*Plout.*

ALBEMARLE LETTER.

(Continued from page 6.)

reached out into the aisle, took the kitty up in her hand, and placed it on the bench between one of her friends and herself. I noticed the way the little hand fondly stroked the soft ball of fuzz. There was kindness in her heart and love shone on her face.

Our minister arose to read the scripture. His face was ruddy and a bit brown from the summer's sun but it was just the right contrast with his white hair. His eyes were a clear blue, full of hope, but giving a revelation of being a bit tired as he looked down upon his congregation. His voice drifted out over the audience to announce the sermon: "The Widow's Gift." The minister took us, in spirit, back to the temple in Jerusalem where Chrst was present in person on that morning long ago as they took that offering. Then the minister was explaining that it was love with the gift that was the appeal. He used an illustration of something that happened in his personal life just a few years ago. He drove one hundred and twenty miles, he said, in the rain and cold to conduct the funeral of Victoria Edwards, whom we all remember as "Victoria of the Hills." After the funeral, the grey-haired old father of Victoria brought an Indian arrowhead to the minister. The minister looked at the little piece of stone and then into the face of the giver. "It was one of Victoria's prize possessions," said the wrinkled old man. Suddenly the minister knew and understood. This was the "widow's mite!"

This past week several of the auxiliary societies have met. The Priscilla Chase League for the young girls just past twelve years old met on Monday night. Several of the girls kept their little fingers busy with gay colored thread with which they were embroidering scarfs and tea bowls. Each girl read a page aloud from the missionary book which tells about our neighbors in South America. On Tuesday night, there was a monthly meeting of one of the Sunday School classes. Here, the young people had their business meeting and planned their programs for the month. On Wednesday night, there was a Biblestudy at the church. This was a forty-five minute study of the book of Revelation. We take a chapter each Wednesday night, read it, and ask questions. We are on the seventh chapter for next week. Considerable interest has been manifested in the identification of the figures represented in the book as well as the interpretation of the meaning behind it all. There is much we cannot understand about the breaking of the seals and the Lamb but the study is well worth our time. On Friday night, the women had their bi-monthly meeting. There was a short program and business session.

Several showers are being planned as well as a "quilting party." Mrs. Miller served home-made ice cream and cake which made the evening a grand success.

We are looking forward to having Rev. J. L. Neese in Albemarle with us the fourth week in September to conduct our annual revival.

MARGARET EARP.

WOMEN TO PARTICIPATE IN POLL.

Plans were mapped at the annual meeting of the North Carolina Council of Churches, Greensboro, N. C., on September 21, for North Carolina women to participate in a nationwide poll of 4,000,000 Protestant church women, on World Community Day, November 11, concerning their peace sentiments. The poll will climax a day of study of "The Price of an Enduring Peace," sponsored nationally by 22 denominational church organizations. It is expected that nearly 70,000 local churches will participate in this, one of the greatest events of church women in recent years.

The poll will be by secret ballot after a day-long discussion upon two questions. The first will ask the church women whether she favors that the United States cooperate with other nations in establishing a new world order. The second question is, will she be willing to pay the price of peace? The result of the poll will be forwarded to their respective congressmen.

—*N. C. Council Press Service.*

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Dayton, Ohio.

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Thirteenth Annual Nation-Wide Observance of Religious Education Week

A Featured Program of The United Christian Education Advance

RALLY DAY, SUNDAY, SEPTEMBER 26

through

WORLD-WIDE COMMUNION SUNDAY, OCTOBER 3

Theme: "Community Foundations"

INDIVIDUAL CHURCH AND COMMUNITY CELEBRATION.

With every Christian home observing the week.

With every individual Sunday School and church having a planned program.

With every Sunday School and church participating in a community interdenominational project.

With every town and city projecting one or more interdenominational gatherings to launch some needed inter-church project.

With a carefully planned community-wide "Every Home Visitation."

With every community, where there is a local radio station, going "on the air" with worthwhile programs.

STATE-WIDE CELEBRATION.

With a radio program planned by the Council of Churches and Religious Education.

With statements by leading citizens in the public press.

With proclamations by the Governor and by Mayors of leading cities and towns.

NATION-WIDE CELEBRATION.

With the hearty endorsement of the President.

With statements in the press by nationally known Americans.

With a fifteen minute broadcast opening Religious Education Week on Sunday afternoon, September 26. (Watch papers for exact time and network.)

With millions of families being challenged from the pulpit, the radio and the press by the opportunity for religious teaching provided by the churches, singly and in groups, in the task of making Christian citizens out of "spiritually illiterate" teen age children and youth as found in every community of the nation.

TOOLS FOR THE TASK

Religious Education Week, 1943
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40 pages..........30c

If You Want Teachers
16 pages..........5c

Order from the Promotional Secretary, Elon College, N. C., or International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

HISTORICAL SOCIETY, [illegible]
Southern Convention of Congregational Christian Churches;

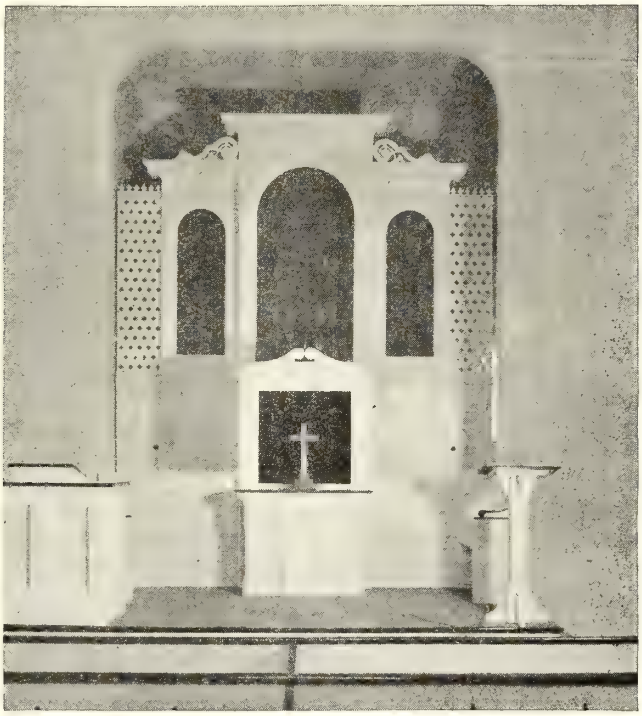
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, SEPTEMBER 30, 1943. NUMBER 38.

In Observance of World-Wide Communion Sunday



OUR COMMUNION PRAYER.

O God, who didst send Thy Son into the world for our salvation, we gather about this communion table, spread with its holy emblems, to remember Him who never forgets us. We thank Thee that here we may sense the unity of our fellowship with Christians of every land. Remember in mercy Thy children as they gather about the Lord's Table on this World Wide Communion Sunday.

We commend to Thy care and keeping our loved ones, especially those who are absent from us in our country's service. May this memorial of our Lord's redemptive love remind us of our oneness in Christ, and that "though sundered far, by faith we meet, around one common mercy seat." Grant that in these dark days of separation and suffering they and we may be found faithful to Him who loved us, and gave himself for us.

We pray for the Church. Bestow upon her a greater responsiveness to duty, a swifter compassion for the needy everywhere. Teach her how to save her own life by losing it in courageous unselfish service to all humanity. Unite her scattered people in an unbreakable fellowship ever to bear witness to Thy love and power in Christ, our Lord.

Hasten the day, O Lord, when war shall cease and a just and endurable peace shall come to this prodigal world. We pray in the name of Him "Who taketh away the sin of the world," even Jesus Christ our Lord. Amen.

NEWS AND VIEWS

The Richmond Church raised $800 on its church debt last Sunday.

Attend the world wide Communion Service in your church Sunday.

The Editor is attending the Provincial Council meeting in Raleigh this week.

Dr. Stanley C. Harrell attended the Executive Committee meeting of the Federal Council of Churches held in New York last week.

Rev. Allyn P. Robinson attended the annual meeting of the Committee on War Victims and Services in session at New York last week.

Dr. Douglas Horton, Minister of the General Council of Congregational Christian Churches, is attending the Provincial Council meeting in Raleigh.

Dr. Ernest M. Halliday visited our office of publication for a short while Monday of this week enroute to Raleigh, N. C., to attend the Provincial Council meeting. We are always glad to see Dr. Halliday.

Religious Education Week is being observed each night this week in the Newport News Church. Rev. J. H. Dollar announces that Dr. James R. Clinton will lead the church in their Fall Revival. Mrs. Clinton will be present and serve as guest organist for the week.

Rev. Milo J. Sweet of the Pilgrim Church, Pomona, Fla., is preaching a series of sermons on the Fundamentals of Faith during the month of October beginning on October 3, "In World-Wide Communion." A service in which many denominations will unite. Oct. 10, "I Believe in the Holy Bible." October 17, "I Believe in the Gospel for All Mankind." October 24, "I Believe in the Lord's Prayer," and on October 31, "And the Life Everlasting."

CHRISTIAN TEMPLE OUT OF DEBT.

At long last the Christian Temple is out of debt. On Friday, October 1, the treasurer of the church will give the National Bank of Commerce a check for five thousand dollars, plus interest charges, and thus pay off the last dollar of indebtedness on the church. At times the debt has been staggering, and seemingly impossible. Ten years ago it stood at $90,000.00. But thanks to the grace and goodness of God, and the generosity of its members and friends, the church has at last come to the place where it can pay off its last dollar of debt. We thank God and take courage.

In honor of this happy event, a special service of celebration and dedication has been planned for Sunday afternoon, October 17th, at three o'clock. Dr. L. E. Smith under whose inspiring leadership the church was built and the church membership and program enlarged, will be the guest preacher. A fuller announcement of the program will be made in a later issue of The Sun. But here and now, on behalf of the church I extend to former members of the church, and friends throughout the Convention a cordial invitation to attend this special service. We want you to come. We hope you will come.

H. S. Hardcastle, *Pastor.*

EXECUTIVE BOARD MEETS.

The Executive Board of the Southern Convention met Tuesday, September 14th, 1943, at Elon College, N. C. The following members were present: Chairman Hardcastle, Secretary Lightbourne, Harrell, House, Wisseman.

The Board was called to meet at the request of Dr. L. E. Smith, president of Elon College, to sit with other groups to consider the launching of a million dollar endowment campaign for Elon College.

It was moved by House and seconded by Harrell:

That the million dollar program for Elon College is recommended to the Southern Convention for its favorable consideration. (Carried).

Adjourned.

Attention is called to the action of the Executive Board on February 16th, 1943, as carried in The Christian Sun of February 25th, 1943, page 7, Volume XCV, No. 8.

"That in view of the comparatively small endowment of Elon College that the President is authorized and directed to raise a minimum of $100,000 to add to and to become a part of the permanent funds of the College."

This recommendation is carried in the million dollar program, agenda, VI, B, 1 and is authorized by the action of the Board on February 16th.

J. H. Lightbourne,
Secretary.

CAMPUS LIFE AT ELON.

I have enjoyed every minute of my campus life at Elon since my arrival on the eighth of September. Never before have I been amidst so much excitement and amusement. It is simply grand because of the fact that it is so different from the old routine. A happy "Good Morning" awaits every student in each room and on each corner of the entire campus. If it is not a student, it is a member of the faculty.

The happiest week that I have ever spent was spent here at Elon during the summer school period last summer. It was then that I was impressed with the friendliness of every one at Elon. The friendliness at Elon during that week more than any other one thing caused me to think I would enjoy campus life here. Though I know that there are many difficulties ahead, I have already decided in these few days that campus life is the life for me.

Note: The above was voluntarily written by Frank Rogers, a freshman entering Elon College this year. Mr. Rogers is seriously handicapped in that he is blind. He is working his way through college by tuning the pianos owned by the college. He is a most deserving and capable young man.

PLEASANT HILL NOTES.

The revival meeting at Pleasant Hill Christian Church, in Alamance County, began the first Sunday in September. The Sunday morning service consisted of singing. Rev. M. A. Pollard, of Greensboro, did the preaching during the rest of the meeting, except Sunday night, when Mr. Earl Farrell, our regular pastor, preached. Two services were held during the week until Friday night.

Mr. Pollard preached soul stirring sermons and the church was very much revived. Seven reconsecrations were made and three members were added to the church at the close of the meeting.

Friday night the people of the community gave Mr. Pollard a pounding and his car was loaded with many useful articles of food, which he appreciated very much.

On the second Sunday morning the church called Mr. Farrell as pastor for the coming year, which he willingly accepted.

Mrs. B. D. Hargis.

ONE MILLION DOLLARS FOR ELON COLLEGE.

Don't get excited. No one has given Elon $1,000,000 nor does it expect you to give $1,000,000 but it does expect and hope that every member of the Church, every friend of Elon College and many of the friends of Christian Education may do their share and that when the contributions are all in they may total $1,000,000 and more.

Representatives of the Executive Board of the Southern Convention of Congregational Christian Churches, the Executive Committee of the Board of Trustees of Elon College, the Executive Committee of the general Alumni Association, the ministers of the Southern Convention and other representatives of the various boards met at Elon College Tuesday, September 14, at 2:00 P. M., for the discussion and decision of measures looking toward the strengthening of the economic life of Elon College and necessary improvements and expansion of facilities. After a lengthy discussion that resulted in questions and answers, the proposals presented in the agenda for the occasion were unanimously approved. This may be considered an ambitious program for the constituency of our College, and it is, but it shall not be the purpose of the campaign which is in the process of organization to center this campaign in the churches of the Convention. The organization may wish to appeal directly to the churches for a fractional part of the amount needed immediately for endowment. In the meantime appeals will be made to individuals in the Church and out, boards, foundations, corporations, etc. The present endowment of the College totals $238,000. It is necessary that this amount be increased to $300,000 at the earliest possible moment. Elon College must regain its full rating without question by our accrediting agency. This is essential to the continuance of efficiency of the College. The administration is certain that the church and all will cooperate wholeheartedly to this end.

Other items on the program, if necessary, could wait for a later date but the time seems auspicious to make extended efforts that the College may be adequately prepared for post-war demands. It is not the purpose of Elon College to become a large or greatly extended institution but it is its purpose to become more efficient and better equipped for the advancement and comfort of the young men and young women who may elect to come to Elon for college advantages.

The administration, the Board of Trustees and the officials of the Convention and agencies of the Church covet your sympathetic cooperation and generous support in this wondrously worthwhile undertaking.

L. E. SMITH.

TWELVE THOUSAND FIVE HUNDRED DOLLARS.

The Convention in providing for the Church's part in the financial support of Elon College allocated to the several conferences $12,500. This amount to be raised by the local churches through conference apportionments. Fifth Sunday offerings from our Sunday Schools and individual contributions from local churches for this specific purpose count on the local church's apportionment. The responses have been better than usual, though as you will see from this report, we are far from the goal. In fact we are not yet one-third of the way. We have only a few more weeks to go.

This is to express the College's appreciation for every benevolent thought and contribution on the part of its constituency and to express the hope that ministers, church and Sunday School officials, and the entire membership of our churches and Sunday Schools may appreciate fully the acute needs of the College and may find personal satisfaction and joy in seeing that the entire apportionments are raised and sent to the College direct or through accustomed sources. We are getting along very well at the College and by cooperative and generous help, we shall succeed. Thank you for your support.

Previously reported	$3,949.86
Churches.	
N. C. and Va. Conference:	
Lynchburg	6.00
Eastern N. C. Conference:	
Plymouth	3.60
Western N. C. Conference:	
Seagrove	3.00
Sunday Schools.	
N. C. and Va. Conference:	
New Lebanon	3.15
Happy Home	13.54
Elon College	6.30
Eastern Virginia Conference:	
Waverly	4.17
Liberty Spring	9.00
Berea, Norfolk	35.00
Eastern N. C. Conference:	
Chapel Hill	10.00
Virginia Valley Conference:	
Wood's Chapel	2.20
Bethel	7.47
Winchester	5.81
Mt. Olivet (R)	3.00
Mayland	1.50
Palmyra	2.50
Grand total	$4,066.10

FOLLOWED THE PASTOR AROUND.

On the Third Sunday in this month I went with my pastor, Rev. R. E. Newton, to Mt. Lebanon, where we have a comfortable church and met with the Bible School which has an enrollment of 88 and on this special occasion there were 80 present. The veteran superintendent, Brother Isaac N. Comer, has the school well organized and classes separated with curtains and every one seemed busy and interested. Following the Bible School the pastor gave a very practical discourse on the topic, "Jesus the great physician," after this service, conveyances were provided, and well filled baskets, and all went to Verbena Park picnicking. There was an abundance of food from the fat of the land. The young children enjoyed the swings and the older people had a most pleasant social time. The prospects for advancement for this church is very bright.

Leaving the picnic grounds about 2 o'clock we went to Newport, where we met another active Bible School, with Miss Myrtle Higgs superintendent. She seems to know how to do things and make them count for the building up of the cause of Christ in that community. We enjoyed this live school. After it was over Bro. Newton again fired the Gospel Cannon and hit all of us and we were glad. The congregation was deeply interested and showed appreciation for his evening message. After this service we were invited to the home of Mr. Claude Higgs, whose amiable wife was a Miss Hitt before marriage, a descendant of a shoemaker of that village who lived a long time ago. Another sumptuous meal was served and after a short rest and good social time we headed for our home church at Leaksville, and here we enjoyed one of the best meetings of the Missionary Society that it has been our privilege to attend for a long time. Mrs. John Miller was the leader and she had arranged a live program which was well carried out. The music was especially good, the meeting opened with a number on the piano by Richard Painter. The scripture was read by the leader and this was followed by prayer and more music. Three little girls gave a number and this was followed by a song "Evening Prayer," by the pastor and his family. Both deserve special mention

Another feature of this meeting was comments on the first few Chapters of the Acts of the Apostles made by members of the society and this

(Continued on page 6.)

THE EDITOR'S MESSAGE

THE TESTIMONY OF A WORLD CHRISTIAN.

For more than half a century Dr. John R. Mott has been a leader in world wide movements. His years of study and travel add great weight to his testimony. Speaking before a Conference Retreat for Chaplains, Dr. Mott gave his mature analysis of "The Present Situation and Our Ground for Hope." The gist of his address is summaried and presented with the hope that it will stretch our minds, our imaginations, our spirit and affections to divine dimensions:

(1) Discerning men are alarmed, but not distressed. They are now awake and alert. The attitude of alarm is often the necessary precursor of better things. (2) There are abounding evidences of present-day Christianity. This is especially obvious in the "Mother Country." There are evidences of what Christ was and is. Differences are being submerged and the attention of people is absorbed in benevolence. There is unity, nay, solidarity. Here is ground for hope. Christ was never better preached and lived than in these oppressed of Europe. There Christians know Paul's experience, "I die daily." We are being taught again that "The blood of the martyrs is the seed of the church." (3) Resources are being multiplied. On our side are the governments which believe that war is neither the best nor the ultimate way of settling differences. On this score there is a new alignment of Catholics, Protestants and Jews. (4) The parable of the Good Samaritan is being re-enacted. There are now 404 benovelent agencies serving as outlets for unselfishness. In our imaginations we see prisoners of war, wounded men (more even now than in the previous war), exiles, and children with legs like pipe stems and faces like old women. (5) There are voices, ten to one, speaking now for world cooperation as compared with this stage in the last war. There is a world-wide drawing together of Christians. The ecumenical movement is growing and is prophetic.

PROTESTANT MISSIONS IN LATIN AMERICA.

The article of Dr. John A. Mackay appearing in this issue is worthy of careful study. He is peculiarly qualified to write on this subject. After graduating from Aberdeen University and Princeton Theological Seminary, he spent a year studying in Madrid, Spain. In 1916 he went to Lima, Peru, as a pioneer missionary of the Free Church of Scotland, founding the Anglo-Peruvian College for boys. During part of the nine years he spent in Peru as an educational missionary, Dr. Mackay occupied the chair of philosophy in St. Marks University, Peru, the oldest university on the continent. From 1925 to 1932 he served the foreign division of the Young Men's Christian Association as a special writer and lecturer in Spanish. During this period he lectured throughout the countries of Latin America, especially in the university centers. In 1932 he was called to be secretary of the Presbyterian Board of Foreign Missions, and in 1936 was elected president of Princeton Theological Seminary. His books, "The Other Spanish Christ," and "That Other America," are regarded as the best interpretation in English of the spiritual background of Spain and Latin America.

A WORLD PICTURE.

Where is the living center of the Church today? It is in America? No! It is found where Kagawa, Niemuller, Bishop Berggrav and Madam Chang Kai Shek are found. No one is suffering for his religion in America. Even the conscientious objector is protected by the Government. The living center of the church lies beyond America today. This is the conviction of Dr. Oscar Blackwelder of Washington. This thought furnishes the setting for our world wide Communion meditation. Dr. Blackwelder, speaking before a Richmond audience, said "You must see your faith as a part of a world picture." The Communion table should help us to do just that. God so loved the world that He gave his Son. God put the Son and the world together. We must keep them together in our thinking, our praying and our working. A Christian Communion will be a cosmic Communion. May God help us to commune.

MEMBERS AND MISSIONS.

The First Baptist Church in Richmond received a gift of one million dollars a few years ago. "Does that not kill the spirit of sacrificial giving for missions?" is a question often raised. Quite to the contrary, according to a statement by Dr. Theodore F. Adams, these contributions have increased and the missionary giving for the past year averaged sixteen dollars per member.

Every church should carefully examine its stewardship program and determine its per capita giving for missions. Statistics are brutally frank and we need to face reality in our missionary program. The Mission Board is beginning a new year. Churches are planning their budgets for another year. What will be the fare or fate of missions in your church? R. L. H.

THE MINISTRY OF THE LORD'S SUPPER.

The most sacred experience in the fellowship of the church is the experience of gathering about the table of our blessed Lord. Afterward in the work of the world we shall be separated by place and station, but here there is no difference, for we all come as children of God, with common needs and the same sacred privilege. Here our minds dwell on Him, the living center of our faith, whom we remember in love as we partake of the bread and wine, the symbols of His broken body and His shed blood. Here we examine ourselves and seek to bring all our purposes into harmony with His will. That is the spiritual life. Here we are renewed in strength and faith is deepened as we remember that at the table He said "The kingdom of God shall come." In the hour when He seemed to be suffering defeat He was surest of victory. We leave the table with a finer devotion to Him, who said "I am among you as He that serveth."

Why Protestant Missions in Latin America?

By John A. Mackay, D.D., D.Litt.
President, Princeton Theological Seminary.

One phase of the new Roman Catholic imperialism, whose contours begin to become clearly defined, is an insistent and insidious attack upon the status of Protestantism, and in particular, of Protestant missionary activity, in Latin American countries. It has been alleged for several years, and was reiterated in *The Catholic* Digest for April, 1943, that the representatives of Protestant Christianity in Latin America constitute the greatest single obstacle to perfect inter-American harmony. The latest allegation takes the form of a charge that Protestant missionaries in Latin America have consistently engaged in politics. Both charges are equally untrue.

It is positively not the case that Protestant Christianity has ever been a menace to good relations between the Americas. So far from that being so, activities carried on by Protestant missionaries have been among the most constructive and binding forces which have operated in the great Latin American continent. Let me give a number of reasons why. according to every legitimate criterion, it is important that Protestantism should continue to grow and flourish in Latin American lands.

I.

Protestant Christianity, in common with all other manifestations of religion, has a constitutional right to exist in Latin American countries. From the time, more than a hundred years ago, when those countries became emancipated from the rule of Spain and Portugal, the new republican governments progressively modified their constitutions, so that it might be possible for other faiths besides the Roman Catholic to be represented in their national territory. The last country on the continent to change its charter in this regard was the Republic of Peru, which in 1915 gave the representatives of non-Roman faiths constitutional standing in that country. It is perfectly true that, because of special circumstances created by the War, some Latin American countries have put a ban upon the entry into their territory of all foreigners intending to engage in religious activity. But in no instance has a Latin American government discriminated by special edict against Protestant missionaries in particular.

What was it, moreover, that led to the imposition of the ban referred to? It had been discovered by the governments of several countries that priests and nuns of the Roman Catholic Church who were agents and promoters of Axis policies, were seeking to enter their territory. It is matter of common knowledge that the hierarchy of the Roman Church in Latin America has been one of the chief buttresses of totalitarian policy throughout the continent. Some Latin American governments, therefore, not wishing to discriminate between the representatives of the several religious faiths, placed a general ban upon all foreign religious agents entering their territory. But these temporary provisions do not in any way alter the constitutional situation, nor the basic attitude of governments and peoples towards Protestant Christians, whether national or foreign.

II.

The presence of Protestant Christianity is needed in Latin American countries. It is needed because the characteristic cultural mood in those lands is secularistic in character. Distinguished Latin Americans who have written on the general spiritual situation throughout their continent, and sympathetic students of Latin American affairs who have dealt wtth basic issues of thought and life, are both agreed that the greatest single problem in the continental situation is a vast and all-embracing secularism. James Bryce, that prince of social interpreters, made the remark in the course of his visit to South America a generation ago, that the chief problem of the continent was the absence of a religious basis for its life. Herman Keyserling made the same observation at a more recent date, contrasting the essential secularism, or, it might be said, naturalism, of the Latin American approach to life, with the religiosity inherent in the civilization of India. Similar sentiments have been repeated again and again by eminent Latin American writers. The "Irreligiosity of Latin America" is the way in which they characterize the situation. The lack of a "religious sense in life" (*un sentimento religioso de la vida*), and of "religious inwardness" (*interiordad religiosa*), is their description of the basic cultural situation.

Representative secular culture in those countries has, strangely enough, owed virtually nothing to the influence of religion. According to the view propounded by the famous Portugese historian, Oliveira Martins, a view endorsed by Unamuno and subsequently reechoed by the Argentine sociologist, Carlos Octavio Bunge, the Iberian spirit, the most tremendously self-assertive spirit in history, was never really subdued by Christianity; instead, it de-Christianized the form of Christianity which tried to evangelize it, the Christianity with which Iberian civilization has been associated in the Old World and the New. Present-day Latin American culture is not rooted in any form of Christianity but in Iberian Naturalism, on the one hand, and in the Renaissance and the Enlightenment, on the other. So thoroughly, in fact, did this culture break with religious tradition that everything, even in academic garb, that was reminiscent of a churchly origin, was banished. It is a striking fact also that the heraldry of the Latin American republics and the mottos of their great institutions of learning do not betray religious influence or sentiment.

It is no wonder, therefore, that many Latin Americans who are deeply concerned about the religious problem welcome genuine manifestations of spirituality of whatever kind it may be, or from whatever source it may come. In recent years Theosophy, Spiritualism and other cults have had the most amazing vogue. Some reckon that there are ten million Spiritualists in Brazil alone. Surely Evangelical Christianity has something to offer in a situation of this kind!

The contribution of Protestant Christianity is also needed because the Roman Catholic Church as constituted in Latin America is totally inadequate to meet the spiritual needs of the continent. For one thing the number of priests falls far below the requirements of the spiritual task to be accomplished in great and growing countries. There are far more priests in the United States, a basically Protestant country, than there are in all Latin America, which the Church claims to be entirely Catholic. It is exceedingly difficult, moreover, to get candidates for the priesthood in anything like sufficient numbers. It is, therefore, natural and legitimate that American Catholicism, aware at last of the true situation, should be speeding hundreds of priests to those Southern lands.

But quite apart from the question

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

There are two experiences of great value to a small boy. Both are simple and common place. It may shock some of our readers to say that the first is the ownership of a young dog. There is something about a little dog which appeals to the imagination of a boy. A young puppy is playful and friendly. This pleases the boy—and both seem to agree that a little game will be interesting. And this usually leads to much fun for all concerned.

This was brought to our attention a few days ago while watching a little dog jump and run at the heels of his little owner. The dog was watching for an opportunity to get into the kitchen. He had a dog's intuition, whatever that is, that his best chance to get into that kitchen was at the heels of his playmate. Of course every boy wants his dog to be with him in his room. In the kitchen, at the dining table, in the living room, yes, and sometimes in the bed room, the dog must have a place, if the decision is to be made by the boy. When mother says: ''The dog must not come into the living room,'' the boy pleads: ''O mother, please let him come in, he is hungry and lonely outside.'' And the boy either wins or goes out to play with the dog.

A boy and a dog make good pals, if the dog is the friendly kind. The boy usually makes a dog friendly before his training is complete. And a friendly dog develops a fine spirit of cooperation in a boy. The boy soon learns to share good things with his dog. Have you watched a dog while his young owner is eating some choice food brought from the kitchen? He seems to beg for a part of that tasty morsel. It helps the dog and the boy when both have a share.

The other experience is related to a little animal whose dwelling place is the barnyard pasture. Every boy should have the thrill of owning a ''Billy-goat.'' One of our life-long regrets is we did not have that coveted privilege in our boyhood days. We may decide to own one some of these days. It is not too late, unless the war interferes with our rationing plans. But a boy who can ride a goat, and hitch that solemn looking animal to a little cart and ride with pride around the premises, is surely on the way to bigger and better things in later years. A goat with long horns and whiskers and a stubby tail, with a certain amount of ''goat scent'' thrown in for good measure, meets the usual qualifications for the average boy. The goat enjoys games with his master. He learns to obey. And the growing boy takes a pride in his control and ability to carry out his plans. This is worth more than the ownership of the finest automobile in later years. A car will stay put—but a goat will not always be static. The boy soon learns that a goat is ''hard-headed'' and that hard head is not always cushioned when an ''attack'' is impending. A boy learns much from handling a goat.

Boys must learn to deal with life. And this may explain why dogs and goats are so interesting to the youngsters. Give a boy a good dog and he learns something about friendship and loyalty. Put a goat into his hands and he begins to learn the art of mastery and executive ability. These are great principles and experiences with these commonplace creatures is more impressive than abstract lectures. Thank God there are dogs and goats available for growing boys of this generation.

I. W. Johnson.

ELON COLLEGE LOOKS TO THE FUTURE.

Conscious of the part that Christian Education has played in the building of civilization and the increasing part it must play in the years that lie ahead, Elon College by and through the Church has planned an expanding program—a program that calls for improved facilities and increased resources sufficient to meet the demands of post-war standards —$450,000 for endowment and $550-000 for buildings and equipment.

In announcing this proposal the College prays for sympathetic appreciation on the part of the Church and its wider constituency. One million dollars is a challenging sum. We just weren't thinking of that much money but we need to think in terms of the demands of tomorrow and marshall our resources to meet those demands. We shall not go beyond our planning. The College will not outdistance its leadership. Nor will it lag far behind an intelligent conviction and a widened vision.

No one will question, I think, the statement that Elon College needs a greater endowment, a dining room, a gymnasium, modern dormitories for young men and young women, all of which will help to make possible a program of Christian Education that will be satisfying to the Church and appealing to those who are ambitious to prepare themselves for constructive leadership in Church and State.

No doubt the proposal will occasion many questions throughout the Church and the constituency of the College. ''Why another campaign for the College at this particular time?'' The College must have increased endowment if it is to attain unquestioned standing in educational associations. It must have additional facilities if it is to attract and hold the type of young men and young women from our Church and other churches that should be enrolled in our College. In all probability, so-called ''easy money'' will not obtain long after the war. The war, we hope, may soon be over. If efforts to stabilize the economic life of the College are to succeed, the sooner they are made, the greater promise of success. The Church cannot go beyond the ability and capability of its leadership. The leadership of the Church is not likely to supercede the facilities and abilities of its training facilities centered at its college. We have an excellent institution at Elon College, but it will not be able to retain its present efficiency and standards unless its resources are increased and its facilities improved.

This is an earnest appeal to the combined constituency of the College for sympathetic understanding and sacrificial cooperation that our Church and College may be strengthened and their usefulness multiplied.

L. E. Smith.

FOLLOWED THE PASTOR.

(Continued from page 3.)

part of the program was especially interesting. There were 28 members present and the enthusiasm proved that this society was a working group. They have not only accomplished good but will continue to do so. I think every church member should be a member of the Missionary Society and help in the training and good work they accomplish. Now if the Editor does not consign this to the waste basket, and I get older and more experienced I may write again.

G. W. R.

Parties who want milk should not seat themselves on a stool in the middle of a field in hope that the cow will back up to them.

—*Elbert Hubbard.*

STEWARDSHIP

Rev. Jesse H. Dollar, *Convention Chairman*

WE GUARANTEE A SUCCESSFUL EVERY MEMBER CANVASS.

Sometimes it is more important to know what not to do than to have specialized information on what to do. This is true of the work of making a successful canvass. Following are some "Dont's" and some "Do's" for the canvasser. These points have been gathered from men like Dr. Denison, and have come out of experiences in canvassing. They should be on the "must" list for training of workers who are to take the canvass:

1. *Don't argue.* Let the prospect talk it out, he will feel better and you can then present your cause without interruption.

2. *Don't let the customer get you down.* There are far more surprises in a well planned canvass than disappointments. Keep your chin up!

3. *Don't say cutting things.* You may, at times, have to listen to them, but "keeping sweet" will win for you.

4. *Don't ask someone else to pledge if you have not.* We who canvass must be willing to be canvassed and make our pledge before asking others. If you "don't believe in pledging" you have no business on a team whose business it is to ask others to pledge. "Be an example of the believers."

5. *Don't accept cash instead of pledges.* You are not a collector. Stewardship does not operate on a "cash" basis. It has a better plan.

6. *Don't accept "Daddy's" pledge for the whole family.* He doesn't try to sing for the whole family, so why should he try to give for them? Giving is worship, and worship must be personal.

7. *Don't set the amount of the pledge.* But you may, and should, suggest that the pledge be proportionate with the blessings it represents.

8. *Don't be satisfied if the prospect is willing to pledge "the same amount as last year."* A readiness to do that may indicate he is trying to stall you—knowing that he is in position to give more than last year.

9. *Don't skip anybody.* Remember that the Kingdom is not financed by those who are "flushed" with money, but by those of willing hearts.

10. *Don't appear to be in a hurry.* You may be, but to appear to be in a hurry will only solidify the feeling that "you just want money."

11. *Don't wait until the next Every Member Canvass to call again.* If you do you have justified the feeling that all you wanted was money.

12. *Don't leave pledge cards to be returned later.* You should return later if a period of waiting is imperative. A pledge card left is a job half done.

If you don't do a dozen things, you will have surprising success if you do a half-dozen things.

1. *Have a vision of what you are to do.* "Without vision" you and the cause you go out to serve will perish. See the task in its real perspective. It is spiritual. Seeing that, you will become spiritualized for the work.

2. *Carry a conviction that your church is worthy of the support you seek.* If you don't believe in it, you have failed before you start. Moreover, your faith must breed faith in those upon whom you call.

3. *See your task as that of Kingdom Enlistment and Kingdom Investment.* You have enlisted and you have a right to enlist others. You are investing and you have a right to ask your associates to invest. You are not a beggar, you are a brother. You are not primarily seeking money but men. When you get your man, God will share in his money.

4. *See yourself a Christian Steward on a Spiritual Mission.* That spirit is contagious and you will succeed as a canvasser.

5. *Offer yourself, unreservedly,* during the commissioning and consecration service before you go out. You will be filled with the spirit and your enthusiasm will carry the blessing to the heart of the person who was not at your commissioning service. That is a part of your job; it is your opportunity.

6. *Try to leave every person upon whom you call feeling better than you found him.* When you find a person ready to receive you and waiting to make his pledge, don't grab it and run. Ask him to send you out with a prayer to meet the next prospect. You have blessed him. You may go. If you must "sell" a person on the proposition that he should share his money, you can guarantee the payment of that pledge by praying that God will bless him for having covenanted to share his income. He will have the blessing as he fills his envelope each week thereafter. He will not forget the prayer you prayed as you gave them to him.

If the canvasser will keep in mind these points—negative and positive—he will have the framework into which God can fit him as a successful canvasser. As Dr. Cadman once said, "Leave a little room for the Holy Spirit" and proceed under His leadership and any gaps appearing in this program will be filled fully and situations arising out of the actual contacts can be handled successfully.

We give this program of preparation with a prayer that pastors may use it in training workers for the Every-Member Canvass, and that it may be brought to the attention of workers so that they may study it apart from the training class.

"Your Fall Packet," just received from the Missions Council has great value in the field of church finances. Numbers 3, 4, 5 are rich in help and should have careful study by every pastor who is interested in the successful planning of his financial program for 1943-44.

Your Convention Commission on Stewardship is anxious to help in any way it can. We call your attention to the recommendations offered by the committee at the Richmond Convention. See page 28 of the *Annual.*

In order that pastors may know the personel of the Commission on Stewardship, and thereby feel free to call on them, we give their names: The Revs. Elwood W. Jones, A. Lanson Granger, J. Frank Apple, J. A. Denton, R. A. Whitten and Jesse H. Dollar.

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1. You cannot bring about prosperity by discouraging thrift.
2. You cannot strengthen the weak by weakening the strong.
3. You cannot help small men by tearing down big men.
4. You cannot help the poor by destroying the rich.
5. You cannot lift the wage-earner by pulling down the wage-payer.
6. You cannot keep out of trouble by spending more than your income.
7. You cannot further the brotherhood of man by inciting class hatred.
8. You cannot establish sound security on borrowed money.
9. You cannot build character and courage by taking away a man's initiative and independence.
10. You cannot help men permanently by doing for them what they could and should do for themselves.

—*Land O' Lakes News.*

Missions
The World for Christ

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 23, 1943.

Sunday Schools.	
Palmyra, Edinburg, Va.	$ 2.00
Antioch (R), Seagrove, N. C.	2.15
Mt. Carmel, Walters, Va.	4.81
Berea, Norfolk, Va.	25.00
First, Reidsville, N. C.	22.40
Durham, N. C.	9.72
Pleasant Hill, Liberty, N. C.	11.27
Oak Grove, Sunbury, N. C.	2.80
Happy Home, Ruffin, N. C.	7.67
Total	$ 87.83
Individuals and Churches.	
Rosemont, Norfolk, Va.	$ 45.20
Seagrove, N. C.	4.00
Providence Mem., Graham, N. C.:	
Church	20.00
Primary Class	2.00
Total for the week	$ 159.03
Previously acknowledged	241.87
Total since Sept. 1, 1943	$ 400.90

Gratefully,
Mattie Cox Parker,
Secretary.

CYPRESS CHAPEL, VA.

We have had a very good year with six new members. We have sent 30 cards to sick in the community, three sunshine baskets to shut-ins, had one Hen Party, gave Sunday eggs for the month of May. We have raised all of our apportionment, giving one Memorial, and will have some left to help out in some other places. We gave $5.00 to Religious Education, $1.00 for Cancer Control and $2.00 to the Tuberculosis Fund. When I counted up I did not know where the money all came from, it was so easy.

We had one member to teach one chapter in our mission study book, "On This Foundation," each month. On the second Sunday in September our president, Mrs. Wallace Brinkley, reviewed the whole book along with our public program, which was largely a musical program.

Every member has done her part so beautifully this year and that makes it so easy.

Mrs. G. C. Mann is superintendent for the Junior Society and she is a wide-awake superintendent. She has five new members. Mrs. Gradie Brown is superintendent for the Cradle Roll, and she is a wonderful person for that place. She gave a splendid program the third Sunday in June. When they opened the Mite Boxes they had $23.00.

We had five delegates at Spring Rally, three delegates to the Fall Conference and we hope to have a good crowd this fall.

Mrs. W. L. Harrell.

SHALLOW WELL, N. C.

The Maggie I. Moran Society held its last meeting of the year on September 9, with 24 members responding to the roll call. At this time our mite boxes were turned in and the proceeds were very gratifying.

We have used Circle Bible Meditations for our monthly devotionals and different members of the society have taught the lessons which have been both helpful and inspiring.

On March 12 we observed the World Day of Prayer with the Sanford churches.

At our February meeting our pastor's wife, Mrs. T. Y. Seymour, taught our Scripture and we took an extra offering at the close of the devotional which was sent to War Victims and Services. Our Birthday Party was held in March and our Birthday Offering, which is our Second Mile Gift, was received at this time.

In the spring we presented Mrs. Doyle McFarland, a former president of the society, with a Life Membership Certificate.

Our public meeting was held September 5 at the church and Mr. Fisher, a retired minister, was our guest speaker. His talk on Mexico was very interesting and was enjoyed by all.

For our Friendly Service this year, as in previous years, we have sent fruit and flowers to our sick members. At Christmas we sent baskets of fruit to the shut-ins in our community and sent a box of gifts to the Japanese Evacuees. We also have tried to remember each elderly member of our society on her birthday, sending a cake, fruit or handkerchiefs along with birthday cards from the members.

On the whole we are very pleased with the work our society has accomplished this year and our aim is to try to do more and better work in the coming year.

Mrs. Abner Thomas.

CHRISTIAN TEMPLE NORFOLK, VA.

The Woman's Council has completed a successful year under the leadership of Mrs. A. B. Jarvis, president, despite many handicaps.

Although the program for the entire year has been both worthwhile and instructive, we have had two outstanding meetings. One was held in February when Mrs. J. F. Morgan reviewed the study book, "On This Foundation," in her usual interesting manner. The other was the Spiritual Life Meeting in April. We had two guest speakers, Mrs. Harriet H. Foster and Rev. L. R. Black. Their topics were "Bible Study and Prayer" and "Stewardship." Both talks were inspirational and furnished food for thought. A solo, "The Beautiful Garden of Prayer" was rendered by Mrs. J. R. Wilson, accompanied by Mrs. S. H. Ferebee. Both of these meetings were followed by a luncheon.

The study of the book of St. Luke with the theme, "Christ Dealing with Human Needs," has had a place on each program and talks on the different sub-heads were given by Mrs. E. G. Middleton, Mrs. H. S. Hardcastle and Mrs. Ball.

Last Christmas we outfitted a little girl at the Edgewater Orphanage, Norfolk, and at Easter remembered the Elon Orphanage with a check for girls' dresses. We also made a contribution to the church indebtedness fund.

The requirements for the Standard of Excellence have been met and we have sent three Life Memberships to the Woman's Board of the Southern Convention.

Mrs. W. L. Ball.

FIRST, PORTSMOUTH, VA.

We are very grateful to report our Society has had a very good year. We have not done all we would liked to have done, being in a city so crowded and with so many demands on our time, but we feel we have done our best.

Our officers have been most faithful, for which we count ourselves lucky indeed. We have a few inactive members, but they are always ready to respond whenever called upon. We have held 12 meetings with good attendance. Our Friendly Service project for the year was Southern Union College, Wadley, Alabama, to which we sent a nice box of useful articles. Many cards, letters and flowers have been sent to the sick and bereaved. Greetings have been sent to Our Boys in the service. We have sent two nice boxes to our Orphanage at Elon. We have one Life Membership and One Memorial. Our goal will be reached with some increase. We observed the World Day of Prayer with our sister churches. We are happy to go to Conference with all the requirements of the Standard of Excellence met.

We sincerely hope that our good work may continue through the coming year with God's help. May we look to Him through faith to be our Leader and Teacher for still a better year.

Mrs. F. C. Rudd.

FRANKLIN, VIRGINIA.

It is with joy and also sadness we make this report; joy for the many blessings our Heavenly Father has bestowed upon us and sadness of heart to think our country is in the condition it is and to have to give our young people for such a long period, but we trust that each one will do his duty and pray that God may see fit to return them to us safely in mind and body and that Old Glory may still wave in honor and victory.

Our Society, as it has always done, has come up to the requirements. We have had many outstanding programs given by Mrs. Everett Bryant, Mrs. Emerson Jones, Miss Dollie Williams, Mrs. Barron, Mrs. W. A. Jones and Mrs. B. V. Hargraves.

The children of the Cradle Roll under the leadership of their superintendent, Mrs. Irvin Beal, always give us a worthwhile program. Miss Dollie Williams has been our devotional leader and has given inspiring and uplifting messages each month.

Mrs. E. P. Jones, our president, is to be our leader again next year. The society has done very good work under her supervision. Mrs. Letcher Eley is our most efficient treasurer. Mrs. W. J. M. Holland, who has served as secretary for the past 22 years has resigned. I hope that the new secretary, Mrs. N. T. Barron, will get as much joy out of the work as I have.

Mrs. W. J. M. Holland.

UNION, VIRGILINA, VA.

The members of our society have spent a happy and profitable year together. We have not done many new things but we have continued in good spirit and will reach the Standard of Excellence.

We have enjoyed the study of Latin America as much or perhaps more than any study course we have had. We have found profit and inspiration in the Bible course.

The same banks we used last year are continuing to reach church members we had not reached before.

We are happy to give a Life Membership, because we like the cause for which it goes and we are pleased to so honor our faithful.

Mrs. C. E. Newman,
Mrs. E. M. King.

HOLLAND VIRGINIA.

Our society has had a year of unusual activity. As our final reports go in we experience a feeling of joy and gratitude that we have not retreated, or stood still, but that we have been able to go forward.

As the speaker for the public program we were happy to have our Conference President, Mrs. J. F. Morgan, who brought to us a most inspiring missionary message.

The Bible Study was taught in a very impressive manner in three lessons by Miss Frances White, from which the entire group felt that it received great benefit.

The World Day of Prayer was observed jointly with the five churches of the community, all participating in a program of unusual interest.

From the Calendar Plan mentioned in our news item of last year we realized forty dollars, which has been used as a special fund for such purposes as financing the expenses of our delegate to the Southern Convention, a contribution to War Victims and Services, a Life Membership and other items.

An instructive review of the mission study was presented by one of our members, Miss Lois Rabey.

The Junior Society has enjoyed a year of Christian work and play under the leadership of Mrs. W. R. Savage and Mrs. H. V. White. A box of clothing for Elizabeth Moore and others was sent to the Orphanage at Easter. Twelve meetings have been held with interesting programs.

Mrs. Thelin, referring to those present, in her address to the Convention, used the beautiful expression "of sharing the fellowship of those who care." With this thought in mind, as the year draws to a close, we are thankful that we have even a small part in the work of the great missionary enterprise, as we "share the fellowship of those who care."

Mrs. A. J. Holland.

DAMASCUS, SUNBURY, N. C.

Our last meeting for the Conference year was held at the church on September 9. After the program the society had a check-up business meeting, preparatory to making the yearly report. In checking the Standard of Excellence it is always a relief to know that all ten points have been carefully studied and passed on. Then we want to look back and see what has been done that wasn't required in the Standard of Excellence, what we have done because we saw the need and felt that the way to do the Master's work is to help somebody, somehow even though it may be in a small way. Several members have had hospital care, some have had serious sickness at home. These were remembered by prayers, cards, flowers, trays, etc. Two new babies have been added to the Cradle Roll. These were welcomed into our midst with a defense stamp book and stamps. The twelve boys who have gone into service for their country from the church and Sunday School have been remembered. A scroll bearing their names, together with the U. S. Flag and the Christian Flag in stands, have been placed in the church entrance in their honor. At this last meeting Christmas cards were ordered to be sent from the society to each boy. A move to buy song books was sponsored by the society and a campaign for subscriptions to The Christian Sun was successfully conducted by a member of the society. In recent weeks a new member has been added bringing out total enrollment to thirty-three. Our apportionment has been paid and an increase over the apportionment has been sent in. We are planning to have a good attendance at the Fall Conference.

And so it is with a feeling of thankfulness that we close the books on the year's work, not because it is over but because we feel that we've grown closer to our Master and to each other as we've worked and shared joys and sorrows. And thankful, too, that we are able to start another year of mission work that we hope will show to others that we are striving to live so that they may see Jesus in us.

Mrs. B. L. White.

All higher motives, ideals, conceptions, sentiments in a man are no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—*Henry Ward Beecher.*

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

BETHLEHEM YOUNG PEOPLE.

The Young People's Missionary Society of Bethlehem Christian Church, Nansemond, has had a very fine year under the faithful leadership of Mrs. W. C. Joyner.

We have raised all our apportionment this year with the best of our ability.

We have welcomed new members into our Society.

We were more than delighted to have the Young People's banner with us this year. It puts a different feeling into our hearts when we have it with us.

Miss Clara Fisch, religious education teacher for Nansemond County taught our foreign study book, "Rims of the Carribean," in a most interesting and helpful manner.

Our most outstanding public service was our sunrise service which was held on Easter Sunday morning and enjoyed by everyone present.

It is our sincere purpose that in the coming year each one of us will make a greater effort in the cause of Christianity and Democracy, than we have in the past.

RACHEL BYRD.

HOLLAND PILGRIM FELLOWSHIP.

The members of the Holland Pilgrim Fellowship are glad to report they have made all the points in the Standard of Excellence.

On March 7th we conducted the evening service at the Church as our public meeting and from the interest shown not only on the part of the participants but by the congregation we considered the meeting as highly successful.

Several shut-ins of our community were visited throughout the year, when programs were presented and fruit and flowers distributed.

Chapters of our study book, "The Rim of the Caribbean," were presented by members of our Fellowship and at the end of the year a very helpful review of the book was given by Mrs. J. O. Davidson of the Holy Neck Church.

In addition to meeting our apportionment in full we have had the pleasure of being able to make contributions to the Red Cross and to the Committee on War Victims and Services.

Materials for our programs were derived from various sources, including the *Pilgrim Highroad,* the *Missionary Herald,* the *Quiet Hour,* etc.

We have held several supper meetings and recently enjoyed a picnic at the home of one of our members, where each one in accordance with the rationing program carried his or her own food.

We finish the year with the conviction that it has been an exceedingly happy one for us, fine in fellowship and stimulating to our minds.

Reporter.

FRANKLIN YOUNG PEOPLE.

The Young People's Missionary Society of the Franklin Congregational Christian Church has had a very successful year considering circumstances. For instance one meeting was cut short due to a blackout and naturally absenteeism has played its part in retarding our progress. However, we have had some most helpful and instructive programs. Our Society met in March with the Woman's group for a review on the home mission study book, "On This Foundation." This was made highly interesting by the speaker, Mrs. Everett Bryant. Our study for the year having been based on Latin America, Mrs. Emily Jones was invited to present to us, also jointly with the Women, John Gunther's "Inside Latin America." We gleaned a wealth of knowledge on many conditions in Latin America from this, other than those in our line of study.

We were represented at the Rally at Holy Neck Church. A report of this session was given at our next meeting by Mrs. Delbron Johnson.

Our outdoor meeting was in the form of a picnic with a box lunch eaten on the lawn of Mrs. Louise Umphlette with devotionals in charge of Mrs. Mary Bell Lankford.

We have covered our Standard of Excellence requirements and hope to increase our membership for the next year. Quite a few of our most active members have necessarily gone from our midst due to present day conditions. One member, Miss Mildred Pierce, is serving with the WAVES stationed at Arlington.

VIRGINIA TAYLOR.

NEWPORT NEWS CHRISTIAN ENDEAVOR SOCIETY.

As we near the end of another church year, it is interesting to look back upon the year gone by. It is one that is varied, but as the seasons change, so do the activities of our Christian Endeavor.

In October, 1942, we had a Halowe'en Party. It was partly in masquerade and partly in dress clothes. During the first of October the society had its annual retreat and the program for the next year was planned.

Throughout the winter months, during the bowling season, we had two bowling teams—a boys team and a girls team. Our league standings in the Sunday School League of the city weren't any too good, but we enjoyed it.

During December, we had our business meeting and after the meeting we all wrote letters to our members who are now in the service. Rather, we wrote part letters. Each person added something to each letter to each particular boy in the service. Christmas Eve the whole society went Christmas Caroling after a brief worship or pre-carol service held at the church. After caroling the night through, we topped off the party at the home of our advisor.

"Old Man Winter" brought his share of troubles during January, but we had our regular Sunday evening meetings and were able to get together for one skating party. The rest of January was spent making plans for our coming annual banquet, usually held in February.

This was the most gala occasion of the year. Everyone had a good time. Our guest speaker for the occasion was the Rev. Donald K. Blackie, of the Second Presbyterian Church.

As February drew to a close, some of us were optimistic enough to think that spring was here, but the approach of the Lenten Season really was the approach of spring. During the Lenten Season we were busy saving our pennies in our Cent-a-Meal boxes. We had daily devotional guides to study and read. Our pastor, Mr. Dollar, conducted a Bible study on the book of John. The Society purchased "He Took it Upon Himself," and each member read it during the Lenten Season. After-

(Continued on page 11.)

FOR THE CHILDREN

I imagine that most of you are back in school by now. Here is a story that I read the other day about:

TEACHER'S PET.

Alma came into the house one afternoon crying as if her heart would break. Her schoolmates didn't like her, and they called her the "Teacher's Pet." When they were on the playground, she was never wanted on a team, and always she was the last to be chosen. Nobody wished to walk home from school with her in the afternoons except June, who was her next door neighbor. Even June preferred to chum with someone else at times.

It made Alma furious to see the way the children treated her. How was she to help it if the others didn't make as good grades and get put on the honor roll? Was she to blame if the teacher picked her out for special tasks and allowed her unusual privileges? It just wasn't fair for them to treat her so ugly, and for once Alma went home with tears rolling down her cheeks.

Alma's mother was anxious, for she realized that it was a serious thing for her daughter not to be liked by the children. The very next day when the children went out the front door for recess, Alma's mother came in the back door for a little private chat with the teacher.

"Oh yes," Miss Graham said, in answer to the question, 'How is she getting along?' "she is very splendid in the classroom. Her lessons are always well prepared, she usually takes an active part in the discussion, and her classroom deportment is good, yet her disposition on the playground is making her lose friends. May I suggest that you talk with some child you can trust, and get a report for a few days."

"I think June, our neighbor girl, would be all right," said Alma's mother. "She is with Alma often, and I am sure she would be happy to see her improve. Thank you so much for your suggestion."

At three-fifteen on Friday afternoon Alma came home and threw her books on the table. "I despise them, I tell you. I never saw such a mean bunch of kids!" she declared.

"Will you sit down for a little while and talk with me. Perhaps we can discover what the trouble is, Alma," said her mother. Alma watched her mother in surprise as she went over to her desk and brought back a slip of paper with some notes on it.

"It looks as if my little girl is bringing all this trouble upon herself," she said quietly. "I see from these notes that on Tuesdayl you tripped a smaller girl and made her spoil her new dress in a mud puddle On Wednesday you cheated in the game which you were playing, and, when the other side accused you, you called them 'liars,' and made your own team feel ashamed of you. Yesterday at the noon hour you put a bug down the back of a little boy. Do you think it any wonder that your schoolmates don't like you?"

Alma jumped to her feet.

"Why, Mother, how in the world did you find out about those things?" she inquired in astonishment.

"It doesn't matter how I find out about them," replied her mother. "It's true that you did them isn't it?"

Alma hung her head with shame. "But they have all been so ugly to me, I was just trying to get even with them," Alma replied.

"You will never find happiness along that road," said her mother. "If you want others to like you, you must show kindness to them. Try it and you will find that it will soon work."

"But they call me 'Teacher's Pet'," she grumbled.

"It's not because the teacher likes you that they find fault with you. That was said in fun. Try being just as nice to them as you are to the teacher, and you shall discover that they will like you just as well as the teacher likes you," said her mother. "Will you try?"

Alma told her mother that she would do it. It wasn't so very long until they forgot to call her "Teacher's Pet." The truth is that they soon began to praise her for the high grades which she made, because Alma's high grades helped to keep their room on the honor roll.

Retold from *Junior Stories Today*, by J. Vernon Jacobs.

But I say unto you which hear, Love your enemies, do good to them which hate you.

Bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek offer also the other; And him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

And as ye would that men should do to you, do ye also to them likewise.—Luke 6:27-31.

PUZZLE CORNER.

Since this is the last day of September let us, instead of a crossword puzzle this week, work out the following puzzle using the letters which spell September:

1. An insect: — — —.
2. Part of a flower: — — — —.
3. A cool shade: — — — —.
4. A vegetable: — — — —.
5. To come together: — — — —.
6. Almost every child has one: — — —.
7. A word meaning to look: — — —.
8. Part of fire: — — — — — —.
9. Same as you: — —.
10. Andrew's brother's name: — — — — —.
11. To walk: — — — —.
12. A prophet: — — — —.

ANSWERS TO LAST PUZZLE.

Across—1. King; 3. Saul; 5. Lip; 7. David; 9. Bard; 11. Tree; 13. To; 14. Ea.; 15. Zuph.; 17. Park; 19. Sodom; 21. Man; 22. Note; 23. Dial.

Down—1. Knob; 2. Glad; 3. Spit; 4. Love; 6. IV; 7. Drops; 8. Dream; 10. A. T. U.; 12. Ear; 15. Zion; 16. Home; 17. Pond; 18. Kill; 20. Da.

NEWPORT NEWS CHRISTIAN ENDEAVOR SOCIETY.

(Continued from page 10.)

wards it was given to the Church Library as a gift from the Christian Endeavor Society.

To continue, or rather to catch up, with our social schedule we had a Valentine Party about two weeks after Valentine's Day. The Christian Endeavor Society from the Second Presbyterian Church was invited and we enjoyed their presence very much.

When Easter did arrive we had our box of clothing ready and in the hands of the Elon Orphanage.

During the months of June and July the Christian Endeavorers enjoyed a "wienie roast" each month. These were especially well-attended. Everyone loves to eat.

It is only fitting at this time to mention our Young People's Choir, inasmuch as the choir is made up of Christian Endeavorers. It has had a hard time of it, but has continued to function and has relieved the Senior Choir of its duties several times. During the summer months, it has been poorly attended, but we look forward to the fall and a better attendance.

For the month of August, when the minister was on his vacation and

(Continued on page 14.)

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

JESUS AND THE TEN COMMANDMENTS.

Lesson I—October 3, 1943.

Golden Text: *"Think not that I am come to destroy the law or the prophets; I came not to destroy, but to fulfill."*—Matthew 5:17.

Lesson: Matthew 5:17-20; 19:6-22; John 5:39, 40.

Devotional Reading: Matthew 7:2-27.

Jesus the Fulfiller.

"I came not to desoroy, but to fulfill." To all the other names by which Jesus is called, may be added the name "The Fulfiller." He was, of course, the Fulfiller of Prophecy. The prophecies of the divinely inspired prophets of God found fulfilment in the Coming and the Career of Jesus Christ. This is a fact that cannot be cast aside by critics or cynics.

But Jesus was the Fulfiller in another sense. He fulfilled or filled-full the law as well as the prophets. He put new meaning into the one as into the other. The law, for the most part dealt with the externals of life. Jesus went directly into the inner life. The law dealt with the act; Jesus dealt with the motive and the spirit of the actor. For instance the law said "Thou shalt not kill." It dealt with the act of murder, the actual deed. Jesus said that if a man had the spirit of hate or murder in his heart, he was guilty of murder already. The law said "Thou shalt not commit adultery." Jesus said that if a person harbored salacious thoughts, if he looked on a woman with the spirit of lust in his heart, he had already committed adultery. The law said that if a man took an oath he ought to keep his word; Jesus said that a man ought to keep his word whether he took an oath or not. And this principle of Jesus concerned not only the negative aspects of life or of religion, it concerned the positive aspects and activities. People were not to give alms to be seen of men; they were to give alms because they wanted to share with men whether anybody ever knew it or not. Folks were not to fast to make a show, but because fasting was the only way in which to show their inner state of mind and heart. People were not to pray to be seen of men or to be regarded as being pious, but because they wanted to talk with their Heavenly Father. And so it went. Jesus put new meaning into the law. He filled it full, or fulfilled it. It was fuller of meaning than ever before.

And Jesus was also the Fulfiller in still another sense. He fulfilled life in the sense that He filled it full. Life in the spirit of Jesus is much fuller and richer than it can ever otherwise be. He brought to life a new dignity, a new meaning, a new fullness, a new abundance. He came that we might have life and have it more abundantly. Life for Jesus was not a cup to be drained, but a measure to be filled, to be filled full. Jesus was and is The Great Fulfiller. He did not come to take away, but to add. He came not to destroy, but to fulfill and to fill-full.

Doing and Teaching—Teaching and Doing.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." We teach by what we do, and by what we do not do. You do not have to teach your children that the church has no place in the community and no claim on them; you simply have to do nothing but stay from it yourself, give nothing to it, give it no support. The same principle applies to every realm of life. Some of our most effective teaching is done by what we do not do.

Conversely, the thing works the other way around. We teach by what we do. The father or mother who does, teaches. Example is more potent than precept. Emerson said "What you are makes such a loud noise that I cannot hear what you say." And the same sage also said "You send your boy to school to be taught, but the boy on the street educates him." We must be doers of the word as well as hearers and talkers.

Righteousness that Exceeds.

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." That seems like a pretty big order. The scribes, and especially the Pharisees were pretty religious folks. Indeed they could have made the Honor Roll in the Religion of the law. But they were at the foot of the class in the Religion of Jesus. Indeed they had not even enrolled in the class. Their religion or righteoousness was a formal, outward, legal, calculating, narrow, exclusive, mechanical, loveless thing. It was concerned with the smallest details and left out the weightier things such as mercy and sacrifice. It was of the letter and not of the spirit, of the head and not of the heart. The righteousness of the Christian is an inner, uncalculating, inclusive, spiritual, life-giving thing. Its goodness is loving, not legal. Its motive is not fear of law, but response to love. There are many who are now kept out of the joys of the Kingdom—Jesus was not talking about folks going to heaven when He used the term the kingdom of heaven or the kingdom of God, but about the rule and resources of God here and now—because their righteousness is of the law, and not of love, through faith in Christ.

The Fatal Lack.

The story of the rich young ruler is an intriguing and disturbing one. Here was one who seemed to have everything "that it takes." He was young, intelligent, attractive, rich, socially and politically prominent, and morally clean. He seemed to have everything. But the discerning eyes of Jesus and his searching spirit found one lack, a fatal lack. His gold stood btween him and God. It was this that kept him from finding the life he so eagerly sought, but for which, when the price was stated, he was not willing to pay the cost. Jesus was not, of course, saying that every rich man had to sell everything that he had and give his money away. He was saying that anything and everything that comes between a man and God must be given up. It is not enough to keep the commandments that deal with a man's relations with his fellowmen—the young man had done that. We must love the Lord our God with all our minds and hearts and strength and soul, as well as our neighbors as ourselves.

Christ had something to say about economics. He said, "Lay not up your treasures on earth, but lay them up in heaven." Today, because we have laid up no treasure in heaven, we are in danger of losing what we have laid up on earth. Unless we rebuild God in our hearts we will never rebuild and reconstruct the world.

—*Humphrey Beever.*

WHY PROTESTANT MISSIONS IN SOUTH AMERICA?

(Continued from page 5.)

of numbers, the particular form of Catholicism that Latin America inherited from Spain and Portugal is not close enough to Christianity to constitute a transforming factor in the life and thought of the people. A tragic breach has existed between religion and ethics and between religion and culture. The reason is that Christianity, as it has been presented traditionally in Latin America, has not possessed transforming power. In Spanish Catholicism, to which Latin American Catholicism became heir, and which was propagated throughout that continent, the presentation of Christ, which is always crucial in Christianity, has been limited to the spectacle of His helpless childhood, His dying agony, or the doleful inertia of His dead corpse. The challenging vitality of the Man of Galilee has not been presented, nor have people been invited to look beyond the gloom of Holy Friday to the Risen One that was dead. They have thus been deprived both of a robust pattern for living and of the nowledge that in a risen Lord there are infinite resources of spiritual power. If it be said that in recent years there has developed throughout the continent the Cult of the Sacred Heart of Jesus, we simply reply in the words of that greatest of Spanish Christians, Miguel de Unamuno, "The cult of the Sacred Heart of Jesus, or hierocardicracy, is the grave of the Christian religion."

III.

Protestant Christianity has made a large contribution to Latin American welfare. Protestant schools around the continent have been attended, and continue to be attended, by the sons and daughters of outstanding citizens in those lands, many of them high officials in government circles. In days when many American diplomats, business men and tourists, were not a particular credit to their native country, and did much by their conduct to demean it in the eyes of Latin Americans, the good name of the United States was upheld by young men and women from this country who had gone to teach in mission schools in Latin American lands. Those young people identified themselves closely with their new environment, and in their devoted lives the people saw and loved the country from which they had come.

Some Protestant schools were founded for underprivileged children. Take those amazing schools founded by William Morris, an Anglican clergyman, in Buenos Aires. At the time of Morris' death one hundred thousand Argentine boys and girls had been educated in the schools that he founded and which he supported by contributions donated by business men in the city of Buenos Aires. The spirit of those schools was permeated by the Christian religion. William Morris was adored in the great Argentine metropolis as a modern saint. When he died the two great newspapers of that city, the world's greatest for the excellence of their foreign news service, said that Argentina's most loved man had passed away. The Morris schools now belong to the Argentine Government, as was the desire of their founder. Now he and they have become part forever of the spiritual tradition of Argentina.

In many another Latin American country also men and women, proud to bear the name of missionary, lived such Christlike lives that today they belong to the spiritual heritage of the lands to which, as educators. evangelists, philanthropists, doctors, nurses, or agriculturists, they gave their lives. Should this statement be challenged, it will be a happy privilege to supply concrete facts regarding the public appreciation of communities and governments for the services rendered by Protestant missionaries.

IV.

The Latin American people, through representative spokesmen, are interested in Protestant Christianity having a place in their national life and thought. Why? Because they know that Protestantism stands for freedom, and each Latin American country has had its own struggle with sinister forces that have tried to enslave its spirit. The vast majority of educated people in those lands desire that all expressions of religion and culture should freely enter into the national territory in order that they and their fellow citizens may be free to choose what they consider best for the formation of their own culture. They bitterly resent the suggestion that only one religious group should have a monopoly in the realm of the spirit. It can be taken for granted that the Latin American people and all governments, except dictatorships supported by reactionary forces, will never consent to have their national thought and life moulded by a single religious communion. It is safe to say, further, that any government that attempted to put a ban upon the free entrance of culture and religion from outside the national territory could not long endure the pressure of popular opinion. For the Latin American people are not prepared to allow themselves to become the exclusive shrine or mission field, the sequestered laboratory or workshop, of any single religious or cultural group. The glorious universalism, let us say, ecumenicity, of the Latin American spirit, will see to that.

V.

But should all Protestant missionaries from this country come home tomorrow, great national Protestant churches would still remain. Any dispassionate and thoughtful observer who studies the Protestant movement in Mexico, Guatemala, Brazil, Uruguay or Argentina, to mention only five countries, would be impressed with its growth and vitality. There you have independent Protestant churches. What a striking testimony to the vitality of Protestantism in Mexico and to the type of personality the movement is producing, is the fact that Dr. Moises Saenz, the Mexican ambassador to Peru who died a little over a year ago, was a Protestant Christian, the son of a Presbyterian father! A graduate of a Protestant mission school in Mexico and subsequently of Washington and Jefferson College and Columbia University, Saenz became in the course of time Assistant Secretary of Education in Mexico. By his sympathetic research into the Indian problem, he made himself Mexico's greatest authority on Indian education. His monographs upon the Indian problem in Ecuador and Peru are classics. And what shall we say of Brazil? There the progress of Protestant Christianity has been simply phenomenal. As in China, Protestant influence in Brazil is far our of proportion to the membership of the Protestant churches.

Protestant Christians in Latin American lands are patriotic citizens. They have their place and status in the life of their several countries. They desire to have close relations with fellow Christians in the United States and throughout the world. They believe in the ecumenical movement. Who dares suggest that Protestant Christianity in the United States should be prohibited from expressing solidarity with Protestant groups throughout the Latin American world? Who will say that the solidarity of Protestant churches from Hudson Bay to the Magellan Straits will not be a potent

(Continued on page 15)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

I am very happy to be back at my desk after ten days' vacation to greet the readers of THE CHRISTIAN SUN again. It does one lots of good to get away from the regular routine of work sometimes and just rest for a few days. One comes back feeling like real work again—and we have plenty to do.

This season of the year is always a busy one. The seasons in this section this year have been so adverse to farming that our hay crop has been cut in half. Our sweet potato crop has all indications now to be a very poor yield. We usually make from 600 to 800 bushels, but unless we have a very late frost and they have time to grow, the crop will be very short.

The fall of the year is here and the nights are getting cool. The children are beginning to call for shoes. It is a real job to buy and fit up our group of children with winter shoes. We have to buy and fit and exchange until we get all their feet comfortable in new shoes. The winter wraps will have to be supplied. We try to keep them dressed comfortably for the winter.

Our Mebane church sent us War Savings Stamps for another $25.00 Bond. Miss Fowler writes me that the church gets a lot of joy out of raising money for these bonds. Buying Bonds helps to win the war. Giving them to the Orphanage helps the Orphanage—killing two birds with one Bond. What other church will join our Mebane church. Try it and see how much joy it will bring you. Remember these little children are fatherless and dependent. They are looking to you for food, shelter, clothing, home, and a chance in life. You've never had a better opportunity than now. Farmers are getting better prices for everything then have to sell than ever before. Most people who work for a salary are making more than for a number of years. Why not divide with these little children either with a personal check or through your church and Sunday School.

Our financial report for this week carries us nearly half way to our goal. We just lack $226.39 being half way. We hope next week will put us across the half-way mark. Then comes the up hill last half. Will you make a special eort to help us in our effort to reach our goal?

CHAS. D. JOHNSTON.

REPORT FOR SEPTEMBER 30, 1943.

Amount brought forward		$12,934.59
Sunday School Offerings.		
Eastern N. C. Conference:		
Piney Plain	$ 7.50	
Wake Chapel	8.25	
		15.75
N. C. and Va. Conference:		
Apples Chapel, 9 mos.	$40.77	
Burlington	47.67	
Graham, Prov. Mem.	20.00	
Reidsville	12.00	
		120.44
Western N. C. Conference:		
Seagrove	$ 4.00	
Antioch (R)	2.75	
		5.75
Eastern Va. Conference:		
Liberty Spring, S. S.	$ 7.00	
Friendship Bible Cl., Sr. Boys and Girls	1.50	
Bethlehem	12.23	
Berea, Norfolk	20.00	
		40.73
Valley Va. Cent. Conference:		
Newport		6.40
Alabama Conference:		
Pisgah		1.95
Special Offerings.		
Mrs. Richardson	$20.00	
Mr. Cook, Graham, N. C.	10.00	
Woman's Soc., Suffolk, Va.	30.00	
Jacksie Presnell	5.00	
Jr. Phil. Class, Suffolk, Va., for Helen Winner	5.00	
Cash Item from farm	52.00	
Mr. Horner	25.00	
		147.00
Total for week		$ 339.02
Grand total		$13,273.61

The Board of Pulications Urges

EVERY MINISTER
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EVERY SUNDAY SCHOOL TEACHER
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To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

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NEWPORT NEWS CHRISTIAN ENDEAVOR SOCIETY.

(Continued from page 11.)

there were no Sunday evening church services, the Christian Endeavor held its meetings out-of-doors at the homes of various members. We played croquet and other outdoor games. We all brought our suppers, with the host or hostess furnishing something to drink. Afterwards we would hold our vesper meetings, usually with everybody sitting on the ground. Everyone enjoyed these meetings.

The giving of a shower to one of our members who was going away to Elon this fall winds up our calendar for the year. We feel that it has been a very successful year and wish to express our desire to do as well during the coming year.

W. S. COLLINS.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

LUKE.

Whereas God, in His infinite wisdom, has called to her eternal reward our beloved sister, Mrs. Bernice Hayes Luke, whose death occurred July 22, 1943,

Therefore, Be It Resolved:

1. That in the death of Mrs. Luke, the Woman's Missionary Society of the Suffolk Congregational Christian Church has lost a consecrated Christian who was also faithful in the work of the Sunday School.
2. That we cherish the memory of her cheerfulness, though her frail body bore the burden of great pain. She always looked up to God in trust without complaint, with a sweetness which has left its influence upon us all.
3. That we extend to her bereaved family our heartfelt sympathy and commend them to the Comforter, whose grace is sufficient for every need.
4. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication and one be placed on the record of the Society.

Mrs. C. C. RAWLS,
Mrs. C. W. KING,
Mrs. J. L. BYRD,
Committee.

HILL.

Whereas God, in His infinite love has seen fit to call to her reward our sister and co-worker, Mrs. Armanella S. Hill, and we as a society and as individuals desire to record our appreciation of her and also our sorrow in our loss,

Therefore, Be It Resolved:

1. That the Woman's Home and Foreign Missionary Society of the Suffolk Congregational Christian Church of which she was a member and co-worker, has lost one for whom we mourn.
2. That we extend to the family our heartfelt sympathy and earnest prayer that God's blessings may fall upon their sad hearts and give them comfort.
3. That a copy of these resolutions be sent to the bereaved family, one spread upon the society's records and a copy be sent to The Christian Sun for publication.

Mrs. C. C. RAWLS,
Mrs. C. W. KING,
Mrs. J. L. BYRD,
Committee.

HUDNELL.

On July 27, 1943, Brother W. T. Hudnell, a member of our Suffolk Congregational Christian Church and our Missionary Society, passed from this life to the Great Beyond.

Brother Hudnell was a faithful member of our church. He had a keen sense of appreciation for the higher and better things of life. He rendered a loyal service to his church and the missionary work, and we feel that in his life our Heavenly Father has said, "Well done, good and faithful servant, enter into a higher realm of service in the Kingdom of God."

Therefore, Be It Resolved:

1. That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.
2. That we shall miss his kind deeds, but realize his work shall live on.
3. That a copy of these resolutions be sent to his family, a copy to The Christian Sun, and a copy be spread upon the minutes of our church records.

Mrs. C. C. RAWLS,
Mrs. C. W. King,
Mrs. J. L. BYRD,
Committee.

JOHNSON.

We, your committee, wish to present the following resolutions:

God, in His wisdom, called home our beloved member, Mrs. Novella Roberts Johnson, on July 17, 1943. The Woman's Missionary Society has lost one of its faithful members.

Therefore, Be It Resolved:

1. That we shall cherish the memory of her unfailing cheerfulness, though she passed through great suffering, she could look up and trust without complaint, with a sweetness which has left its influence upon us.
2. That her family has lost the sunshine of her presence and the society a consecrated member. We will remember that "she is not dead but just away."
3. That a copy of these resolutions be sent to her family, one spread on the minutes of our society, and a copy be sent to The Christian Sun for publication.

Mrs. J. L. BYRD,
Mrs. J. W. KING,
Mrs. C. C. RAWLS,
Committee.

WHY PROTESTANT MISSIONS IN SOUTH AMERICA?

(Continued from page 13.)

factor in binding the Americas together? The closer relations become between Protestant Christians to the north and south of the Rio Grande, the better will be the understanding between the Americas.

Finally, let this be said. Representative Protestant Christians in Latin American countries do not take up their time attacking Roman Catholics or the representatives of other faiths. They devote themselves to constructive tasks. It is perfectly true that many strange sects are represented in Latin America as they are represented in North America. But let no one judge Latin American Protestantism by its aberrations, any more that it would be fair to judge North American Protestantism by certain fantastic groups and personages who live on its outer fringes. What always matters is what is representative in character. And representative Protestantism in the Latin American world, even though a minority influence, is the most creative and transforming spiritual force in the life and culture of those great nations.

A very distinguished and unusual Roman Catholic bishop from a leading Latin American country said in private conversation during a recent visit to the United States,, ''Let Roman Catholicism and Protestantism give of their best to Latin America, and let the better prevail.'' That is also our conclusion. Let the rivalry be a rivalry in the Spirit, for the transformation of human life and society, both in this America and the Other.

Through knowledge shall the just be delivered.

—*Proverbs.*

THE CHRISTIAN PUBLISHING ASSOCIATION,
Dayton, Ohio.

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You will find our service prompt.

THE CHRISTIAN PUBLISHING ASSOCIATION.
Established 1808.
Dayton, 2 Ohio

Observations of the Missions Council Minister

By A. D. STAUFFACHER.

As I visit churches, associations and conferences, I am impressed by the quality of preaching I hear. Almost every man I hear presents a penetrating and discriminating insight into God's purpose and plan for man.

I find also among the people an enthusiasm for "saving the world and redeeming mankind."

But when I note what paltry gifts of time and money we bring to support the potentiality effective service-program of our Fellowship, I am amazed and appalled at the contrast.

There are many and notable exceptions, but by and large we are prophetic proclaimers and loyal listeners, but halting doers of the Word. We say "Lord, Lord" with enthusiasm, yet "do the will of the Father" in weakness.

I talk with laymen—eager, earnest laymen—and many of them profess sad ignorance of our program for the redemption and re-creation of the world. Their conception of Missions is a caricature of the facts. They desire to serve, but they know not the field, nor the need, nor the way.

This should not be. We owe every member and friend of our churches the privilege to clearly understand and actively share in the program of the Church for the world that now is and is to be.

These observations are noted here not to condemn. That would be cheap and hasty. We have a worthy pulpit and a notable pew.

I desire rather to summon you, my fellow-Christians, to purpose with me now these two things for the church-season about to open:

One, that so far as we are able no man or woman in our churches shall continue any longer without a knowledge of and invitation to share in the program of our Fellowship for the peoples of the earth.

Two, that our emphasis upon intelligent and consecrated giving of time, talent, possessions and life for the extension of the Gospel shall be as pronounced as our emphasis upon receiving and enjoying the sustaining and comforting fruits of the Gospel.

Then shall action match conviction and resolution!

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, OCTOBER 7, 1943. NUMBER 39.

The Gospel for Elderly People

BY LAURA H. WILD

As one grows older he wonders just what the Bible has to say for the elderly whose activity is being cut off. The need is not so much for faith in everlasting life after physical death, for that faith has been established. It is rather for present help in the immediate situation when one feels his physical powers slowing down but his mental and spiritual powers vigorous still.

He knows that his life experience has given him something worthwhile, but energetic, self-confident youth races by him with a mere nod of kindly condescension. It is a difficult crisis, this retiring from definite work to arm-chair observation. The old impetus is strong to jump in and save the situation, to hold up the old-time standards, to lead the band and rally the youngsters behind.

How is one to go on growing and sit on the sidelines? How is one to retire gracefully and not interfere with the progress of the younger generation? How is one to accept his infirmities and keep young in spirit? This is an art indeed. The discipline of life is not yet over.

To see changes going on everywhere and not get disillusioned and pessimistic but welcome new prophets with optimism, not to grouch at all over lost causes and one's own uselessness, requires a philosophy of life nothing short of Christian.

To release oneself from prejudices, to break down one's antipathies and forgive and even love one's enemies, to exchange negative criticism for sympathetic encouragement, to grow serene and confident with generous courage, to view life still as a great adventure, to learn to let go and let God do it—is an art of the highest grade, the art elderly people must learn if they are to be a blessing and not a burden to society.

NEWS AND VIEWS

Prof. S. M. Smith has returned to St. Petersburg, Fla., for the winter.

Kindly read this issue, then pass it on to someone else, an old person who might enjoy reading it.

Rev. J. F. Morgan is assisting Rev. G. C. Crutchfield in revival services this week at Old Zion Church, Norfolk, Va.

The Alabama Conference will meet Tuesday through Thursday at Roanoke. Rev. Ross Ensminger is the Moderator.

Pray for the revival services in progress this week at Newport News under the leadership of Dr. James R. Clinton.

The sixteenth anniversary service of the Waverly Church was held on October 3 at 11:00 a. m. The Rev. T. Fred Wright, former pastor of the church, was guest preacher.

Dr. John G. Truitt is the guest preacher at First Church, Greensboro, this week. It will be remembered that Dr. Truitt assisted the Rev. Mr. Wisseman in similar services only a few years ago.

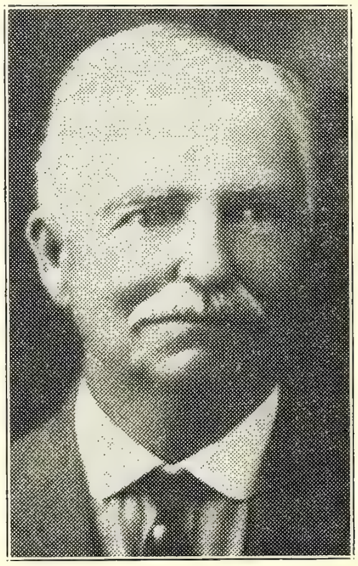
Mr. M. J. W. White, whose autobiography was requested by Mr. S. M. Smith and is published in this issue, celebrated his eighty-fifth birthday on August 22. Mr. White has been a subscriber to THE CHRISTIAN SUN for more than fifty years. He plans to attend the Eastern Virginia Conference which will meet at his old church in Waverly.

SOUTHERN PROVINCIAL COUNCIL MEETS.

Representatives of the various areas and institutions of the Southeast met for two days last week in Raleigh. Reports were made covering much of the work of the 634 churches with a total membership of 68,780. Perhaps the most significant report was given by the Commission on the Ministry. This and other reports will be published at a later date. Dr. Douglas Horton described the work of our Church on many fronts and emphasized the need of a "purposeful patriotism" in a time of war.

Dr. Ernest M. Halliday defined Home Missions as the "mission of the Church at home." Dean W. J. Faulkner of Fisk University described a changing world in which we are "forced to give ground to more generous concepts of humanity." These formative days were profitably spent studying the larger area and the larger task of our Church in the Southeast.

THE AUTOBIOGRAPHY OF M. J. W. WHITE.



M. J. W. WHITE.

A history of the life of Matthew Walter White, born August 22, 1858 on the farm of my Grandfather, Dr. Matthew Harris, three miles east of the town of Waverly, Sussex County, Virginia. History says that Dr. Harris was the first to raise and sell peanuts in the United States. My father, Edward Thomas White, later owned that farm. I lived there until I was eighteen years old. Then went to Waverly to clerk in a general store which was the second one in the palce. I was the first member of the Christian Church to live in that town.

I married Nannie J. C. Harris on April 11, 1880. We were married by Dr. J. P. Barrett, assisted by Dr. J. U. Newman in the home of the bride's father. She was the daughter of Deacon John T. Harris of the "Spring Hill" Christian Church. About this time, Deacon H. T. West of "Spring Hill" spent several hours in my office talking of securing names of "Spring Hill" members who lived near Waverly. My wife and I with fifteen others, became the seventeen charter members of the Waverly Christian Church. The Building Committee was composed of J. T. Harris, B. F. Gwaltney and me. When the Church was finished, we had Dr. J. P. Barrett to dedicate it for us. I was elected a Delegate to Conference which met at Union Church in the fall of 1883. Rev. Robert A. Ricks was secured as the first pastor. I was the first treasurer of the new church. (All church pledges were paid in full before Conference).

I built the home just east of the church and lived there until I moved to Norfolk in 1889. I sold the home to R. T. West. This house is now owned by my brother, B. E. White, who is serving his twentieth year as Mayor of Waverly. I operated a General Merchandise and Drug Store. I am the oldest registered pharmacist living in the state of Virginia. My certificate is Number 22, dated March 23, 1886.

I was the Postmaster at Waverly. My father-in-law, J. T. Harris, and my father and two of my brothers and I were all Deacons in the Christian Church. I was ten years old when W. B. Wellons, D.D., preached the dedicatory sermon of the Spring Hill Chrustian Church in 1869. W. B. Wellons, D.D., and his brother, Dr. J. W. Wellons' grandmother and my grandmother were sisters. I saw Dr. J. W. Wellons just two weeks before his death at the age of 101 years. My grandmother, Jane B. Harris, was the daughter of Rev. Burle Barrett, their son, Rev. Mills B. Barrett was my mother's first cousin.

I have attended nearly all of the Eastern Virginia Conferences since 1883, and most of the sessions of the Southern Convention. I have attended at least five of the American Christian Conventions and three sessions of the General Council of the United Church, one at Oberlin College, Ohio, one at Mt. Holyoke, Mass., and one in Seattle, Washington, in 1931. I was a delegate to all of these. My wife died in 1908, and I married my second wife, Mrs. Lauretta T. Odell, who had one son and two daughters. Later, two of my sons married her two daughters. My first wife and I raised two daughters and seven sons. My oldest daughter, Mattie, married Rev. J. W. Briscoe, a Methodist minister now located at Frederick, Md. My daughter Olivia, married E. M. Albright, a florist of Norfolk.

My oldest son, Pressley Barrett White, married Alice Fentress. He was head bookkeeper and credit man

(Continued on page 15.)

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

OUR PASTORAL PROBLEMS.

Recently we have been losing ministers from the Southern Convention. Rev. A. Lanson Granger, Jr., has gone to Sayville, New York. Rev. Herbert G. Council, Jr., has gone to Ticonderoga, New York. Rev Ellis N. Clark has joined the Baptists in North Carolina. Dr. Elwood W. Jones has resigned at Franklin. Rev. P. B. Sanger is teaching school.

These changes have left us without a minister at Asheboro and Portsmouth. A pastorate in the Valley and one in North Carolina composed of Hines Chapel and Monticello are without pastoral leadership. Our churches in Carroll County have been without a regular minister for more than a year. Dr. D. J. Bowden of the Elon College faculty has been supplying a pastorate for the past year. The Rev. W. T. Scott, D.D., Superintendent of the Southeast District, will become pastor at Franklin, Virginia, on December 1. This leaves two churches and three pastorates without a minister at present. Several other shifts seem to be in the offing.

To supply these needs it seems that we must call ministers from other areas and use our own college ministerial students. We have a new man, William J. Hadden, Jr., a senior at Lynchburg College. There are several students at Elon who are available for service, and two freshmen enrolled this year, which gives us promise for the more distant future.

Our problem at present is to supply the churches with pastoral leadership. Our problem for the future is to discover those whom God has called into the ministry and get them trained for efficient service as ministers of the Gospel.

It is also important for us to discover the reasons why our young men leave us and then see what we can do to correct the situation. There are probably some very definite things that can be done to improve our situation and to make our work magnetic rather than the opposite.

CHURCHES MAKING PROGRESS.

One of the reasons for our ministerial shortage is that churches are demanding more service. During this year Berea, near Elon College, has called the Rev. Mark Andes, a senior at Elon, for full time. Beginning with this month the Rev. R. A. Whitten gives full time to our Winchester Church. Mt. Bethel has called the Rev. Walstein Snyder, Elon student, for service every Sunday. These are fine steps for our churches to take. This trend is in the right direction for the churches are recognizing the need of constant pastoral leadership.

Another indication that the churches are making progress is that many of them are getting out of debt. The Christian Temple celebrates on the 17th of October. Richmond is finishing its debt this month. Southern Pines paid out the first of this year, and several other churches have done likewise. Only a few now carry any debt and none of them enough to cripple the work seriously.

The third indication of progress is that the churches are paying more for benevolences and missions. Some of them are doubling their apportionments this year. Many others are contributing more than the apportionment. It is hoped that every church will pay its apportionment in full for each of the enterprises of the church.

CONFERENCE DAY.

Several of the states of our denomination have designated October 17 as Conference Day. At this time pastors will tell of the work being done by their state conferences, which in our case is the Southern Convention. It is hoped that such emphasis may be given in our churches on the third Sunday of this month. Further information will be given in this paper next week.

HENDERSON TRAINING SCHOOL.

This week our Henderson Church is joining three other denominations in a Leadership Training School. Courses are being presented for teachers of each age group, and one general course for others. Your Promotional Secretary is teaching the latter on "The Life and Teachings of Jesus," while each of the other denominations — Methodist, Baptist, and Presbyterian — is furnishing a teacher for the other courses.

It is fine when the churches in a community join together in an effort to train their Sunday School teachers and other leaders.. Our Henderson Church and its pastor, Rev. J. F. Apple, are to be congratulated in joining in this enterprise.

Your Board of Christian Education is always glad to cooperate with any church that wishes to have a leadership training school, either in the matter of furnishing materials or teachers. Call on us when we can serve you.

MISS ANGIE CREW.

For two years Miss Angie Crew, missionary of our Board to Japan, has been working with us in the SouthernCon vention. She has visited churches, telling them of her experiences in the Orient, helping them with leadership training, supplying for ministers who were ill or on vacation, teaching groups of children about Jesus and His way of life, presenting programs for and to women's missionary groups. She has also been preparing monthly programs for presentation in our Sunday Schools on the Sunday the mission offering is received and has planned Easter, Rally Day, Children's Day, and many other programs for special occasions.

Last week Miss Angie Crew went to Pennsylvania where she will be visiting our churches during October and November under the direction of Dr. W. P. Minton, state superintendent. In the meantime she will continue to furnish us with our monthly Sunday School programs and to prepare others in answer to special requests. The first of December she will be back at Elon College, and ready to continue her visits to our churches. This office will be glad to make engagements for her after that time, if requests are sent here.

Miss Crew is doing a good job in making our people missions conscious and world-minded. We wish her good success as she visits our Pennsylvania churches.

THE COLLEGE CAMPAIGN.

In announcing a campaign to raise a million dollars for Elon College for endowment and necessary improvements, Convention, college and alumni officials realize that this is an ambitious program but they also are aware of the present and the future needs of the College and the unusual postwar demands that are certain to be made. These demands will not all be of a secular nature but they will be in the field of religion and for the specifiic needs of the church as the custodian of the faith and the evangel of the truth. Elon College is painfully conscious of its meager curriculum in the field of Christian Education and of its inadequate personnel in this particular department. The fields of philosophy, social science, Greek and Bible are adequately and

(Continued on page 15.)

THE EDITOR'S MESSAGE

PROTESTANT CHURCH PRESS MONTH.

Bishop Asbury once said that religious journalism is next in importance to preaching the Gospel. With convictions of like caliber Protestant editors are now observing Protestant Press Month, designating October as a period for coordinating promotional efforts, The Associated Church Press is sponsoring the event, first of its kind ever undertaken by the Protestant Press. Convinced that religious journalism has become indispensable in the propagation of their faith, the managers and editors of forty-two Protestant periodicals have agreed to cooperate in the observance. Generous space will be devoted to the observance in our next issue. Ministers and churches are earnestly requested to give some recognition to this important emphasis during the month.

SUPERINTENDENT SCOTT RESIGNS.

About eleven years ago the Rev. W. T. Scott resigned as pastor of the church which he had organized in Winston-Salem and went to Jacksonville, Florida, as an Associate with Superintendent Edwin C. Gillette. Upon the retirement of Dr. Gillette, Dr. Scott became the Superintendent of the District of the Southeast. Under his able leadership constructive work has been done in this important area of our Church. Florida has been advanced on its way toward a self-supporting State Conference, and capable leadership has been secured for the remaining District of the Southeast.

Dr. Scott has accepted a call to the Franklin, Virginia, Church. Before making his decision, Dr. Scott said, "I like my present work, but there is always a yearning for the pastorate again." The Christian Sun welcomes this native son back into the Southern Convention. After these years of wide experience as an administrator, we confidently anticipate a successful ministry in the Franklin pastorate.

OLD FOLKS SUNDAY.

The Richmond Ministerial Union voted to designate the Second Sunday in October as "Old Folks Sunday." This precedent may be followed in other cities and states next year, and may ultimately become a national observance.

We are greatly indebted, immeasurably indebted, to old people. Among them are the world's finest people, our mothers, fathers, relatives and friends. The Christian Sun would pay its tribute of respect to old people. Many of them are among our faithful subscribers. We are pleased to devote this issue to these senior souls still in our midst. God bless them, every one.

Here is a great story of an old woman, the story of Dr. Lillian J. Martin, professor-emeritus of Leland Stanford University.

For many years Dr. Martin was a member of the Department of Psychology at the University. When at sixty-five she reached the compulsory retirement age, she refused to count her career ended and made plans to open a child-guidance clinic. It was one of the first clinics of this type opened in the United States. One day one of her assistants handed her a report covering the case of a twelve year old boy who had been bullied by his grandfather. On the margin of the report the assistant had written, "The problem is how to scrap the old man." Dr. M. thought a moment and then wrote, "Not scrap, but salvage him." From that apparently trivial incident grew one of the most original of Dr. Martin's many ideas. It was the "Old Age Center" —an institution which would help elderly men and women discover the fine and hitherto unused abilities concealed within their lives. She opened her Old Age Center in 1929, and during the next eleven years more than nine hundred middle-aged and elderly people came there for help.

Of all those whom Dr. Martin helped she herself is the best example of the effectiveness of her methods. When she was seventy-six she learned to drive a car, and since then has driven across the continent no less than six times. When she was seventy-nine she took a trip around the world studying social and industrial conditions, and a few years later she made another trip around the world. When she was eighty-nine years of age she went to South America, a trip for which she had prepared herself by learning both Spanish and typewriting. At the age of eighty-nine she was still working as a consulting-psychologist in San Francisco. Part of her personal income was drawn from a sixty acre farm which she and four other elderly people were operating at a profitfi. Her basic advice to people past middle life is to acquire new interests, develop new skills, find a job, exercise regularly, and travel!

THE WOMEN OF EASTERN VIRGINIA EXCEL.

A large congregation of women in Suffolk heard Miss Pattie Lee Coghill speak out of her wide experience on the subject, "Rethinking Democracy." She urged her hearers to "Rise from your prayer with a tool in your hand." After a vivid portrayal of home mission work in America and the expanding task of democracy, she reminded the women of Eastern Virginia that "the way to do the most Christian thing is to help those whom God loves."

Mrs. J. F. Morgan, president, spoke at the morning session and told of her increased awareness of missions and their importance. Mrs. W. E. Wisseman, president of the Southern Missionary Convention, was the afternoon speaker. Her theme was the part our women play in the total work of American Protestant womanhood.

The report of the treasurer, Mrs. W. B. Williams, revealed a total of $5,954.44 raised during the year. In comparing this report with the one of the previous year, Mrs. Williams announced an increase of $515.42.

This was a most commendable and encouraging report.

The Conference roll of honor was as follows:

Women: Berea (Nansemond), Bethlehem, Christian Temple, Cypress Chapel, First Portsmouth, First Richmond, Franklin, Holland, Holy Neck, Isle of Wight, Liberty Spring, Mt. Carmel, Oakland, Ocean View, Rosemont, South Norfolk, Suffolk (Staley), Union (Southampton), Wakefield, Waverly, Windsor.

Young People: Berea (Nansemond), Bethlehem, Christian Temple, Cypress Chapel, Franklin, Holland, Holy Neck, Liberty Spring, Mt. Carmel, Newport News (C.E.), Newport News (Forum), Oakland, Rosemont, Suffolk.

Juniors: Berea (Nansemond), Bethlehem, Christian Temple, Cypress Chapel, Franklin, Holland, Liberty Spring, Mt. Carmel, Oakland, Rosemont.

Churches: Berea (Nansemond), Bethlehem, Cypress Chapel, Franklin, Holland, Liberty Spring, Mt. Carmel, Oakland, Rosemont.

R. L. H.

How to Meet Successfully the Test of the Advancing Years

By William P. King.

The fear of old age is a common fear. People become rebels against the inevitable. They begin to study the mirror. They want to appear young. "There is no fool like an old fool." They resent the imprint of the years. They try to drive the car up-hill backward. They fail to make the adjustment and to realize that old age may have its joys and its satisfactions. You should learn how to be a happy and proud grandfather or grandmother.

Old age can cultivate an undoubting faith in the permanent value of goodness; it may witness to the real and abiding value of human life, and testify to the reality of the unseen world. The worst thing that may befall the life is not hell, but a life without anything to live for. It is not a question of age, but of spirit and purpose. Emerson remarked, "We do not count a man's years until he has nothing else to count."

The familiar saying that the good die young contains a profound truth, since the good do not grow old in spirit. They have found the fountain of youth.

We should be able to meet old age with a larger measure of satisfaction if it were not for the anxious solicitude of our friends. Even before the advancing years have made any decided impact, our younger brethren sympathetically allude to our increasing decrepitude, and comment on signs, or supposed signs, of a failing mental vigor with irritating expressions of concern. All this is, of course, in the absence of the victim, but it comes to his knowledge.

We All Get Old.

It is true of all of us that if we live long enough we shall grow old, and, in spite of friends or enemies, we should meet the conditions of a happy old age. The advancing years remind us that, as contrasted with out younger brethren, we must decrease and they must increase. We do not wish these brethren to be over-anxious about our decrease or decease. There is an unrighteous satisfaction, and that is that Anno Domini is surely on the trail of these brethren.

Very seriously, we should have the utmost consideration for our older brethren. They have transmitted the rich legacy into which we enter. The church still bears the shame of doling out a meager and insufficient living to our retired brethren. If we allow them to become the "forgotten men," retribution follows, and we shall in turn be forgotten.

Some of our most neglected old people, however, are not among the clergy but among the laity. We have heard much emphasis placed on the Church's responsibility for the youth. What about the Church's responsibility for the aged? The Church in every community should exercise a tender and helpful regard for those who face the increasing decrepitude of age. On the other hand, the older people should endeavor to make themselves agreeable and attractive.

The older brethren should give attention to the furnishing of their minds and retain an elasticity of spirit and progressive outlook.

Professor Edward L. Thorndike of Teachers College, Columbia University, in one of his books tells us of the results of many tests that were made to determine the ability to learn at different ages. After pointing out that "there is probably a decrease in sheer learning ability after 25 years of age of perhaps one per cent a year up to 45," Professor Thorndike adds: "If I had to draw a general conclusion, I should say that these results demonstrate that the ability of adults to learn is very close to that of persons from 17 to 19 years of age. The ability of an old dog to learn a new trick largely depends on the dog."

You Can Keep Young.

We are to be continually interested in worthy enterprises, and retain an alertness of mind. A man's age does not depend upon his accumulated birthdays, but upon the elasticity of his spirit, the vigor of his mind. A wellknown professor of psychology tells us that "the brain does not reach maturity until the age of 50, and, if it is properly exercised, it may remain young at 90."

As a condition of retaining the youthful spirit, we must interest ourselves in young people. We should enter sympathetically into their problems, and exercise charity toward their mistakes. The person who desires to avoid reactionism and the extreme tendency to reminiscence should mix with young people.

We must keep in mind that, in the matter of advancing years, we have no choice. We only have a choice of attitude and spirit. We shall grow old goomily, grouchily, and grudgingly, or we shall grow old gladly, gracefully, and gratefully. We shall grow old cravenly and cynically, or we shall grow old courageously and cheerfully. Old age, after all, is a matter not of the acquisition of years but of the acquisition of fears. It is a matter not of gray locks but of gray looks. Old age is intended to be the best and most joyful period of our earthly life. As life moves forward, we should not look backward. Though conscious of failures, we are to accept the forgiveness of God, respond gratefully to the opportunities of the present, and look toward the light of eventide.

Bishop Edwin H. Hughes addressed the Northeastern Jurisdictional Conference at Atlantic City on retiring from the active episcopacy. His gracious and inspiring words will be treasured by Methodists everywhere:

"For my remaining years I seek no vacation. Having cultivated the art of preparation and having been in love with toil, I feel that I must not cease. Perhaps your release of me from one kind of work may permit me to do more of another kind of work. . . .

"I now renew with a tender and reverent heart my confession of my Lord and Saviour. I give Him again

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The 1942 copy of *The Annual* has at last been received and distributed among the churches. It is unfortunate that it has been delayed until late in September, when it should have been delivered in January. The combined records of the Conference and other organizations of the Southern Convention have served a worthy part in unifying the work of the Convention. It is necessary to have the Conference records for reference and study during the year. Some of our important Conference work has been hindered by this unfortunate delay. The delay seems to have been unavoidable and this reference is not made in any spirit of criticism. But the situation is open for study. It may be that we have come to a time when *The Annual* should be discontinued and each Conference should be left free to provide for the publication of its minutes. That solution has many disadvantages, but it would make it possible for an earlier printing of the minutes. For the Eastern Virginia Conference it would mean a saving of some money, as this Conference has heretofore been buying than its pro-rata share of the Annuals for free distribution.

In making up the financial report for this year the churches of the Eastern Virginia Conference should carefully study the Schedule of Conference Apportionments for 1942-43, found on page 80 of the 1942 *Annual*. The Table of Apportionments has several errors. For example according to the request made at Conference the total for Berea, Nansemond, should be $275 and in the Table it adds to a total of $269; Oakland should be $392 and the total given in *The Annual* is $190; Liberty Spring should be $469 and the total given in *The Annual* is $487. In these three churches the Apportionment for the Orphanage was greatly reduced, and it should have been unchanged. It is our desire to carry out the request made at Conference last year to continue the same Apportionment as paid for 1942 which is in exxcess of the Apportionment printed in the new copy of *The Annual*. It is possible that other churches will find errors of a similar nature. Pastors and church secretaries will find it advisable to review the Apportionment tables, as suggested, and correct any errors which may be discovered. The contributions to Conference Apportionments should be increased to meet growing needs, when it is possible to do so. This is written in the interest of accuracy and not in opposition to an increase in Apportionments. The churches cited above do not wish to pay less than in 1942. On the basis of the Apportionment table the total for 1943 would be less than for 1942.

It is our hope that every church in the Southern Convention will pay in full for this year. That is possible and it should be done. The time for final effort is limited. We should make the most of these days and seek to do our best for our church and the Kingdom of God. Under the present plan the majority of churches send the check for Conference Apportionments to the Secretary with the annual report of the church a few days before Conference. This is better than sending it to the Treasurer. Money sent to the Treasurer requires additional work, and calls for a duplication in his report. It is held in a Special Fund until the Conference is in session, unless it is designated for specific funds.

I. W. Johnson.

PROPHET, WHAT OF TOMORROW.

The true minister of the gospel of today is likewise a true prophet. As he looks about him and on to the future he looks through the eyes of God. As he speaks, he speaks according to the will of God. The Spirit possesses his mind and commands his energies. It is his purpose to do perfectly the will of God. His whole life is a song of thanksgiving and a prayer of benediction to troubled hearts and needy souls.

Recently I had the privilege of fellowship with a group of our ministers. The Spirit was in our midst. Everyone sensed the will of God that the time had come when we should be thinking about the things of the Spirit, when everyone under the search-light of Heaven should take a careful look at his own record and begin to write anew that the message of his own life might be the music of redemption for those who live below the standards of the gospel of Christ.

The responsibilities of the minister of the gospel have always been great but they are greater today than ever before. The need is greater. There are more illusioned minds and benighted souls. Doubt is wide-spread and wickedness moves like a withering blight. Does any one care? Is there one who will throw himself in the breach? Will you cry aloud the voice of warning? Will you seize the cross of Christ and lift it high over the ramparts of time? Remember that He said, "And I, if I be lifted up, I will draw all men unto me." We do not have to draw men out of their sins but we do have to lift Christ above the levels where they live. He will lift them out of the depths, but may we be reminded that we cannot carry Christ to heights to which we have not gone ourselves.

Prophets of God (ministers of the gospel) what of the morrow? Will it be brighter, freer, more lovely, and more Christ-like? Will faith be stronger, hope brighter, and Heaven nearer because you live and move among men. God has willed it so and if you will it so it shall be.

L. E. Smith.

WHAT IS AN OLD FOLKS CLUB?

First of all, an Old Folks Club is a social organization — non-profit, non-political (therefore non-partisan) non-sectarian, but plus everything else that goes for constructive living, clear thinking and progressive action.

The purpose is to provide a time and place where old people, past a certain age, may gather once a week, enjoy each other's fellowship, sing the old songs, discuss questions of currnt interest, provide entertainment, lunch together and otherwise have a good time.

The first club was organized something like twenty years ago by a young woman who realized the need of such provision for her father and mother. They operate under different names: Century, Three-Quarter Century, Three-Score-and-Ten, Borrowed Time, Old-as-You-Feel, etc. Some meet in churches, at 11 a. m., have lunch at 12:30, devote the afternoon to discussions and entertainment, and close around 3:30. Membership fee is usually $1.00 per year. Discussions are varied but three things are banned: sectarian religion, partisan politics, and hospital operations. An old folks' club is not a charitable organization. Membership is not open to just any old person who may wish to join, but rather to those who are worthy and well qualified. Applications for membership

(Continued on page 13.)

GROWING OLD GRACEFULLY

By S. M. Smith.

"I must be growing old," I heard a lady say the other day. She hasn't yet reached her so-called allotted "Three-score-and-ten." What is growing old anyway? What should it be like? A little flaxen-haired, five year old girl stood looking intently into the wrinkled face of an aged grandmother as she sat rocking and knitting. Finally the younger face burst into a smile as she said, "Gramma, you look beautiful." "Honey," said the lovely soul, "I ought to, I've lived through 90 years."

It's interesting to grow old. There are so many advantages one doesn't have (can't have) until that period has been reached.

In one of Robert Browning's poems, he makes the Rabbi, Ben Ezra, say:

> Grow old along with me!
> The best is yet to be,
> The last of life, for which the first was made,
> Our times are in His hand
> Who saith "A whole I planned,
> Youth shows but half, trust God: See all nor be afraid!"

I should like to grow old with my friends, those whom I have known (and who have known me) through the years. They understand—the young men and young women who graced the campus and halls of my four years in college. They probably can understand best, because they measure years now along with me. Yes, "time marches on." The years come and go now more rapidly than fifty years ago, and there's so much to do. One is reminded of the poem:

> Let me grow lovely, growing old—
> So many fine things to do;
> Laces and worry, and gold,
> And silks need not be new.
>
> And there is healing in old trees;
> Old streets their glamour hold,
> Why may not I, as well as these,
> Grow lovely, growing old?

I remember in my junior year in college the young men took to the idea of carrying canes. The young ladies liked it, because written thereon were dates that had a meaning. Crude sticks they were, cut from hardwoods along the countryside, which too sometimes gave a touch of sentimentality. A friend of mine gave me a handsome cane sometime ago—said I should really carry one—'twould be quite becoming. A lady asked me the other day why I carried it. "Why for the express purpose of murdering rattlesnakes," I explained. (They are plentiful where I live.) But in reality, I find that I and that cane are becoming quite friendly, really good side-partners. Some day I may find a definite use for it.

Some time ago, it was my privilege again to hear Sherwood and Brewer Eddy in a course of lectures. As I listened to these two distinguished brothers who, in their travels around this planet have seen and experienced much and accomplished more, my spirit was thrilled, my mind inspired. I felt that I should like to turn back the hands of Old Father Time's clock a half-century, and begin all over again—go out and proceed to "set the world on fire" with some unusual discovery or nobler achievement. I have felt that way a few times before, but the trouble was when I reached the point where I was ready to start the fire, somehow I could never find a match. In one case though I did find a match but a gust of wind blew it out.

Some day I'd like to write a book: "Life Begins at Seventy." Having passed that milestone, and living now on so-called "borrowed time," I am becoming more and more convinced each day that from that point on we do really begin to live. We have an asset in experiences which living through the years alone can give. It must be great to live through a whole century of time.

I shall never forget an experience I had two summers ago. I was organizing an Old Folks Club (Three-Score-and-Ten) in Richmond, Va. I made up my mind to locate the oldest person in the city. In the office of one of the Lutheran churches one day, the secretary informed me that the little lady I was looking for was in the Old Ladies' Home. She had just celebrated her one hundredth birthday. I asked if she thought I could get a date. She called the superintendent. The message came back: "She will be delighted." I was there the next afternoon on time. The matron advised that she was up early that morning and had been busy all forenoon dolling up and straightening things around. I shall not soon forget my impression and the vibration I felt as I walked into her room. It was a veritable flower garden—growing plants everywhere. "Come sit close," she said "and hold my hand while we talk." "Grandma," I said, "how does it feel to be a hundred years?" "Oh," she said with a twinkle in her eye, "It's all right after you get there, but sometimes fifty or sixty years before it isn't always such easy sailing." Grandma, tell me," I said, "Does anything worry you now?"

"Yes," she said, "These old women around here move things in my room, and I can't always find what I want. What makes old folks so meddlesome?"

"Don't you think I have pretty hands?" she said, as I told her goodbye. What a story, I thought, those hands could tell. Yes, I'm convinced it must be great to live through a century. I love old folks. I think they are darling.

FIFTH SUNDAY OFFERINGS.

In a little more than a month our conferences constituting the Convention other than the Virginia Valley will begin meeting in annual session. At these sessions reports reflecting the successes of the year's work will be made. All indications are that the financial condition of our local churches and of conference and Convention departments is considerably improved over a year ago. It certainly would be wonderful if the entire college apportionment of $12,500 could be raised. The College certainly needs this assistance more than ever. You can't lose 150 to 200 students from a college enrollment of 500 to 600 without painful results to the treasury. If the churches of the Convention would raise the entire apportionment that would help a very great deal. Won't you please see that your church raises its full apportionments. You will observe from the total amount reported to date that we are still more than two-thirds from our goal—the goal set by the Convention itself in an effort to meet its signed obligation to the College. We thank those who have sent in their contributions and we are thankful for what we may receive during the next six weeks or two months.

Previously reported	$4,066.10
Churches.	
N. C. and Va. Conferenuce:	
Apple's Chapel 3 installments	11.88
Mt. Zion	48.00
Eastern N .C. Conference:	
Turner's Chapel	1.60
Sanford	54.00
Sunday Schools.	
N. C. and Va. Conference:	
Berea	8.00
Grand Total	$4,189.58

L. E. Smith.

Minds are like parachutes—they function only when they are open.

Missions
The World for Christ

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 30, 1943.

Sunday School.

Apple's Chapel, Gibsonville, N. C.	$ 41.60
Berea, Elon College, N. C.	20.00
Timber Ridge, Gore, Va.	3.92
Ether, N. C.	2.52
Bethlehem (N), Suffolk, Va.	3.37
Pleasant Ridge, Ramseur, N. C.	5.83
Mt. Herman, Garner, N. C.	2.00
Lebanon, Semora, N. C.	1.87
Total	$ 81.11

Individuals and Churches.

Turner's Chapel, Sanford, N. C.	5.47
Total	$ 5.47

Specials.

First, S. S., Burlington, N. C.	48.32
A Friend	150.00
Total	$ 198.32
Total for the week	$ 284.90
Previously acknowledged	400.90
Total since Sept. 1, 1943	$ 685.80

War Victims and Services.

Apple's Chapel:	
Young People's Bible Class	$ 8.50
Young Ladies S. S. Class	6.15
Total	$ 14.65

Gratefully,

Mattie Cox Parker,
Secretary.

QUARTERLY REPORT.

Below is the Quarterly Report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference, for the quarter ending September 30, 1943:

Balance on hand last report	$ 98.51

Receipts.

Women's Societies (On Apportionment).

Antioch	$ 10.00	
Berea (Nansemond)	40.00	
Berea (Norfolk)	15.00	
Bethlehem	20.50	
Christian Temple	94.18	
Cypress Chapel	43.00	
Dendron	13.95	
Elm Avenue	10.00	
Eure	8.00	
First, Norfolk	18.75	
First, Portsmouth	20.00	
First, Richmond	5.00	
Franklin	52.00	
Holland	57.93	
Holy Neck	37.50	
Hopewell	3.58	
Isle of Wight	20.00	
Liberty Spring	55.00	
Mt. Carmel	4.00	
Newport News	25.00	
Oak Grove	7.50	
Oakland	33.50	
Ocean View	13.50	
Old Zion	20.00	
Rosemont	84.00	
South Norfolk	15.00	
Shelton Memorial	17.00	
Suffolk	175.00	
Suffolk, Staley Society	117.90	
Union (Southampton)	6.45	
Wakefield	23.05	
Waverly	12.50	
Windsor	41.55	
		$1,119.84

Young People.

Berea (Nansemond)	$ 9.00	
Bethlehem	25.00	
Burton's Grove	7.50	
Christian Temple	14.75	
Cypress Chapel	20.00	
Eure	4.00	
First, Portsmouth	6.25	
First, Richmond	3.50	
Franklin	19.75	
Holland	3.50	
Holy Neck	16.00	
Liberty Spring	15.50	
Mt. Carmel	5.00	
Newport News (C. E.)	6.00	
Newport News (Forum)	6.75	
Oak Grove	4.00	
Oakland	9.75	
Rosemont	1.00	
Suffolk	20.00	
Union (Southampton)	3.80	
Waverly	5.00	
Windsor	20.40	
		$ 226.45

Juniors.

Berea, (Nansemond)	$ 7.35	
Bethlehem	2.65	
Christian Temple	16.10	
Cypress Chapel	6.00	
Eure	1.00	
First, Portsmouth	2.00	
First, Richmond	3.00	
Franklin	8.00	
Holland	11.34	
Holy Neck	10.15	
Liberty Spring	7.25	
Mt. Carmel	1.40	
Oakland	2.25	
Rosemont	7.00	
Suffolk	8.75	
Union (Southampton)	2.05	
Waverly	5.00	
Windsor	2.52	
		$ 103.81

Cradle Roll.

Antioch	$ 2.50	
Bethlehem	27.00	
Cypress Chapel	24.00	
Eure	1.00	
First, Portsmouth	4.50	
First, Richmond	3.10	
Franklin	1.50	
Holland	2.21	
Holy Neck	15.00	
Liberty Spring	10.00	
Mt. Carmel	24.80	
Newport News	3.00	
Oakland	2.00	
Rosemont	57.50	
South Norfolk	3.00	
Suffolk	30.00	
Union (Southampton)	.50	
Waverly	1.50	
Windsor	6.25	
		$ 219.36

Thank Offering.

Damascus	$ 3.00	
Holland	5.00	
		$ 8.00

Life Memberships.

Antioch	$ 10.00	
Berea (Nansemond)	10.00	
Bethlehem	10.00	
Christian Temple	20.00	
Cypress Chapel	10.00	
First, Richmond	10.00	
Franklin	10.00	
Liberty Spring	10.00	
Newport News	10.00	
Oakland	10.00	
Rosemont	20.00	
Suffolk	10.00	
Suffolk (Staley Soc.)	10.00	
Windsor	10.00	
Holland	10.00	
		$ 170.00

Memorials.

Bethlehem	$ 10.00	
Cypress Crapel	10.00	
First, Norfolk	10.00	
First, Portsmouth	10.00	
Holy Neck	10.00	
Newport News	10.00	
Oakland	10.00	
Shelton Memorial	10.00	
Suffolk	50.00	
		$ 130.00
Total		$1,977.46
Offering Young People's Conference, Sept. 24, 1943		28.66
Grand Total		$2,104.63

Disbursements.

Mrs. W. V. Leathers, Treasurer, Life Mem.	$ 10.00	
Mrs. W. V. Leathers, Treasurer, Life Mem.	10.00	
Mrs. W. V. Leathers, Treasurer	1,957.46	
Total Disbursements		$1,977.46
Balance, Sept. 27, 1943		$ 127.17

Respectfully submitted,

Mrs. W. B. Williams,
Treasurer.

FIRST, GREENSBORO, N. C.

Perhaps one of the meetings the Woman's Auxiliary looks forward to most is our August meeting, which is sponsored by the Business Circle and is always a supper meeting.

Just the fellowship of fifty or more women breaking bread together would have made the gathering a success, but everyone agreed that a good chicken salad supper topped off with a fine program such as we had just about made a perfect evening. So let me tell you a little about the program.

This year our circles have been named for six of our church missionaries and this meeting had been planned to better acquaint us with these namesakes. The center table had a huge flower arrangement flanked on either side with the Christian flag and the flag of our country and on each plate was a tiny flag of some nation of the world.

Mrs. W. W. Tate, leader of the Business Circle, led the devotionals assisted by Mrs. C. H. Ingram, using the theme "I Am Your Church." This was followed by a play which had been written or compiled by Mrs. W. E. Wisseman. In this play there was a character to represent each one of these missionaries who discussed and made more real their work in the different fields. We listened to Margarita Wright tell of her work in Mexico; Lois Dille about the needs of Africa; and how Thelma Wynn would soon be on her way as a new recruit to Africa. We learned that Edna Long and Lillion Pickens are doing what they can to help the people of India and that Gertrude Rinden, with her husband Arthur, is marking time until she can return to China.

This little play presents a great challenge to us and all Christians to give greater effort to missionary work. A copy of it will be included in the packet.

Mrs. O. H. Paris.

MT. CARMEL SOCIETY.

The Missionary Society of Mt. Carmel Christian Church, Walters, Va., is about to close another year's work. It has been a very successful one.

We observed the World Day of Prayer at the Windsor Christian Church with the other three churches on this charge taking part. The program was very impressive.

At Easter the Society remembered the children with a box of clothing. Our Society has a special fund set aside from which we remember our members when they are sick with flowers and cards. From this fund the Society has donated $12.00 towards screening the church.

The Society has also sponsored a drive for new song books for the Church. Through members and friends of the Church a hundred and fifty-one Inter Church Hymnals at a cost of $129.50. The Society donating a dozen of these books to the church in honor of the officers of the Society and in memory of the deceased members and past pastors of the church.

Our apportionment has been paid in full. Also the Junior's and Young People's of our church.

The Cradle Roll Rally under the faithful leadership of Mrs. E. W. Beale, who has been leader of the Cradle Roll since it has been organized in our church, was held in June on the church lawn with the mothers of the babies and the Women's Society as guests. There are twelve members of the Cradle Roll. $23.77 was realized from the mite boxes. $13.01 was raised at Sunday School making a total of $36.78 raised for Missions for the year.

Mrs. Beale always remembers the babies when they are sick and on their birthdays with flowers and gifts.

In July we held our public meeting at the church.

We were very fortunate in having Mrs. William Harrell of the Liberty Spring Church to teach us our foreign mission study book.

Our home book was taught by one of our own members, Mrs. F. H. Johnson.

The officers for the coming year have been elected.

Our sincere hope is that in the coming year, with God's help, we may during this great crisis, continue our good work and learn more of Jesus and his teachings.

Mrs. Lonnie Carr.

PLEASANT RIDGE, RAMSEUR, N. C.

Our society is nearing the close of another successful year. The officers for the year were elected last September. Each one feeling his new responsibility went to work immediately with much enthusiasm.

A special Thanksgiving Offering was taken for the Committee for War Victims and Services.

Next we decided to stage a drive for Christian Sun subscriptions and renewals, which turned out beautifully.

Our Friendly Service gifts went to Grants Hospital, New Mexico, and the Japanese Evacuees.

The World Day of Prayer was observed with a very impressive program. We invited the members of the Ramseur Society to be our guests.

We would not forget the children at our Elon Orphanage. At Easter a large box of clothing was sent to them.

All during the year we have tried to remember the sick with baskets of fruit, cards and flowers.

A Life Membership has been sent to Mrs. E. W. Brown.

On Mother's Day we gave a public program, which was a pageant entitled "A Mother's Devotion."

We also had a special service honoring our boys in the armed forces, at which time a plaque or roll of honor and a service flag were presented to the church.

With our apportionment paid and all the requirements met for the Standard of Excellence, may I say that this has been a year well spent, and we all feel that someone has received a blessing from the little things we have done in helping to spread the Gospel to all parts of the world.

Let us all strive, with God's help, to make next year just a little more successful than the one just closing.

Marie Pell.

CYPRESS CHAPEL SOCIETY.

The Woman's Home and Foreign Missionary Society of Cypress Chapel Christian Church has had a very good year with 20 new members. We have sent cards to 30 sick people, 3 Sun Shine Baskets to shut-ins, had one hen party, gave Sunday eggs for the Month of May, have raised all our apportionment, given one Memorial, one Life Membership, given to Religious Education, cancer controll, T. B. work, and some money to help out with other things.

We had one member teach a chapter in our mission study book, "On This Foundation," each meeting then our president reviewed the whole book along with our public program. We used one prepared by Miss Angie Crew. Every member has done their part beautifully this year and the Agnes Brittle Circle has done a wonderful work.

Our Juniors are doing a good work with Mrs. G. C. Mann as superintendent. Cradle Roll has a fine record this year with Mrs. Gradie Brown superintendent. She is a worker. She has 31 babies on the roll and raised $25.00 in the mite boxes.

Mrs. Mann gave the Juniors a party at her home in August.

Mrs. Wallace Brinkley is our president and has done good work this year.

We hope to do even more next year.

Mrs. W. L. Harrell.

In all the affairs of human life, social as well as political, courtesies of a small and trivial character are the ones that strike deepest to the grateful and appreciative heart.

—*Henry Clay.*

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

YOUNG PEOPLE'S SUMMER CONFERENCE IN THE SOUTHEAST.

Despite rationing and travel difficulties this year, the most successful summer conferences in recent years were held in the Southeast. Among the reports of these conferences comes this report from the Florida and Central West Conference which is representative of the fine work done in this portion of the Southeast:

The most significant movement among the young people of our churches throughout the nation developed within the last two decades is found in the young people's conferences held by all the leading denominations in every state of the Union. A month ago on the train I found one of the coaches packed with young people returning from a ten days' conference at Junalaska, singing their songs all through the night. Those young people had gotten something at that conference.

Outstanding in the memory and thought of youth is the fellowship with the finest church youth in the land and the lasting friendships and the broadening outlook developed there. But these conferences go far deeper than mere social gatherings. There is study, discussion, worship, expression and the deepening of spiritual experience. During our last night in camp at the close of the vesper service and in the deepening shadows on the lawn under those stately trees, the young people, one after another, spoke of what that week in camp had meant to them in terms which made tears come to the eyes of some of us older people who had worked with these young people and learned to love them. Unless I am greatly mistaken, some of these young people will be giving their lives in Christian service and everyone has gone back to his church spiritually renewed.

One of the most unusual and broadening experiences of the Florida and Central West conference was the conduct of our young people with Kenji Okuda, a Japanese student from Oberlin College, who, born and reared in this country and a product of our public schools in Seattle, told of what a shock it was to him and to all loyal American Japanese subjects to be suddenly and unexpectedly uprooted from their homes, businesses and professions three months after Pearl Harbor and be sent back far into the interior and confined to concentration camps within the narrow confines of high barbed wire fences. The inactivity, the enforced idleness, the lack of responsibility, coupled with the terrible shock of American justice (or injustice), the land which they trusted and loved and to which they were loyal, completely unnerved and stunned them. Only with the greatest difficulty and with the strongest faith could they keep up their hope and courage. The young people found Mr. Okuda a very likeable young man, interpreting the very best of loyal Japanese American citizens and he himself exemplifying the true Christian in his broad, inclusive and tolerant spirit and in his understanding and appreciation of the finest ideals of our Christian heritage.

Mr. Hedgebeth led the Seniors in their discussion about the kind of a world we should build, with "The Church—the Guide to Peace." The Workshop groups, besides Worship, included "Pilgrim Fellowship," led by Christine Skelton and "Music and Drama," led by Mrs. Chicoine. Swimming and other forms of recreation helped to fill up the afternoon. One of the most rewarding of all our experiences was a visit to the Rollins College Shell Museum, containing the second largest collection in the United States, which was conducted by Prof. Paul Vestal, who also spoke at one of the evening programs on "Indian Life in New Mexico," illustrated with moving pictures. Dr. William T. Scott, our State Superintendent, added greatly to our fellowship with his songs and stories and in addressing the Sunday vesper service and in conducting one of the evening programs. Another very unusual and happy evening was occasioned by the visit of Madame Louise Homer who told of her "Life and Experiences in Opera." We found Madame Homer a very charming, lovable and Christian woman, whom the young people will never forget. The climax of the entire week culminated in the final services, with an address by our Dean and the Communion Service conducted by the writer, closing with the candle-light service and taps. Everyone agreed that it was the most memorable and the best spirited conference within our memories.

"Youth Seeks the Answer," a pageant for young people by Millard J. Miller, 10c a copy, Board of Christian Education, Ch. of the United Brethren, 1442 U. B. Bldg., Dayton, Ohio.

It was given by Greensboro, First, Young People Sunday night, September 26th. Very Good! Easy to produce. G. W.

TESTIMONY OF A CENTENARIAN.

Sir William Mulock is one of Canada's most beloved Christians. This centenarian was Vice-Chancellor of the University of Toronto when William Lyon McKensie King was a student in that institution. "What most people need," according to Sir William, "is a kind word." A smile is his philosophy of life. The splendid feeling and cooperation which exists between the United States and Canada may be attributed indirectly to his smiles and kind words uttered many years ago. The following paragraphs are taken from an address given on his one hundredth birthday:

"I wish to testify that the highest joy of life is that of service, humble service. I know that the spirit in which I write these words will not be misconstrued when I add this:

"That in life's quiet eventide, memory does not find its sweetest hours by bringing back this achievement or that, this honor or that, from sources great or small, this high position, social or professional which many so highly prize—but rather, far more dear, by the recollection of some kindness, however unimposing that one has been able to show to the lowly and poor; some aid to the unfortunate or some new chance one may have helped to secure for the wayward and the erring, or some rarely known cheer to lonely hearts which had almost forgotten that ever they were glad.

"This is the 'judgment' I humbly venture to pronounce within that court in which the heart and the conscience, empowered by the unseen Judge, determine and decree."

FOR THE CHILDREN

Dear Friends:

October is here again! September has fled. What do you think of when you think of October? What memories do you have? What scenes flash before your eyes? Tall plumes of yellow goldenrod topping the hedgerow? Red-tinted grass in the fields? A flaming maple tree? Oak trees full of acorns? Busy squirrels scurrying away with nuts? Fields full of corn in shocks and pumpkins getting yellow on the vines? Crysanthemum buds swelling and letting their colors come peeping through? Frost on the early morning grass? Smoke curling from the chimney tops? The green of new turnip tops in the fall garden? Warm sunlight filtering through the tree-tops where the leaves have fallen? Red-cheeked apples on the bought? Yellow pears that you'd like to sink your teeth in?

Do you think of witches and goblins too? Of pumpkin faces with slit mouths aflame?

October means the beginning of a new year's work in your Sunday School classes. Last Sunday you probably had Rally Day as we did. Those of you who have been promoted to a new class will feel the desire to go forward with your new teachers in learning new and wonderful truths for your lives. I shall be thinking of you as you start your new year of work. I hope that it will be a wonderful year for you. Do you know that we should be just as anxious to learn and study in our Sabbath School as we are in our Day schools?

So often in the days that are past, and even today, so much thought and effort has been put upon "getting ready to leave this world," that we haven't taken time and thought for making this world a fit place in which to live together in peace and harmony. In our Sunday School work this year let us try to find ways in which our hands may do God's work in our world, day by day.

Sincerely,
DOROTHY TODD.

ANSWERS TO LAST PUZZLE.

1. Bee; 2. Stem; 3. Meet; 4. Beet; 5. Tree; 6. Pet; 7. Peter; 8. See; 9. Me; 10. Step.

Every difficulty slurred over will be a ghost to disturb your repose later on.

—*Chopin.*

FAMILY WORSHIP.

True it is the family in the parsonage, but I know a good many other families, that have some sort of family worship in their home every day. At the breakfast table there is read a portion from the Bible, and a prayer is made. It sounds easy, and if one wishes to have it so it is not hard, in fact it is easy; but the family has to wish to have it so.

As I looked back to my home training I remember the family prayers we used to have evenings on that old farm. Mother gathered us around after she had done a hard, long day's work, and called on one of us to read a chapter from the Bible, then we all kneeled and she led us in prayer. Those prayers have been an inspiration to me every day and night of my life since that time. They have talked to me, mother's prayers have, they have challenged me, they have comforted me, they have blessed me. And they have blessed the others of us. They are ours for keeps!

How I wish every boy and girl had the blessing of family devotions! Thousands and thousands of boys and girls far from home today, and the boys, many of them, in the thick of battle, are blessed by that little circle back home, back in their childhood, by the prayers of their mothers and fathers. A boy may lose his watch or his wealth, but soldom will he lose the blessing of family worship. It stays with him. One day a man asked me if I had *"lost my mother."* And I had used the same expression in talking to others, but it sounded strange to me to think that anyone thought that I had lost my mother, for although she had been dead a good many years, it did not seem to me that I had lost her! No, she had been with me in her prayers, and her sweet benedictions upon my life all the years.

One never knows how one's children will turn out, but I think a child is much more likely to have God's guidance and grace through all the years of his life if he has been brought up under the influence of some form of family worship. It helps the mother and father to begin the day, say at the breakfast table, with a selection from the Bible and a moment of prayer. I say it clears the deck for kindness. My little son says it clears the deck for action. Ann, the thirteen year old judge, says it clears the deck, period. Well, at any rate we like it. Some of the prayers prayed are very simple, and some very short; but please God they will help some day again even as they help today. Some of them may not be answered today, or tomorrow, or ever; and others of them, if they are answered tomorrow it will be great! Each of us can remember them, and treasure them, the parents as well as the children.

As I go about my pastoral work I learn of a good many young parents who are taking God into account in the business of molding their children's faith in the first formative years. Wherever I learn of it it makes me happy, for I know that those children are going to bear the image and superscription of the eternal! Especially would I appeal to young parents to find a place, find a way, find a time, for family worship. It may seem difficult at times, but it will pay big returns.

—JOHN G. TRUITT.

MATERIALS WHICH HAVE BEEN HELPFUL FOR FAMILY WORSHIP.

Buttrick: "Religion and the Home," 5c. Federal Council of Churches, 298 Fourth Ave., N. Y. C.

McGavran: "And When You Pray," 25c. The Pilgrim Press.

"Thoughts of God for Boys and Girls," 15c a quarter. Pilgrim Press.

Pullen: "Stories Jesus Loved," Pilgrim Press.

Fahs: "Beginnings of Earth and Sky," $1.25. Pilgrim Press.

Blanchard: "How One Man Changed the World," $1.00. Pilgrim Press.

Danielson: "Bible Story Book," $1.00. Pilgrim Press.

Odell: "The Story Shop," $1.50. Methodist Publishing House.

"The Junior Bible," edited by Goodspeed, $2.50. Pilgrim Press.

Bonser: "The Little Boy of Nazareth," $2.50. Pilgrim Press.

Freivogel: "All Around the City," 50c.

Moore: "Welcome House."

We sometimes speak of winning reputation as though that were the final goal. The truth is contrary to this. Reputation is a reward, but it is only the beginning, not the end of endeavor. It should not be the signal for a let down, but a reminder that the standards which won recognition can never again be lowered. From him who gives much—much is forever after expected.

—*Alvan MacCauley.*

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

REVERENCE FOR GOD.

Lesson II—October 10, 1943.

Golden Text: *"God is a spirit; and they that worship him must worship him in spirit and truth."*—John 4:24.

Lesson: Exodus 20:3-7; Matthew 4:10; 6:9; John 4:23, 24.

Devotional Reading: John 4:21-26.

Basis for Confidence and Courage.

"I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." That must have inspired confidence and courage in the hearts of this people. The God who was laying on their hearts his moral commands was the same God who had delivered them from bondage. It should always be kept in mind that the precepts and the commandments of the Lord are the expression of the wisdom and the love, and the power, of a loving Lord. And it is also well to keep in mind when we face the uncertainties of life, and its crises, that the God who has never left us nor forsaken us in the days that are gone, will be our refuge and strength in the days that are to come. Wherefore be of good courage, and be of good cheer.

God First.

"Thou shalt have no other gods before me." When these words were spoken, the world was given over to the worship of many gods, and of course, false gods. There is not, and there never has been, but one God. But of course in the childhood of the race, people did not know that—they thought that there were many gods. And they worshipped many gods. Here in a moment of revelation and spiritual insight, Moses learns that the God who led them out of Egypt is above all other gods, and is to be worshipped alone. It is so easy to have other gods. Even after all these centuries of revelation and education, modern twentieth-century people, smart and sophisticated, still worship other gods. For as Luther reminds us "What a man loves, that is his god." There is still but one God. But people still worship many gods.

Man-Made Gods.

"Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." A little girl was lying awake, crying in the dark. Her mother told her not to cry, that God was there in the dark. "But" said the little girl, "I want a god with a face." Men have wanted a God with a face, they wanted a God they could see. Hence they have through the centuries made their idols, and bowed down before them, and worshipped them. But the God that is Spirit wants men to worship Him in spirit and in truth. From the beginning He would have a spiritual worship. Men were to worship and to endure as seeing Him who is invisible. Idolatry still flourishes, not only in the worship of idols which men can see, but in the worship of those they cannot see. This commandment does not prohibit the use of pictures or of symbols. But it does sound a warning lest the thing which should be only a symbol be worshipped in the stead of the reality of which it is a symbol.

A Two-Edged Sword.

"Visiting the iniquity of the fathers upon the children, upon the third and fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments." A child is not held guilty of the sins of its parents. But sin gets into the blood stream and the iniquities of the fathers are visited upon the children, and their children's children. Every man and woman should be careful of the way in which he or she lives because of the effect their lives may have on future generations. Life holds serious and solemn responsibilities at this point. But the thing works both ways. Parents can contribute the good as well as the evil to their children. Like so many other rules, it works both ways. The principle is both a bane and a blessing.

Reverence for God's Name.

"Thou shalt not take the name of the Lord thy God in vain. . ." It is usually applied to profanity. And as Bishop Hughes said at Massanetta Springs this summer, "It does not take religion to stop a man from being profane; it simply takes decency." But the principle of reverence for God's name goes deeper and further. It is not to be used flippantly, lightly, heedlessly. A man may be guilty of profanity and never use progane language at all. This commandment is broken about as often by good folks as any of the commandments, often thoughtlessly. We need a revival of reverence for God's name. And God is worthy of reverence. When one thinks of the power and the wisdom and the love of God revealed in the universe He has created, when one thinks of His character as revealed in Jesus Christ, when one thinks of all that He is and does, one realizes that he is worthy to be worshipped. Great indeed is the Lord and greatly to be praised. His name should be used only in reverence and held in awe.

Fulfilling the Law.

Jesus came not to destroy, but to fulfill. When the devil tempted Jesus to fall down and worship him, Jesus met him with the sword of the Spirit which is the word of God. "Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve." When his disciples asked him to teach them to pray he said, "When ye pray say Our Father which art in heaven, *Hallowed be Thy name."* The primary and basic approach to prayer is reverence for God's name or God's character. To hear some folks pray, and even some preachers, one sometimes marvels at the flippant irreverent way in which God is approached and addressed.

And when the woman at the well of Sychar tried to entangle Jesus in an argument as to whether men should worship at Jerusalem or at Mt. Gerizim Jesus made it clear that prayer was not primarily a matter of place, but of inner spirit. Those who worship in spirit and in truth can worship God anywhere.

LETTER TO THE EDITOR.

Please announce in next week's Christian Sun that Palmyra Church will be dedicated Sunday, October 17. Dr. F. C. Lester will deliver the dedicatory sermon, Miss Helen Clinedinst will read the history of the church and the pastor will lead the dedicatory formula. Lunch will be served at the church. The afternoon service will be informal with brief talks by the Revs. R. A. Whitten, R. E. Newton and others. We hope to make this a Home Coming-Dedication service. Wish our Editor could be with us. We will have special music.

Work in the Valley goes fairly well so far as I know. I heard last Sunday that Reverend Sanger is sick in bed with Grippe.

Guy H. Veazey.

THE FUNERAL OF CADET MANN.

This afternoon, Sunday, September 26, the funeral of Cadet Roy James Mann was conducted in the Congregational Christian Church of Albemarle. An hour ahead of the time scheduled for the funeral service the church's seating capacity was filled, except for the section reserved for the relatives. Cars were parked in all available space surrounding the church.

This Sunday afternoon was a beautiful one with a sky of clear, soft blue, void of a single cloud. Just outside the church, the leaves moved lightly as a gentle wind blew through the branches of the trees. Inside the church, the crowd of people sat in quiet stillness and silently meditated on the cruelty which death had measured out to the one gone from among them.

Irene Sells Morton played softly the music of "Rock of Ages." The large number of flower girls, carrying in each arm a lovely wreath, entered and placed their floral sprays at the front of the church. The flowers were so numerous that it was difficult to display them.

Men in army uniforms formed a military line to the door of the church and the casket was borne by men from the camp where Cadet Mann was stationed. The casket of the youth who met death in the tragic airplane crash at Camden, S. C., was royally arrayed in the Stars and Stripes of the flag of the country in whose service he was enlisted. As his crushed remains were brought down the aisle, the breathless hush of the congregation was broken by the noise they made in rising to their feet in respect and tribute.

Eight men in khaki took their places on the front pew on either side of the church. The choir sang "Abide With Me." Rev. Seymour of the Grace Baptist Church read the Scripture and Rev. Dulin of the First Street Methodist Church led the prayer. Miss Rachel Earp sang "The Beautiful Garden of Prayer."

The minister's voice broke once more the hush of the hour. He told of Cadet Mann's being at church last Sunday, He spoke of the vigor of the young man who had not yet reached life's meridian. He was only twenty-five years of age. The minister spoke of the ill fate to the young cadet who so early in life met death while riding on wings made by human hands, but whose spirit had now been released from his mortal body to soar on wings not made with hands. The "Star-Spangled Banner" was played for the recessional.

The state highwayman escorted the funeral procession through the city and to the Fairview Cemetery. There, the military service was conducted. Three times the guns fired their volleys and then the flag was folded in triangular arrangement and given by the minister to the young widow. The bugle concluded the service with "taps."

Margaret Earp.

TEST OF ADVANCING YEARS.

(Continued from page 5.)

what I have and what I am. I shall respond gladly to such calls as you may extend me in His name.

"I have had a happy life, so very, very happy. For 30 years the Shepherd led me through sunshine with scarcely a clouded sky. When I did go into the valley of the shadow, He was with me with the comfort of the rod and staff. Now He grants me this solemnly joyful hour with you all. I beg you to continue to give me your love. I could not well live without it—since you have made me so used to its climate.

"I want to march in the Methodist Advance; and I long, for myself and for my Church, to yield to the gracious and saving mastery of Christ. Thanking Him, I thank you the more. Serving Him, I will better serve you. Loving Him, I will more certainly keep you in my own heart. Loyal to Him, I shall surely on some glad day and on some bright shore more nearly deserve the praise with which you have made me happier, and with which you have inspired me for the duties which I shall still seek to perform 'in the dear Redeemer's name'."

An example and spirit, as expressed by Bishop Hughes, is sorely needed to carry us serenely through the test of the advancing years.

—*Zions Herald.*

WHAT IS AN OLD FOLKS CLUB?

(Continued from page 6.)

must be endorsed by some member of the Club, pastor of a church, or some other well-known person. Full membership is limited to persons past seventy—in a three-Quarter Century, past seventy-five. Persons between sixty and seventy, and seventy and seventy-five may come in as members of the Junior Department. Upon graduation when the required age has been reached, they become full members. Where luncheon is served members bring whatever they wish, with some extra for visitors. A committee of younger ladies acting as hostesses, make the coffee or tea, and prepare the tables. As with civic clubs, this dining together, adds much to the interest of the meetings. Members of an old folks club (even the ladies) soon learn to be proud of their years. On the last meeting date in each month a birthday party during the luncheon period is given for those who have had a birthday during the month. A special table and program, plenty of cake and "Happy Birthday to You" makes this the most looked-forward-to of all the meetings.

Their activities during the year consist of putting on plays, pageants, quilting parties with old-time games, and in summer excursion trips, picnics, sunset suppers and outdoor sports. Hobbies are encouraged and every member is urged to make some definite contribution to the club's activities. No more sitting in the chimney corner and twiddling of thumbs when once a member of an old folks' club. To them, life really "begins at 70."

The most unusual club probably in the country is the Three-Quarter-Century in St. Petersburg, Fla., organized by Evelyn Barton Rittenhouse seventeen years ago. Since that time 3,300 persons past seventy-five have joined from practically every state in the Union. This club has two baseball teams (Kids and Cubs), average age eighty. They play ball half a day, two days a week. Their umpire, "Dad Eldredge," died two years ago at one hundred and seven. "Grandma Weeks," their oldest member passed on about the same time at one hundred and eleven. Both were active almost to the end. Their oldest member now is one hundred. His daughter seventy-five is also a member.

The Three-Score-and-Ten in Miami, has a total registered enrollment of 2,500. They own their building in the heart of the city which is operated somewhat like a Y. M. C. A. There are other Three-Score-and-Ten clubs in Brooklyn, N. Y.; Norfolk, Va., and Richmond, Va.; Royalton, Vermont; Providence, R. I. Borrowed Time Clubs in Seattle, Wash.; Lima, Ohio; and Oak Park, Ill.

Effort is being made at present to bring about a federation of all the clubs in the country with a view to working out plans for holding a national convention once a year, and financing the expense of organizing other clubs in the larger cities.

S. M. Smith.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our Conference year is drawing to a close. Our churches will begin to make up their reports for conference. It seems to the writer that it ought to be easy for all our churches in all the conferences to go up to conference with their entire conference apportionments paid in full. Prices of all farm products are high and many of our churches are in the rural sections. Most people in the cities are making better salaries and are more able to contribute.

It would be a fine thing if all churches would get up all conference apportionments in full and have all churches in the conference "banner" churches, and then the conference would be a "banner" conference. If the apportionments in your church are too low, there is no law to keep you from raising them to as large amount as you wish to pay. The amounts for the different activities apportioned to your church are goals which the apportionment committee thought your church ought to raise. If you wish to contribute more, make it as large an amount as you wish. Let everybody get busy and help make every church a banner church this year.

The Southern Convention has designated the months of October, November, and December as the months in which special emphasis is to be given in behalf of the Christian Orphanage. During this period we have the Thanksgiving Season. This is the period in which everybody should want to give thanks for the many blessings which the Lord has given them through the year. There is no other season of the year quite so appropriate to make a gift to the Christian Orphanage to help these little children as at Thanksgiving. After you have helped raise your conference apportionments, if you want to mail to the Christian Orphanage your personal check to help it reach its goal, you are at liberty to do so. It will be appreciated.

Our financial report this week carries us across the half-way mark to our goal for this year. We still have $13,299.94 to raise by December 31. We hope during these three months everybody will get interested in helping us reach our goal for the year. You see we have a long way to go yet to reach it. But if all who read this letter will do their part and not only give, but get others to give, we fully believe when December 31 comes we will be standing at the goal post waving the flag of victory.

CHAS. D. JOHNSTON.

REPORT FOR OCTOBER 7, 1943.

Amount brought forward		$13,273.61
Sunday School Offerings.		
Eastern N. C. Conference:		
Mt. Hermon	$ 6.00	
Pleasant Union	30.56	
Turner's Chapel	8.04	
New Hope	1.59	
		46.19
N. C. and Va. Conference:		
Berea	$20.00	
Pleasant Ridge	10.00	
Reidsville, Fields' Class	5.00	
		35.00
Western N. C. Conference:		
Zion	$ 7.00	
Big Oak	9.00	
Hanks' Chapel	9.00	
		25.00
Eastern Va. Conference:		
Newport News	$ 6.25	
Cypress Chapel	12.90	
		19.15
Valley Va. Cent. Conference:		
Winchester	$ 7.63	
Linville	10.34	
Bethlehem	2.93	
		20.90
Alabama Conference:		
New Hope	$ 2.08	
Christianna	2.85	
		4.93
Endowments.		
L. S. Holt		150.00
Special Offerings.		
Women's Mis. Soc., Auburn Church for Patsy Ann Allen	$ 4.00	
Mrs. Hill	30.00	
Mrs. Kelly	5.00	
Mrs. Jones	10.00	
Cash	10.00	
Shallow Ford Wom. Mis. Soc. for Pee Wee Stone	3.00	
Mrs. Wilson	38.28	
Calvin S. Clayton	25.00	
		125.28
Total for week		$ 426.45
Grand total		$13,700.06

Nine requisites for contented living: Health enough to make work a pleasure. Wealth enough to support your needs. Strength to battle with difficulties and overcome them. Grace enough to confess your sins and forsake them. Patience enough to toil until some good is accomplished. Charity enough to see some good in your neighbor. Love enough to move you to be useful and helpful to others. Faith enough to make real the things of God. Hope enough to remove all anxious fears concerning the future. —*Goethe.*

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EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

THE COLLEGE CAMPAIGN.

(Continued from page 3.)

sufficiently staffed. Drs. Bowden and French are thoroughly prepared for instruction in these particular fields. They are scholars in their departments and expert instructors in the classroom, but we do need someone of practical experience in the ministry and in the pastorate who has been wrestling with the problems of the local church and has hammered out by personal experience in the field the needs of the local church in its program of organization and advancement. In planning the enlarged program for our college special concern and specific provisions have been made for increased funds that there may be added personnel to our staff in the field of religion and practical church work. Elon College is our church institution. We look to the College for trained leadership, not only for those who are to serve us as ministers and pastors but those who are to have the responsibility of helping to plan and execute the program for the local church in all of its departments. Elon College appreciates this fact and is anxious to do its utmost to meet these needs and it will with the church's help and support. The natural constituency of our College has been most cooperative and most generous in freeing the College of its debts and I know that it will continue to so cooperate and contribute to the end that the college's program may be more efficient and that its contributions to the Church through trained personnel may be more adequate.

Detailed announcement of the proposed campaign will be made at a later date. L. E. SMITH.

M. J. W. WHITE.

(Continued from page 2.)

for the Tait Seed Company for twenty years previous to his death on December 1, 1938. My second son, Walter Finch White married Miss Etta Briscoe, only sister of the Rev. J. W. Briscoe. He is superintendent of the Houston *Daily Courier.* My third son, Kenneth Conway White, married Helena Odell in 1914. He is telegraph and telephone engineer for the Pennsylvania Lines. My fourth son, Dr. Edward Thomas White, married Inez Odell in 1915. They live in Charlotte, N. C. My fifth son, J. Willard White, married Geneva Cassida. He was killed near Fredericksburg, Va., by a Greyhound bus December 23, 1929. My sixth son, Charles Nyack White, died October 18, 1918, at Wilmington, N. C., where he had been serving as physical director of the Y. M. C. A. My seventh son, Dr. M. J. W. White married Miss Rita Rothgeb of Luray, Va. He was medical missionary in the Philippines for six and a half years. Afterwards he was superintendent of a Government hospital in the Virgin Islands for two years. Dr. White is now a Lt. Commander in the Navy and is responsible for the health and well being of one thousand men of the C. B.'s in the South Parific.

I have traveled in every state in the Union and in Old Mexico and Canada. I have enjoyed good health all my life. In all these sixty-three years, I have not lost a day on account of sickness. I try to make my diet my doctor. I have never used liquors or tobacco in any form in my life. None of my sons, while living at home, ever used liquor or tobacco.

I traveled on the road for thirty-eight years, five years with a Western drug firm covering the states of Virginia, West Virginia, North and South Carolina. Then with the International Chemical Company of Chicago for thirty-three years, selling hospital supplies in the states of Virginia, Maryland and North Carolina.

The Memorial Christian Temple was organized by Dr. C. J. Jones soon after I came to Norfolk. I am now a member of Christian Temple, on the Board of Trustees, Board of Deacons, and enjoy my association with Dr. H. S. Hardcastle.

M. J. W. WHITE.

CHRISTIAN MISSIONS SERIES.

A series of Christian Missions to Sunday School teachers over the country will be conducted next fall by the Department of Evangelism of the Federal Council of Churches of Christ in America and the International Council of Religious Education, according to an announcement made in New York by Dr. Jesse M. Bader, Executive Secretary of the Department of Evangelism.

The purpose of the Missions, according to Dr. Bader, will be

(a) The enlistment and motivation of teachers toward renewed efforts in the enrollment of new pupils in the Sunday Schools and the leading of pupils to a definite commitment to Christ.

(b) The achievement of a new understanding between the forces of Evangelism and Education and the ushering in of a new era of cooperation between the Department of Evangelism of the Federal Council and the International Council of Christian Education.

It is expected that one hundred centers will be visited during the six weeks period from October 15 to November 25, 1944.

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ON AGE

A PAGE FROM AN EDITOR'S SCRAPBOOK

Forty is the old age of youth; fifty is the youth of old age.—Victor Hugo.

To be happy, we must be true to nature, and carry our age along with us.—Hazlitt.

The silver-leafed birch retains in its old age a soft bark; there are some such men.—Auerbach.

For my own part, I had rather be old only a short time than be old before I am really so. —Cicero.

In an aged man appears ripeness of wisdom: it is the oldest sandal tree which emits the most fragrance.—Sataka.

Age and youth look upon life from the opposite ends of the telescope; it is exceeding long —it is exceedingly short.—Beecher.

It is only necessary to grow old to become more indulgent. I see no fault committed that I have not committed myself.—Goethe.

Old men's lives are lengthened shadows; their evening sun falls cold on the earth, but the shadows all point to the morning.—Richter.

If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should not grow old.—James A. Garfield.

When a noble life has prepared old age, it is not the decline that it reveals, but the first days of immortality.—Madame de Stael.

We grizzle every day. I see no need of it. Whilst we converse with what is above us, we do not grow old, but grow young.—Emerson.

Age is not all decay; it is the ripening, the swelling, of the fresh life within, that withers and bursts the husk.—George MacDonald.

There is nothing more disgraceful than that an old man should have nothing to produce as a proof that he has lived long except his years. —Seneca.

Time has laid his hand upon my heart gently, not smiting it; but as a harper lays his open palm upon his harp, to deaden its vibrations.—Longfellow.

An aged Christian, with the snow of time on his head, may remind us that those points of earth are whitest which are nearest heaven.—Chapin.

The surest sign of age is loneliness. While one finds company in himself and his pursuits, he cannot be old, whatever his years may be.—Alcott.

As sailing into port is a happier thing than the voyage, so is age happier than youth; that is, when the voyage from youth is made with Christ at the helm.—Rev. J. Pulsford.

He who would pass the declining years of his life with honor and comfort should, when young, consider that one day he may become old, and remember, when he is old, that he has once been young.—Addison.

A comfortable old age is the reward of a well-spent youth; therefore instead of its introducing dismal and melancholy prospects of decay, it should give us hopes of eternal youth in a better world.—Palmer.

Like a morning dream, life becomes more and more bright the longer we live, and the reason of everything appears more clear. What has puzzled us before seems less mysterious, and the crooked paths look straighter as we approach the end.—Richter.

I think that to have known one good old man—one man who, through the chances and mischances of a long life, has carried his heart in his hand, like a palm branch, waving all discords into peace—helps our faith in God, in ourselves, and in each other more than many sermons.—G. W. Curtis.

Old age brings us to know the value of the blessings which we have enjoyed, and it brings us also to a very thankful perception of those which yet remain. Is a man advanced in life? The ease of a single day, the rest of a single night, are gifts which may be subjects of gratitude to God.—Paley.

Remember that some of the brightest drops in the chalice of life may still remain for us in old age. The last draught which a kind Providence gives to drink, though near the bottom of the cup, may, as is said of the draught of the Roman of old, have at the very bottom, instead of dregs, most costly pearls.—W. A. Newman.

There is a quiet repose and steadiness about the happiness of age, if the life has been well spent. Its feebleness is not painful. The nervous system has lost its acuteness. But, in mature years we feel that a burn, a scald, a cut, is more tolerable than it was in the sensitive period of youth. —Hazlitt.

Can man be so age-stricken that no faintest sunshine of his youth may revisit him once a year? It is impossible. The moss on our time-worn mansion brightens into beauty; the good old pastor, who once dwelt there, renewed his prime and regained his boyhood in the genial breeze of his ninetieth spring. Alas for the worn and heavy soul, if, whether in youth or age, it has outlived its privilege of springtime sprightliness!—Hawthorne.

Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, OCTOBER 14, 1943. NUMBER 40.

OCTOBER--CHURCH PRESS MONTH

A Tribute to the American Press

By THE RT. REV. HENRY ST. GEORGE TUCKER,
President, Federal Council of Churches.

From the earliest days of our country, the American press has been one of our most effective influences for good. It has been in the forefront of leadership of our greatest causes. Especially in these war days it is rendering a highly significant service to our country and the cause of freedom.

The press has long been of special value to the cause of religion. Through it the great events of the religious world are recorded intelligently and effectively. We are deeply grateful for the part the press is playing in bringing the church's message to men everywhere.

A free press of the future is one of the surest guarantees of freedom of worship. It is one of the surest guarantees of freedom in every sense. A free press can—and no doubt will—be a guiding influence in bringing about a just and durable peace, directing men's thoughts and prayers constantly to this end.

I hope that prayers may be offered at many church altars during Newspaper Week for those charged with responsibility of guiding and directing our free press. May they be granted wisdom and vision in their task.

NEWS AND VIEWS

Correction from last week: The Waverly Church celebrated its Sixtieth Anniversary on last first Sunday.

Rev. and Mrs. W. J. Andes are the proud parents of David Alfred Andes, who arrived on the first of October.

The Rev. Herbert G. Councill preached his first sermon at Ticonderoga, N. Y., on the subject, "A World Faith."

Have you read pages 37-39 of the *Annual* for 1942, which has recently reached your church? You will find items of interest here.

On last Sunday the Promotional Secretary preached, conducted communion, and attended the regular business session at the Seagrove Christian Church. Rev. L. M. Presnell is the pastor of this church.

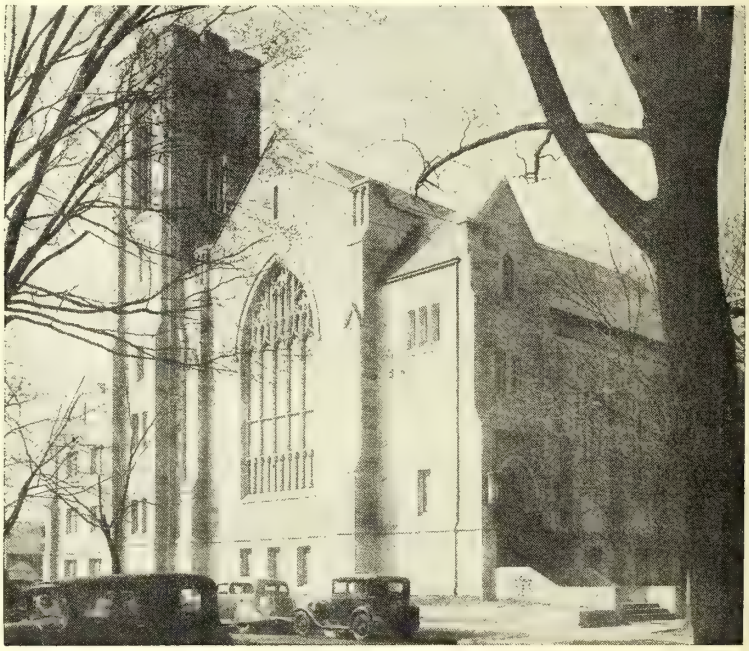
On next Sunday, October 17, the new Palmyra Christian Church will be dedicated in the Valley of Virginia. Rev. F. C. Lester will preach at the eleven o'clock service and lead in the Act of Dedication. In the afternoon friends from other churches in the Valley Conference will be on hand to wish Palmyra well in the new building.

The Ladies of the Lynchburg Church had a booth at the Lynchburg Fair during the week of September 13th and cleared over $600 from the sale of food and drinks. The sum was added to and a $1,000 United States War Bond was bought for the building fund of the church which now totals $3,625.00.

Rev. Carl R. Key has announced a series of Sunday Evening Forums in his Cleveland Church. Dr. Walter Van Kirk was the first of the forum speakers on last Sunday. Speakers for the future meetings follow: Oct. 24, Dr. Dilworth Lupton, "Social Action at the Present Time." Nov. 7, Dr. George W. Sanford, "Russia—the Question Mark." Nov. 21, Rev. Wade McKinney, "The Race Issue and America's Future."

While at home last week Miss Pattie Lee Coghill arranged for a meeting of the members of her church, Fuller's Chapel, with the Promotional Secretary. While only a small group attended, the discussion concerning the practical side of church work was very helpful. On last Friday night Miss Coghill attended a supper meeting of the Missionary Society of the Union Christian Church, speaking to the group following the social hour. On Sunday, October 10, she spoke at Happy Home Christian Church.

CHRISTIAN TEMPLE SERVICE OF DEDICATION.


CHRISTIAN TEMPLE, NORFOLK, VIRGINIA

The Christian Temple extends a cordial invitation to members and friends of all Congregational Christian Churches, and the general public, to attend the Service of Dedication on Sunday afternoon, October 17th, at 3:00 o'clock. A special program of worship, a burning of the mortgage notes, and a sermon by Dr. L. E. Smith under whose leadership the church was built, will be climaxed by the dedication of the church itself. Pastors of Congregational Christian churches will take part in the service of worship. It is hoped that the occasion will be inspiring and unforgettable. Former members of the church, and members living at a distance, are cordially invited to be present. Flowers for the Communion Table will be furnished by Mrs. J. W. Manning and members of the family circle in honor and loving memory of Dr. J. W. Manning, who acted as Chairman of the Building Committee when the church was built.

Service of Worship.

Prelude.
Call to Worship—The Pastor and the Temple Choir.
Invocation.
Hymn No. 442.
Prayer—Dr. John G. Truitt.
Anthem—Unfold, Ye Portals, *Gounod*
Greetings:
From the Mission Board, Col J. E. West, Chairman.
From the Eastern Virginia Conference, Dr. I. W. Johnson, President.
From the Tidewater Ministerial Union, Dr. B. M. Persinger, President.
Presentation of Mortgage Notes—Roy E. Twiford, Chairman Finance Committee.
In Memorial—Silent Prayer (Congregation standing). "And these all, having obtained a good report through faith, received not the promise."—Hebrews 11:39.
Destruction of Mortgage Notes—The Trustees—C. E. Reynolds, Sr., M. J. W. White, J. H. Craig, T. E. Brickhouse, W. P. Butt.
Doxology.
Offering—Organ Offertory.
Offertory Anthem—Sanctus, *Gounod*
Scripture Lesson—Rev. W. B. O'Neill.
Sermon—Dr. L. E. Smith.
Act of Dedication—Dr. H. S. Hardcastle.
Prayer of Dedication—Dr. J. H. Dollar.
Hymn No. 447.
Benediction—Rev. J. F. Morgan.
Organ Meditation.
Postlude.

H. S. Hardcastle, *Pastor.*

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

OUR STATE CONFERENCE—THE SOUTHERN CONVENTION.

Eighty-seven years ago a group of members of the Christian churches in this area met at Union Christian Church near Burlington, N. C., and organized the Southern Christian Convention. Rev. W. B. Wellons was made president, E. F. Watson was secretary and H. B. Hayes was the editor of The Christian Sun. At that session the five cardinal principles, which have directed the Christian Church in this area since, were adopted. Ten years later the "Principles and Government" for the regulation of the Convention was adopted. During these eighty-seven years the Convention has had only a few presiding officers. They are: W. B. Wellons, E. F. Watson, J. T. Whitley, W. S. Long, W. W. Staley, P. H. Fleming, L. E. Smith, S. C. Harrell, and H. S. Hardcastle.

Through the years many changes have taken place, but in the main the Christian Church has gone on with its ideals, programs and services. The 190 churches in the Convention serve through an Orphanage, a College, a Board of Superannuation, a Mission Board, a Board of Christian Education, The Christian Sun, and the Convention Office. Until five years ago the Convention itself had no office. The Convention had boards and institutions through which it worked at specialized tasks. It seemed wise to centralize the services through a Convention Office which would undertake to assist the churches and correlate the entire program of the Convention.

Only a small beginning has been made in the work to be done by the Convention itself, but there are indications that the service of the Convention is relished by the churches and may prove in the years to come to be very profitable to all concerned. Without any detailed set of duties to be performed this office has found plenty of work to be done.

Religious education is one of its fields, since the Board of Christian Education helps to undergird the Convention Office by furnishing money. We assist Sunday Schools and Churches in finding appropriate and adequate literature. Leadership training schools for young people and adults are conducted annually in several different places. Assistance is given to Pilgrim Fellowship as it functions through the Convention Council and Conference organizations back into the local church. The young people are assisted in getting delegates to the national meetings. Pastors and Sunday School superintendents are given some materials and told where other materials can be secured. Programs for special days are prepared and distributed to the Sunday Schools and Churches. A lending library is maintained for the benefit of any who wish to read.

Pastorless churches are more and more calling on the Promotional Secretary to aid them in securing adequate ministerial service. Several rural pastorates have been set up and are functioning nicely. Most of the pastors have voluntarily turned to this office for suggestions when they want to make a change from one pastorate to another. There is no attempt to assign pastors to certain jobs. On the contrary, there is always a most democratic approach. Every church or pastorate calls its own minister. This office can give information about those who might be available and thus save considerable time, but it has no desire to dictate in any sense.

Sometimes churches find themselves in real difficulty. Whatever the trouble may be, they find in the Convention Office a friendly hearing and careful counselling.

The Convention Office is also the channel through which we share with the denomination and other denominations. Materials and program suggestions coming from the service agencies of our Church are sent to this office for distribution. It is our purpose to cultivate friendly fellowship with other denominational and interdenominational groups.

Through these and many other ways, the Southern Convention is trying to become a service agency for its churches, boards, and institutions.

CONVENTION SUPPORT.

The Convention has authorized special offerings, methods of procedure, etc., for its boards and institutions, but has said little about financing itself. There is an apportionment suggested to the Conference, and through the conference to the churches, for the support of the Convention itself. But there is no constant reference to this, either in The Christian Sun or by appeals to the churches.

It is sincerely hoped that every church will take seriously its obligation to support the Convention, as well as the enterprises of the Convention. The sum requested from each church is very small and is well within the power of the churches to contribute, as can be seen from the list below.

This item in the apportionment is usually sent to the Conference Treasurer at Conference and is forwarded by the Conference to the Convention Treasurer. Perhaps you would like to check on your church to know if the item is being paid in full this year. If it is not in hand, why not raise it by special offering on Convention Day, which is next Sunday? The amount of service rendered by the Convention Office is limited only by the money which the churches contribute for this work. An increase beyond the apportionment will indicate that your church wants the Convention to render more service.

CONVENTION DAY.

Those who have read the *Missionary Herald* for October know that it is dedicated to the interests of the State Conferences, and that in several of our State Conferences October 17 is being observed as "Conference Day." Some of us thought that the churches in the Southern Convention might like to make that "Convention Day" here, since the Southern Convention bears the same relation to the General Council of Congregational Christian Churches as the other state conferences do.

It would be interesting on this "Convention Day" to have some history of the Convention itself; to consider the property value of churches and institutions in the Convention; to consider the relation of the churches through the Conference to the Convention, and from the Convention to the denomination and other denominations; to evaluate the work now being done by the Convention, its boards, institutions, and churches. You may not be able to get much of this done this year, but if we begin in a small way it is entirely possible that in the years to come the Convention will be better known and more greatly appreciated by its constituents.

The future belongs to those who are virile, to whom it is a pleasure to live, to create, to whet their intelligence on that of others.

—*Sir Henry Dettering.*

THE EDITOR'S MESSAGE

THE EDITOR AND THE CHURCH PRESS.

The editor must write with a heavy sense of responsibility. Of necessity he must be a spokesman for his church. That is not easy. How shall he write; what shall he write? Will he choose to be a weather-vane or a trumpet? Realizing that the church press will be lifted or lowered by the kind and quality of his writing, he must ever seek divine guidance. One editor prays, "Gracious Father, straighten me out from mind quirks which distort and disrupt. Help me to have a mind clarified of all prejudice and half-truths." Some day, when the pen has been exchanged for the harp, he hopes to hear the words "Well done, thou good and faithful servant."

Dr. John R. Mott gave some sound editorial advice: "Try to say and write the thing now which you will not regret ten years from now. Say the thing, though difficult, which you will thank God that you did say." Sounds good, doesn't it? But try applying this to such problems as anti-Semitism, punishment and vengeance in the post-war world, temperance in a legal liquor system, and the intricacies of the race problem! Then pray for all church editors.

Here is help from Stanley Jones. He tells of a great editor who pointed to two desk drawers and said, "On one side of the desk is a Bible, and on the other side is a typewriter. I try to make both sides of this desk speak the same thing. For I know that if what I write in my editorials coincides with what is in that Book, it will live on; but if it is out of harmony with that Book, it will perish."

THE CHURCH AND THE CHURCH PRESS.

After the editor has discharged his responsibility for the church press, the church becomes responsible. Those who read and those who write share equal responsibility The first responsibility of the church is in the matter of reading. Judgment is recorded when church people read carelessly or neglect their church paper. The mental and spiritual vitality of the church is thereby lowered. "How readest thou?" is a question which should apply to all our reading.

The church also has responsibility in the realm of promotion. To begin with, what do you do when the editor seems to be "out of line?" Do you criticize him or pray for him? Do you praise him for his effort or condemn him for his error?

The wider promotion of the church press is a task which should engage the effort of our entire constituency. When we think how the daily press numbers its subscribers by the thousands and the church press must number its subscribers by the hundreds, when we think of the many leaders in our churches who do not subscribe to their church paper, the situation is definitely alarming. There never has been a juncture in the history of the world when the witness of the church press was more desperately needed.

What can the local church do to promote the church press? Here is an interesting paragraph taken from the bulletin of a local Presbyterian church:

"At a supper meeting on last Tuesday night, the men of our church participated in an interesting program, looking toward the development of the 'Presbyterian of the South,' so ably edited by Dr. E. T. Thompson, into a larger, better and more widely read church paper.

"Those present subscribed $810.00 in stock. In an effort to raise $15,000.00, a large part of which has been subscribed, interested laymen are asking this church to raise at least $2,000.00. Can't you help? If so, see the committee."

How would **your** church **respond** to such an appeal to help **your** church paper "into a larger, better and more widely read church paper?" Are you willing to help? Have you or your church ever made a direct contribution to the Board of Publications? Have you reached the maximum circulation in your church? The church can help. The church must help.

THE STEWARDSHIP OF THOUGHT.

"Give the church a priority in your thinking." This is sound and needed advice. The problems of the church cannot be solved on the fringes of our time and thought. Bishop Cushman lamented the fact that he was taught to pray only at the close of the day when he was tired and sleepy. Our church and our religion demand our best thoughts. The tithe should apply to the proportion of our thinking as well as to the proportion of our giving. One hour of religious thinking on Sunday is woefully inadequate. And what shall we say of the churchman who spends hours studying the ritual for his lodge, but fails to subscribe for or read his church paper? Surely we Protestants need a new and concerted effort to strengthen our church press! Surely every Christian should carefully evaluate his habits of thought! Compare and study these two Biblical statements: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." (Mt. 12:36). "Finally, brethren, whatsoever things are true, whatsover things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." (Philip. 4:8).

"Give the church a priority in your thinking." How can you improve the worth of your thinking? Try this answer, "For one solid month, dare to think fearlessly in some uncharted field. When you read an article don't let the writer do all your thinking for you. Stop at the end of that sentence, or page, or chapter that brings you up with a start. Interpret these thoughts into something definite in your own life. **How** can you apply it in your own work tomorrow? Venture courageously into new mental realms, think **Originally, Offensively!"**

R. L. H.

PROTESTANT PRESS MONTH

By BERNARD J. MULDER, President Associated Church Press.

Out in the historic Wartburg Castle, where Martin Luther lived while making his translation of the Bible, the guide always points out an inkspot on the wall. The spot was made when Luther hurled his inkpot at the devil. There is a legend that ever since that day four hundred years ago, the devil is afraid of ink. And the ink which the devils of intolerance and bigotry, superstition and tyranny fear most is that ink which is used in printing a truthful and untrammeled church press. Arthur Hays Sulzberger, President and Publisher of the New York *Times,* in an address at Carnegie Institute in Pittsburgh, said that "surrounded by war, it behooves us to examine the weapons of the moment, for each year has its own, and a weapon is not necessarily an arrow, a bullet, or torpedo, or an aerial bomb. There are others equally deadly. It is interesting to recall that while the Romans possessed both horses and armor, they never fought mounted for the simple reason that they had not invented the stirrup, without which no armored man could ride and fight without falling. When stirrups were attached to the saddle and the armored weight held in the balance, the knights of the Middle Ages rode through Europe with the same degree of reckless security as did units of the German Panzer divisions that raced ahead of their advancing armies into France. And what are the weapons of today? I cannot speak to you of planes and tanks and high explosives. But there is one weapon which has proved as valuable to Germany as the stirrups would have been to all the legions of all the Caesars. And that is propaganda. With propaganda truth has been destroyed and falsehood glorified. With propaganda discord has been sown and strong men have become weak. The pen has truly been mightier than the sword. Yet against each weapon we sooner or later find a defense—armor for arrows, masks for poisoned gas, stronger weapons of offense to make unusable earlier tools of destruction. And against the weapon of evil propaganda our only defense is a free and responsible press . . . for democracy can be strong only if it is informed, and truth alone can defeat the weapon of evil." Everything that Mr. Sulzberger has said with regard to the public press applies with equal if not much greater force to the church newspapers of the nation.

The amount and kind of mental food that is being fed to American people these days is almost staggering and terrifying. According to the latest figures, about 50,000,000 newspapers are being printed every day; 55,000,000 copies of weekly magazines come off the presses every week, and 95,000,000 copies of monthly magazines are circulated each thirty days. How many millions of books are published each year is not known, but it is known that at least just before the war, not less than 1,100,000 tons of paper were used for books annually. From these figures one gets somewhat of an idea of the amount of reading material offered to the American people annually, some of it good, some indifferent, some bad, and a good deal very bad.

Speaking to a corner pharmacist about his magazine rack, I learned that a large share of his magazine sales were of the detective, murder and sexy variety. Estimated figures show that about 16,000,000 of the "horror" magazines were sold each month. 15,000,000 copies of the sex magazines are also sold each thirty days, with young people buying the larger share.

In contrast to all of this, the average weekly, monthly and quarterly circulation of the Church Press, is 13,000,000, this being distributed over about 1,000 periodicals. With so much reading matter which is utterly indifferent and so much which is definitely harmful, is it not high time that the responsible leaders of the Church get squarely behind that agency in the Church which will assist them in their God-given task of making a better people and thus a better world—The Church Press?

In this present critical situation, when men are face to face with the progressive paganization of all relationships, the Church Press and the editors thereof have a very distinctive task. The great peril of today is crowd-mindedness. Altogether too many people are passive copies of the current mind. Emerson said long ago, that the great mass of people do no creative thinking. They are continually swayed by the soapbox. Men who do not read do not think. Soon they become narrow-minded and see only small worlds. The reading man, on the other hand, is the mentally alert man. He is the key man in the crises. The Church Paper, as it fosters and gives good reading, becomes in part responsible for the ideals, the standards, the convictions and the visions of a people.

To this end, the spread of good reading, the Associated Church Press fosters Protestant Press Month and designates the month of October. Let all clear-visioned churchmen combine in a campaign to utilize fully the high values of our Church Press. Let the editors and managers be encouraged in their promotion efforts to create for their papers larger opportunities for service to both church and state. Let readers beget readers until every Christian family shall have its heart warmed by the inspiration of its own church periodical.

It is oftentimes impossible to run obituaries for two or three weeks after receipt of copy as there are too many to go in one issue of the paper. Please keep this in mind.

Renew your subscription to THE CHRISTIAN SUN during Protestant Press month. Send a year's subscription to a friend. There is no advance in the subscription price. A number of other denominational papers have already advanced to $3.00 a year.

Temperance Sunday will fall this year on October 31. The issue preceding that date will be devoted to temperance. The Editor will welcome articles on that theme for publication. The cooperation of Conference and Convention chairmen of committees on temperance and moral reform is solicited. Material should reach the editor not later than October 21.

As aids in the observance of Temperance Sunday the Federal Council offers a packet of selected literature, including the following: "The Alcohol Problem," a statement adopted by the Federal Council of Churches at its biennial meeting and a summary of recent facts concerning liquor consumption and efforts to control the traffic. "Alcohol Addiction—a Problem for the Church," an article prepared by the Rev. Seward Hiltner. "Two Services of Worship for Temperance Sunday." These packets are available at 20c each (including postage) at the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

CONTRIBUTIONS

SUFFOLK LETTER.

The power of the Church Printing Press is great. It uses the same kind of type-setting machines, ink and paper as the so-called secular press. But its approach to news and world problems is different and its objectives are more significant. It writes history and records current events, but it immerses these things in lakes of limpid water for clearer understanding and brighter vision. It makes a distinction between dollars and "sense," with the emphasis upon "sense." Beneath the confusion it lays a foundation for solid building and permanent living. On the hills beacon lights are placed to warn the lost and guide the footsteps of those who follow the gleam of adventure. The Church especially the Protestant Church, turns on the light when the world is enshrouded in a night-long black-out.

If these suggestions have any foundation in fact it is time for the Church to utilize this mighty instrument of power. Too long have our leaders been content to march at a poor dying pace when swifter means are at our command. The tortoise may get there in due time but air-plane speed is quicker and more effective in a great emergency. We are living in an age of fast moving events. The Church should use its available resources in the inevitable race for power and position. This is imperative in a time when secular forces are striving for the mastery.

One illustration will suggest others. Some of the daily secular papers frequently carry liquor advertising in the form of a cartoon under the title, "What the Judge Says." Those who read these cartoons will quickly discover that they are subtle advertisements for the sale and use of alcoholic liquors as a beverage. They attack the position of the so-called prohibition forces with keen discrimination and telling effect. They suggest that prohibition is a failure and call attention to the success of state-controlled liquor sales as a means of promoting real temperance. Why put these statements into the talk of a judge? Who is the intelligent, discriminating judge? That is not a matter of importance. The point is: the supposedly competent, well-balanced, thoughtful, prudent judge is made to say certain things against the movement to reduce the sale and use of liquor, claiming that less liquor is sold when there is no opposition to its sale. This propaganda is made possible daily by the secular press. And it is presented in a form which is readable by children and young people.

There is the key to our present situation. The world needs more light on present problems. It has enough of political schemes. Society is saturated to the core with economic and social plans. What a great opportunity lies at the door of the Church through its religious press. How much wisdom is needed to steer clear of the pitfalls set by unscrupulous people who want to use the Church as a channel of political expediency!

The real problem for the Church is to find proper direction of its religious press and utilize its possibilities in the interest of humanity and the kingdom of God. The day should soon come when the daily press may be willing for the Church—the Protestant Church—to have its rightful place along with the Catholic and Jewish faiths in the news of the world. Church news is more than news. It is news with a big plus added. The Church paper should have a larger circulation and it should be more carefully and widely read.

I. W. Johnson.

THE PRESS.

Knowledge is worth but little unless it is shared. When it is shared it is enriched and broadened. Truth passed on to another becomes more powerful and makes the receiver more potential in his living. The printing press is the most lucid and permanent medium for the distribution of information yet given to man. The radio puts it on the air but the printing press puts it on record. Through books, periodicals, and the public press we learn of the habits, customs and achievements of other days as well as being kept abreast with current happenings. The daily newspaper puts on the breakfast table the happenings of the world, some good and some bad. There are many things done which we wish could not have happened. Exposure of wrong has often replaced it with right. To publicize the right is but to increase its force and multiply its adherents.

In this article we are interested in the religious press, in our church paper, The Christian Sun, the medium of information to our churches and Sunday Schools. It would be exceedingly difficult to appraise its value or to ascertain its usefulness to the local church. Through its columns we learn of the plans and achievements of the churches, which enrich our fellowship and help to create a community of interest in those things that justify our existence.

Through The Christian Sun we also learn of each other's needs. In our convention we have recently passed through the Mission Period and a successful year it was for our Mission Board. Colonel West, its chairman, has had a vision for the work that his Board represents and has labored zealously to put that vision into effect. We are now in the midst of the Orphanage Period. In each issue from now until Christmas we will be reading Brother Johnson's column to see what our churches and Sunday Schools are doing to meet the needs of the children in the Orphanage. Soon the College Period will be here. The needs of our college are many. Present conditions have accentuated these needs. "War-time" prosperity has put more money in circulation. Laborers are paid higher wages. Merchants sell at a higher cost. Generally speaking, individuals handle more money and have more money to spend. But the war has put the economic wheels of the College in reverse. The principal source of income for the College is its student body. Seventy-five per cent of the young men who would have been enrolled in Elon had it not been for the war are now in the service of our country and rightly so. The enrollment of young ladies is slightly increased over previous years. The total enrollment, however, is only two-thirds of its normal number. This is a severe loss to our current funds. How can this loss be atoned for except through the generosity of our friends. But how can our friends help unless they know our needs? And how may they know our needs unless we have our church paper? And how can we have our church paper unless we support it? The one great need of the churches of our Convention is a greatly increased circulation of our church paper. Does The Christian Sun come to your home? If not you could make no better investment than to subscribe for your church paper today. By cooperative efforts we can improve our program, multiply our usefulness and increase our constituency. Subscribe for The Christian Sun.

L. E. Smith.

THE STATE CONFERENCE

By Robert G. Armstrong,
Minister, New Hampshire Conference.

The story of the State Conference is a long one of evolution, looking back even to the beginnings of Congregationalism.

Like all good things in our democratic Congregational Christian development, it came slowly out of processes of trial and error.

Therein is one of the advantages of an organization such as ours. We are not frozen into set forms which cannot be changed. Yet we have a stability of character and spirit which resists easy change, demanding that change be justified by experience rather than by rosy dreams of pink-cheeked idealists.

As is generally recognized, the Association has been the heart of our Congregational Christian Fellowship. In time there came the State Associations, sometimes called Conferences, which held annual meetings, collected statistics and promoted fellowship.

These State Conferences or Associations had no paid official staff outside the registrar who received some slight remuneration. As needs arose there grew up, within the State, organizations for the promotion of the missionary activities at home and abroad, and for the care of retired ministers and their widows. In time there were from three to seven or more state-wide organizations appealing to the churches, each independent of the others and each sure of its own priority rights.

At the meeting of the National Council in Cleveland in 1907 a resolution was presented, suggesting that the State Conferences become incorporated bodies with a paid staff.

Wisconsin and Michigan had led the way in this but the movement was accelerated at what was to be probably the most important meeting the National Council had ever held—Kansas City in 1913.

At this meeting certain evolutionary movements which had been going on for decades came to a focus. The Committee of Nineteen brought in its report, the results of years of careful study. This report recommended drastic changes in the organizational life of the churches. The seven National Boards were to be brought into greater unity. The Home Boards and the American Board were to be brought within the organized life of the Fellowship with the Directors of the Home Boards and the members of the Prudential Committee elected by the National Council.

Hitherto each Board was a corporate entity, outside of the control of the Fellowship. Promotion was Board-centered. The change looked forward to a church-centered promotion—the church carrying on its broad tasks throughout the world and the Boards serving as channels through which flow the desires of the churches.

More than a quarter of a century has passed since that memorable Council meeting in 1913. Slowly but surely the desired changes have taken place. We have today a more integrated, vital fellowship than ever before, but the independence of the local church has not been disturbed. We are the General Council of Congregational Christian churches—not Church.

The merging of the various women's State organizations came much more slowly, but now the women are proportionately represented on the Board of Trustees and all committees.

Not all of the Conferences are organized alike. But the general idea of merging organizations has been adopted with less overhead and greater efficiency. But the Conference is not a central office. It is the *Fellowship of the Churches* united together for the task of building the Kingdom of God, not alone in the local State but throughout the nation and the world. The office is the mechanism through which the desires of the Conference may be expressed.

The chief executive of the Conference has been variously designated superintendent, secretary, president. When Douglas Horton chose the title of Minister of the General Council, he suggested that the superintendents of the Conferences do the same. Several Conferences have so designated their chief executive, feeling that the term Minister more closely indicates the functions of the office. The term Bishop would not do. Somehow it has the flavor of authority. The term Minister implies service. It has a deeper content than the terms secretary or superintendent which seem to imply merely executive duties.

What are the duties of the Minister of the Conference? Well, they are many. His chief and most important mission is that of being a pastor of pastors. In the freedom of our independent churches, all too often the pastor has been a man without a pastor. The Minister of the Conference has a parish composed of ministers and their families. It is his privilege to know his parish intimately, to be quick to respond when catastrophe strikes into the Manse. He is ready with counsel when discouragement comes and the glow of the pastorate begins to dim. He will not forget his responsibility to speak the correcting word when he sees one of his pastors is failing to be all that he might be. His work as a pastor of pastors is as far reaching as is the work of any pastor in any local church.

The Minister of the Conference is the fraternal counsellor of the churches. He goes to the churches, not with the voice of authority, but as a friend, going only on invitation. The church may be in search of a new pastor. He sits down with the committee, tells them what has seemed to work out best as a method of procedure, gives them information about possible men, and offers to get information on others. He seeks to save them from the pitfalls that have harassed so many churches in searching for new pastors. Or he may be invited to the church to advise about financial problems or organizational problems within the local church. Whatever the reasons for his call, he goes as the servant of the church, not as a man in authority.

The Minister of the Conference must be a strategist. He must look far ahead and suggest a program for the churches that is progressive as well as prophetic. He will study the needs of the days and will seek to interpret those needs in practical ways. He will see where new churches should be located. He will recognize communities where there ought to be Federations of churches or a Union of churches, and tactfully he will seek to bring about such Federations or Unions. He will recognize churches that have long been dead but have never been buried and he will seek to have a decent burial for them.

The Minister of the Conference is a representative of the National Boards and of the General Council of the Congregational Christian churches. Knowing the churches, he forms the best medium through which the Boards can gain information as to what the churches need and as to what they want. He is a symbol of the unity of the churches as he himself carries the spirit of the fellowship of the churches into the local parish.

(Continued on page 15)

Missions
The World for Christ

HELPING THROUGH PRAYER.

Occasionally I am asked to recommend some forms of prayer which can be suitably used in intercession for those who represent us in fulltime Christian service at home and abroad.

There are many excellent booklets containing prayers which one may use to great advantage when in the right mood, unhurried, wistful and reflective. I shall be glad to send a copy of a booklet which I have found very helpful to anyone requesting it and sending five cents in stamps.

Our *Pilgrim Hymnal* contains a section with prayers new and old which can be used in public or in private worship. I wish to quote one of these prayers which is eminently suitable for one to use when thinking especially of our missionaries at home and abroad. It should be preceded or followed by a few sentences which bring vividly to mind the particular persons or the special circumstances that give us concern at the moment.

"Bestow, O Lord, thy heavenly grace upon all who are called to be fellow-workers with thee, that by them Christ may be lifted up in every land and all men be drawn to Him. In times of loneliness and weariness cheer them with thy presence; in disappointment give them patience; in the press of affairs keep their spirits fresh; in difficulties and dangers uphold and protect them; in success keep them humble of heart; in failure strengthen them to persevere. Make them to be joyful in service, and at all times deepen in them the sense of dependence upon thee and give them peace in thy service; through Jesus Christ our Lord.—Amen."

During these days we are thinking of our dear ones—men, boys and young women—in the armed services with difficult assignments far and near. We are mindful of their service to our country and of our duties on the home front. In all our concern we cherish a great ideal for America, and as churchmen we are increasingly aware of the part which the Christian Church and Community in America must play in the new America and the new world which we are building. Here is a prayer for America which is said to have been offered by George Washington over 150 years ago. It contains fitting petitions for our own perplexing days:

"Almighty God, who has given us this good land for our heritage, we humbly beseech thee, that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning and pure manners. Save us from violence, discord and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy name we entrust the authority of government, that there may be peace and justice at home, and that through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all of which we ask through Jesus Christ our Lord.—Amen."

—Fred Field Goodsell,
in Missionary Herald.

MISSIONARY OFFERINGS.
WEEK ENDING OCTOBER 7, 1943.

Sunday Schools.

Bethlehem, Broadway, Va.	$ 3.08
Ramseur, N. C.	7.70
First, Norfolk, Va.	11.55
Hanks' Chapel, Pittsboro, N. C.	8.20
Waverly, Va.	6.00
Linville, Va.	8.03
First, Richmond, Va.	10.53
Hines' Chapel, Gibsonville, N. C.	3.00
Smithwood, Liberty, N. C.	7.18
Dendron, Va.	5.05
First, Portsmouth, Va.	7.17
Wake Chapel, Fuquay Springs, N. C.	
Wake Chapel, Fuquay Springs, N. C.	7.02
Liberty Nathalie, Va.	3.76
Total	$ 88.27

Individuals and Churches.

Mt. Zion, Mebane, N. C.	$ 36.00
Total	$ 36.00
Total for the week	$ 124.27
Previously acknowledged	685.80
Total since Sept. 1, 1943	$ 810.07

War Victims and Services.

Holy Neck, Holland, Va.	$ 15.00
Happy Home, Ruffin, N. C.	38.65
Total	$ 53.65

Mattie Cox Parker,
Secretary.

GREENSBORO WOMEN BUSY.

Colonel West's request for reports on debts diped out by churches leads me to report on a project just completed by the women of the First Church, Greensboro, N. C.

At the time of the coming of the present pastor there was felt a pressing need for room for pastor's study and the Young People's Department. With the church paying a pastor and a pastor-emeritus and just coming out of the strenuous years of the depression the membership didn't see the way to take on further obligations. It was then that the women stepped into the breach. A piece of property adjoining the church was for sale. They got busy, made the initial payment, carried the monthly payments and now they are wiping out the debt, and presenting to the church a piece of property that will be of much value.

Nor are they now folding their hands and sitting down to ease—not these women. The church is setting aside monthly for a Building Fund, so the women are now planning to add to this what they have been paying on the Cottage. Some day—watch my words—we will have in Greensboro a church plant adequate to the demands of the times and the place. Mrs. C. H. Rowland.

OAK GROVE, SUNBURY, N. C.

Our Woman's Missionary Society is at the close of a very successful year. Our programs, taken from the program material in the packet, have been very helpful in our work. The study of the book of St. Luke has been most interestingly and inspiringly taught by Mrs. Elsie Eason, our loyal Spiritual Life leader.

We observed the World Day of Prayer. For our Friendly Service project we chose Grants Hospital; the young people's society joined us in sending this box of gifts. In connection with Friendly Service, our society has remembered shut-ins and sick ones with flowers, fruits, ice cream, candy and get-well cards.

The District Rally was largely attended and we plan to attend Conference 100%. We are thankful indeed that we have a share in this great work and our prayer is that great things will be accomplished.

Mrs. T. A. Green.

Sinister Roman Catholic Activity

[At the annual meeting of the Associated Church Press, a resolution was passed authorizing the appointment of a committee to draft an editorial on Roman Catholic pressure activities. The resolution also authorized the sending of the editorial to all (some 250) journals on the official list of the ACP for simultaneous release. The editorial, in part, appears herewith.]

In its annual meeting in Toledo, Ohio, the Catholic Press Association, corresponding to the Associated Church Press of Protestant journalism in the United States and Canada, registered strong protests against attacks by "certain" religious and secular magazines in this country on the Roman Catholic Church. It declared that there seemed to be "a systematic and sustained attack upon the Catholic Church" by these journals, adding that the Catholic press "will continue to do all in its power to promote unity of feeling and of effort among the people of this country. In all fairness we demand that all organs of opinion, secular and religious, should respect the sincerity of our efforts to assist the government and the nation in the present emergency." It expressed its "abhorrence of attacks upon religion and the church." The editors promised wholehearted support to the maintenance of American-Spanish friendship and to the creation of a better understanding and a greater feeling of cooperation between the Latin American countries and the United States.

It is interesting to note that nothing was said by those editors about Roman Catholic pressure groups which have been so active and successful these many years in banning from the newspapers and the radio of the United States statements both of fact and of opinion adversely critical of the political activities of the Roman communion. They did not mention the late war in Spain, during which the Roman Catholic Church carried on propaganda of the worst kind throughout the United States against the legally constituted democratic Spanish government—propaganda in which gross misstatements were made and consistently broadcast by such official representatives of the hierarchy as Father Joseph Thorning, falsely asserting that the Republican government of Spain was "communist," and that thousands of churches had been burned by the Loyalists and thousands of Roman priests slaughtered. The Roman Catholic editors at Toledo made no explanation of the fact that editors of Protestant religious journals who denied these propaganda statements and told the truth about the Loyalists—including the fact that the Franco rebellion was engineered and backed by Hitler and Mussolini—were labelled by Catholics, including Catholic editors, as "Communists" and "semi-communists."

But those at the Catholic meeting promised strong editorial support to the maintenance of Spanish-American friendship—that is, friendship between America and Franco's Spain, which beat the legal liberal government of Spain into tragic final defeat at Madrid.

Everyone who knows the facts admits now that our own government's failure to lift the embargo against Spain was due to political fear of the Roman Catholic Church, and to the personal intervention of the then Cardinal Pacelli, who came to the United States for the express purpose of convincing the President that an embargo should be imposed upon Spain—this embargo which then finally led to the destruction of the Republic of Spain. It was a clear case where a politically led religious minority terrorized the American majority into the adoption of a foreign policy that was detrimental to the best interests of the United States.

The facts which Protestant journals and others presented during the war in Spain have long since been proved correct and the Catholic editors wrong.

It is significant, also, that the journalists gathered at Toledo promised to promote better understanding and cooperation between the United States and Latin American countries—but neglected to mention the fact that in every Latin American country the Falange, Franco's propaganda front, has been strongly supported by Roman Catholics.

Thousands of letters from Roman Catholics poured into newspaper offices and radio stations during the period of the war in Spain, threatening a reader boycott of these mediums of communication—and many times an advertising boycott—if facts and opinions adverse to the Fascist regime in Spain and to the Catholic Church continued to be printed. These pressure groups have continued their threats—with success which should be alarming—to the present moment. They have been successful because neither newspapers nor radio stations can afford the overwhelming cost involved in loss of the advertising by which they live—and because the voice of Protestantism is silent.

The pressure of the Roman Church is so strong today that broadcasters are unable even to comment on the appeasement efforts and international diplomatic negotiations which have been going on in Rome. These Roman Catholic pressures are so strong that it has been impossible for any broadcaster to mention the fact that the Holy See established diplomatic relations with Japan within ten days after Pearl Harbor, although the radio is flooded with sinister speculations as to why Russia has diplomatic relations with Japan—this notwithstanding the fact that the Russians cannot afford to open a second front before the Allies open a second front. This is particularly important in view of the fact that practically the only organized body of opinion which continues publicly to oppose better American-Soviet relations is the political leadership of the Roman Church.

A few years ago one of America's most powerful weeklies printed a selection of pictures in a social welfare field not approved by the Roman Catholic Church. Thousands of letters, threatening a reader boycott if the offense was repeated, disturbed those responsible for the journal to the point where staff members discussed the problem for hours. Later, a letter from one of the most powerful representatives of the hierarchy added the threat of an advertisers' boycott. Similar instances can be extensively multiplied.

When Protestant journals or individuals take issue with such pressure procedures, Catholics immediately raise the cry of "intolerance" and "making for disunity." It is a strong weapon against Protestants, as Catholics well know. Catholic critics assert that Protestants are attacking their "religion," when they know that the attack is merely against such Catholic practices as those here under discussion. If Protestants continue to give way under such false charges, they deserve to lose their long-established rights of freedom of speech and action. In the meantime, America is paying a heavy penalty for their failure to exercise those rights.

Public opinion can be effective against Roman Catholic pressures. One of many possible illustrations is found in the experience of the Luth-

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Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

YOUNG PEOPLE TAKE ACTION.

By Rev. William L. Halfaker,
First Congregational Church, Terre Haute, Indiana.

The topic for the evening dealt with the problem of drinking. After considerable discussion it was agreed that many young people drift into the habit of drinking, or are at least exposed to powerful influences in that direction, because of the lack of wholesome recreational facilities. The situation in their community was found quite serious in this respect, as it is in many places these days. There is almost no place to go for entertainment except to a movie. After the show the only place to buy something is in a tavern. As a war measure the drug stores close at 8:30. The recreation rooms and soda fountain at the student union on the campus close at 10:00. Certain taverns have become popular meeting places for students from the various high schools. Most of them do not drink liquor, but of course the influence is there and an increasing number are drinking. Others wander on the streets, bored and looking for a place to go.

The superintendent of schools has expressed his deep concern over the situation. The dean of the college has reported a growing tendency of students to frequent the least reputable taverns. The director of the local family welfare agency reported a definite increase in delinquency in the community in recent months and there is every indication that this trend will continue. It was obvious that there is a real need for wholesome recreational facilities in the community, especially for some place to go after the movies.

This discussion took place in a high school group—a small one at that. What could they do? They realized that someone had to take the initiative and that such an undertaking would be very much in line with the Statement of Purpose of the Pilgrim Fellowship. They were meeting in a large two-level basement room with a stage at one end and a well-equipped kitchen adjacent. There was a convenient entrance from the street which gave access to the room without going through the church. The church was located in the heart of the downtown area close to the theater and bus lines.

"Why shouldn't we open our church social room to the young people of the city as a place to go for the evening or after the show?" was the obvious question. Meeting with the religious education committee, a detailed plan for the project was formulated. The official board approved the plan on an experimental basis. At the time of this writing the program has not been launched but it will be in operation by the time this is published.

The plan adopted was as follows: The young people of the church will sponsor an open house program in the social rooms of the church for high school and college age young people each Friday evening from 8:30 to 12:00. Dancing (with music provided by a record player and amplifier borrowed from the Y.M.C.A.), ping pong, and table games will provide the entertainment. Sandwiches, soft drinks, potato chips, ice cream, and the like will be offered for sale. A woman will be hired to have charge of the kitchen and all food sales. A door charge of eleven cents, including one cent federal tax, will be charged to meet the necessary expenses, including reimbursement of the church for lights, heat, and a fair share of the cleaning expense. The high school young people who are members of the church, plus three adult advisers (the chairman of the religious education committee and two others to be selected by the young people), will constitute a Board of Control responsible for the operation of the project. The Board of Control will secure an adult couple to serve as hosts each week. The hosts will act as chaperones and assist those in charge of the program in any way possible. The high school young people who are members of the other Congregational church in the city have been invited to join with the original group as sponsors and members of the Board of Control. Both groups are small, so it is not anticipated that this Board of Control will be too large.

One of the church-school teachers in the sponsoring church is the boys' work secretary of the local Y.M.C.A. Under his leadership a similar program on a broader scale will be launched in the Y.M.C.A. for Saturday nights. That program will be guided by a Youth Council composed of four representatives from each of the high schools in the city. The Youth Council will have the cooperation and assistance of an advisory committee composed of the deans and counselors of boys and girls in the high schools. It is anticipated that these two programs will complement each other. The church and the Y.M.C.A. are a block apart.

In another church of a different denomination, located across the street from one of the city high schools in a residential area of the city, the young people have been concerned with the same problem. With the cooperation of their pastor and adult counselors, they have launched a series of open house programs with ping pong, shuffle board, and table games and refreshments following basketball games, dramatic and musical productions, and other functions at the school. They have had a very good response to these programs.

One of the most devastating results of war is the cynicism, disillusionment, and moral degeneration which it fosters. We hear on every hand of alarming increases in delinquency among young people. In our own experience we know something of the frustration and temptations that are thrust upon us by the war. Commercialized forces are quick to take advantage of these opportunities to exploit young people for profit. Many of the normal opportunities for recreation are curtailed or eliminated by the emphasis on the war effort. Our place in a world at war is to stave off all we can of these devastating results. We must redouble our efforts to build and undergird Christian personality after the pattern of Jesus. It is our privilege and responsibility to do all we can to promote and support wholesome ideals among our fellow young people in the interest of happy relations in home and community. Wholesome recreation is one of the most important approaches to this task.

What is the situation in your community? Ask your superintendent of schools to tell you about it, or the dean of boys or girls to describe the situation as he sees it. Perhaps the Y.M. or Y.W. secretary or the director of a local social agency can help

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FOR THE CHILDREN

Dear Friends:

Mr. Todd, Oliver and I have been very pleasantly surprised this week. Mr. Romerto Prieto from Baranquilla, Colombia, came to visit us in our home. As you all know in our Missionary Groups we studied about our neighbors to the South. Now that our year's work has just ended, it is a very lovely ending to have one of those neighbors in our home.

Mr. Prieto works for the Pan-American Air Ways. He flew to Miami, Florida, by Clipper from Baranquilla. Then after spending three days there he came to Sanford by train. He is planning to go on to New York before returning home.

He says that Miami is just like Baranquilla in climate and tropical growth. "It was extremely interesting coming up on the train to watch the change in the landscape. First the palms and orange groves, then those giving way to pines and pecan groves and now 'this' and I like 'this' very much!"

"My people in Colombia like the Americans to the North very much. We welcomed your friendliness. Every time the flag of the United States is shown in the theatre everyone cheers and applauds."

Up until now two things stand out in your way of life in contrast to our way: Here, there is a striving for perfection. At home when one does something just so it gets done in some fashion all is well. But, here, you try to do it perfectly. Another thing is the friendliness. I shudder to think of how difficult it would be for one to find his way about in Baranquilla if he were a stranger from another country. But, here, everyone was most kind in directing me to your home."

"Oh, I learned to speak English in Scotland. My parents went to Scotland to live when I was eleven years old. We stayed there until I was sixteen when we went to France. While we were in France I learned the French language."

Oliver has been fascinated with the music that Roberto can bring forth from our piano! He loves music and how beautifully he plays. It is so much easier to do the house work when there is so much music in the air.

Everyone who comes to the parsonage usually has to help us with some sort of task before he leaves. Roberto says that gentlemen do not do menial tasks in Colombia; but he says, even though, it seems quite all right not to there; it seems just as fitting and logical to do so here. We had lots of fun as we prepared our noon-day meal. Even little Oliver helped Roberto to lay the table.

"Everyone takes a siesta in Baranquilla after lunch! The only people on the streets that time of day are visitors to our city!" Oliver said that he would like it better if he were in Colombia for a change so that he could have company at his nap time.

"My people are looking forward to the time when this war is over. Since it is 200 miles nearer to Baranquilla than it is to New York from Miami, we are looking forward to having you North Americans visit us!"

Wouldn't it be fun to go to Colombia and live long enough to learn Spanish? Yes, it might be even more fun if we learned to speak Spanish before we go!

It has been fun trying to tell you something of our friend's reaction to us and our way of living. I wish that you could meet him and listen to his music-making!

Sincerely,
DOROTHY TODD.

PEDRO RAISED HIS HAND.

Pedro is one of the boys who raised his hand when Dr. Laubach came to his school and said, "How many of you boys and girls will promise to teach someone to read?" Pedro's hand went up and his arm stayed up there in the air straight and stiff until Dr. Laubach smiled and nodded in his direction. Now he knows that Dr. Laubach is counting on him.

At first Pedro had wondered whom he should teach first. There are so many boys and girls and men and women on that big hacienda (farm) where he lives near Chillan, Chile. Pedro likes to count them all and reckon how long it will be before they can all read. He thinks how wonderful it will be when they can read stories. Since Pedro is only eleven, perhaps he does not think, as Dr. Laubach does, that some day the poor people on this farm may own their own farms and not always have to be poor and working for a wealthy landlord. Reading will be a step towards freedom.

Pedro decides to teach his mother, first of all. He takes a Laubach chart in Spanish, the language of his country. His mother smiles as she points to the picture at the top of the chart and says "a la" (wing). Then Pedro sings the vowels in the the row. In Spanish they sound like ah, ay, ee, o, oo. As Dr. Laubach suggested, he sings the vowels to a catchy little tune to make it more fun. Mother reads the next picture. Pedro says the word; she says the word; then they sing the vowel sounds with the first letter of the word in front of each. On and on they go. Mother never dreamed that reading was fun like this. It never was before Dr. Laubach made this chart. When she finishes the chart, she will start the lessons which put these new words together in sentences.

Pedro can't wait for Dr. Laubach to come back to Chile. He wants to say to him, "I raised my hand, and I have kept my promise."

(The above story with the chart is found in October, 1943, Children's Religion. If you do not have a copy perhaps one of your Sunday School teachers has one. Ask her to let you look at it. Or, better still, ask your parents to subscribe for Children's Religion so you can keep up with the doings of Children in Religious work.)

PILGRIM FELLOWSHIP.

(Continued from page 10.)

you discover the facts. Is delinquency among young people on the increase in your community? What recreational facilities and programs are available? What can you do about it in your church? What could you do about it in cooperation with the young people of other churches? It will take careful planning and lots of hard work. It will take perseverance. Whatever program you put on may take hold slowly at first. But this is one of the points at which our place in a world at war is very clear.

—*Pilgrim Highroad.*

I have long been profoundly convinced that in the very nature of things, employers and employees are partners, not enemies; that their interests are common, not opposed; that in the long run the success of each is dependent upon the success of the other. If the labor movement will do its share in outlawing industrial warfare; substituting partnership therefor; if more men of broad vision and high purpose respond to the opportunity for constructive leadership which labor unionism offers, well may it be that the trade union movement will enjoy the glory and honor of ushering in industrial peace.

—*John D. Rockefeller, Jr.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND THE SABBATH.

Lesson III—October 17, 1943.

Golden Text: *"And he said unto them, The Sabbath was made for man, and not man for the Sabbath."*—Mark 2:27.

Lesson: Exodus 20:8-11; Isaiah 58:13, 14; Mark 2:23-3:6.

Devotional Reading: Psalm 1.

A Holy Day, Not a Holiday.

"Remember the Sabbath Day to keep it holy." The Sabbath is a holy day, not a holiday. It is supposed to be a day that is different—we are to keep it holy, separate, different. To be sure modern life made it impossible to observe the original law in absolute literalness. "In it thou shalt not do any work"—that could not be observed in a modern city, or even on a modern farm. There are works of necessity and works of mercy which are in keeping with the spirit of the law even though they do not observe the letter of the law. What would sick people in hospitals do if nobody worked on Sunday? What would the church of Christ do if the janitors or custodians did not make a fire on a cold winter morning? Some work must be done on the Sabbath. But the ancient law still stands. The Sabbath is to be different, it is to be kept separate, it is to be kept holy. The Puritans went to extremes in regard to the Sabbath—they had a law that it was wrong for a man to kiss his wife on Sunday. But we have gone to the other extreme—we hardly believe it is wrong to do anything on Sunday. For the multitudes Sunday is just like the other week days. And not only from necessity, but from choice. One of the problems of the post-war period will be to restore Sunday to its rightful place.

A Law of Work as Well as of Rest.

"Six days shalt thou labor and do all thy work." That is as much a part of the Ten Commandments as is the law of keeping the Sabbath holy. One reason why so many people have so many things to do on Sunday is because they do not do what they ought to do through the week. Careful planning, and a little resolution would make it possible for many people to get more of the benefits of the Sabbath than they do. And also a better sense of values and a clearer perspective. I went to enlist a talented woman as a teacher of a class of teen-age girls, and she told me, truthfully, of all the things that she had to do on Sunday. I told her I knew it was true that she had many things to do around the house on Sunday (she worked during the week). But I added "It will not make much difference a year or ten years from now whether this floor is swept or waxed. But it might make all the difference in the world in the life of a growing girl if you give your time and talents to teaching her the truths of Christianity." If more of us had a deeper insight into the value of the Sabbath, it would make a deal of difference. "Wherefore Jehovah blessed the Sabbath day, and hallowed it."

A Day of Delight?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, and shall honor it, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words, then thou shalt delight thyself in Jehovah." The Sabbath a delight indeed!! For many people it is a burden and almost a curse, especially if they do not know how to use it, and if they regard it as a stern decree of an arbitrary God instead of a gracious and generous provision of a wise and loving Heavenly Father. But the Sabbath can be a delight, if it is rightfully used, if it is used not for self but for others, if it is devoted to worship, to work for God and for rest. There is that in man that cannot live without that for which the Sabbath stands.

Made for Man.

"The Sabbath was made for man, and not man for the Sabbath." Here is the eternal principle, not subject to change or amendment, as announced by the Lord Jesus Christ, who was also the "Lord of the Sabbath." The human factor is to have precedence over the institutional status. Human welfare has the call over hard legalism. The Sabbath is to be used in ways that will make for the best interests of man at his best. Those who say that a man needs the day for recreation, for puttering around the house, for having a round of golf in the fresh air and sunshine, for taking sight-seeing trips, and so on, are right. But they do not go far enough. Man does need these, and many of them are not a violation of the right use of the Sabbath. But man also needs worship and the words of God without which he cannot live. The Sabbath is not only a day of rest from work, it is a day of recourse to worship. Man needs the Sabbath for his physical, mental, social, and spiritual best interests.

Doing Good on the Sabbath.

"Is it lawful to do good on the Sabbath day, or to do evil? To save a life or to kill?" But they held their peace. There was nothing they could say, they had to keep quiet. How trivial and petty did their meticulous observance of minute rules concerning the Sabbath day seem in the light of the great principle which the Lord of the Sabbath day here announced. Believe it or not countless folks would find a new meaning and a new joy in the Sabbath day if they spent at least a part of it in the service of others, in doing good works in the Master's name. And many people, tired people, really tired people, would find a source of renewal and energy, if instead of "lying around the house" they went to the house of God to worship. Here as elsewhere Jesus is willing to put the thing to a practical test. Let anybody do good on the Sabbath day, let him "save life" and he will find a new joy and thrill in living.

The Sabbath and Sunday and the Lord's Day.

Throughout these Notes the word Sabbath has been used. As Christians we do not observe the seventh day but the first day. It is simply another tribute to the power and influence of our Risen Lord. Because he rose on the first day of the week, we observe that day instead of the Jewish Sabbath. Let every man be fully persuaded in his own mind. But let him keep one day in seven as a holy day, so far as it is possible for him to do so.

A team of women from the First Congregational Christian Church, Lynchburg, Virginia, composed of Mrs. J. W. Tolley, Mrs. W. T. Tolley, Mrs. W. T. Dunn, Mrs. Floyd Dunn, and Mrs. J. E. Roberson, led the whole city in bonds sold during the Third War Bond Drive. The amount of $121,687.50 was sold in a house-to-house canvass. No other church or organization in the city came within $20,000 of this amount. Credit goes to their perseverance and faithfulness.

SINISTER ACTIVITY.

(Continued from page 9.)

eran Church. In 1928 a motion picture called "Freedom," portraying the history of the Reformation, was brought to this country. The New York State Board of Censorship demanded the elimination of subtitles and scenes which presented the story of Reformation "protests" against Roman Catholic practices of the day, such as the sale of indulgences, heresy, the Roman court of inquisition, papal doctrines, and so on. The board wrote: "The reasons for the above eliminations are: 'sacrilegious,' 'tend to incite to crime,' and 'inhuman'." The deletions would have cut the historic heart out of the film. The Lutherans put on a nation-wide campaign which resulted in the sending of more than 40,000 letters to the censorship board. This brought the withdrawal of the original demands for deletions and the release of the film.

The historic essence of Protestantism has been its fighting determination to reveal the truth. Let it exercise that determination today.

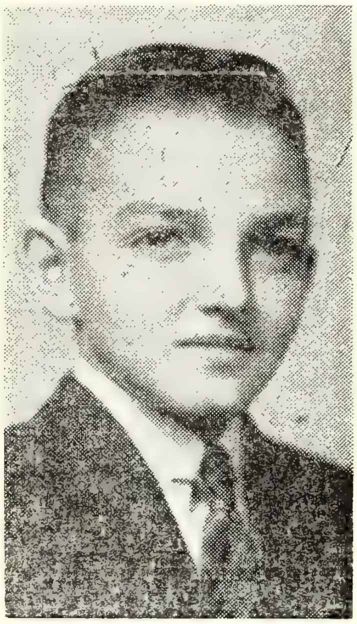
TWELVE-YEAR-OLD PREACHES IN DANVILLE.

It was a wonderful night on October 3rd, at Third Avenue Community Christian Church, Danville, Va., when Staley Murray Sorrell, age 12 years, this past August, preached his first sermon using for the basis of his message, Luke 8:4-9. At 6:30 people had begun gathering at the church; by 7:15 the large tabernacle had 1,200 packed into the seats, including extra chairs and they were two-deep standing around the wall. It was estimated that more than two hundred were turned away.

When the message had been finished and the invitation given, 28 souls gathered at the altar and soon all had made profession of faith in Christ.

The church will recommend Staley to the North Carolina and Virginia Conference, which meets at the church this year, for his entrance to the Biblical Class. No doubt he will be one of the youngest ministers to have entered the conference. It was at Third Avenue Church that his father was licensed to preach in the Christian Conference in November 1921.

Staley has shown definite indications to the call in the ministry since he was four years of age. At seven, he made profession of faith in Christ, and at nine he began preaching in the home and doing personal work about the community, taking an active part in the activities of the church. This past August, Staley definitely announced to the public that God had called him to preach. Two weeks ago he asked his father for the opportunity to preach at the church. This was granted and at once Mr. Sorrell offered his assistance, Staley replied by saying, "If God has called me to preach, he will help me bring the message that he wants me to preach." Mr. Sorrell did not know until the message was delivered what he was to preach about. He held the congregation spell bound throughout the entire message, presenting the truth and at times a bit of humor created laughter throughout the message that lasted for twenty-three minutes. Staley will be the eighth preacher that has gone into the ministry from the church during the past seventeen years.



Staley Murray Sorrell

Here is wishing Staley the greatest of success in his preparation. He is now in junior high school.

P. H. Ricketts, *Asst. Minister.*

A SUMMARY OF MY SUMMER'S WORK.

On the fourth Sunday in September I concluded a seven weeks' series of revival meetings beginning the second Sunday in August. In this meeting I assisted Bro. J. S. Morrison at Someton Methodist Church.

The weeks following were: First, Cypress Chapel, my church; Second, Oak Grove, assisted Bro. Arnold Slater; Third, Union, Southampton, my church; Fourth, Bethlehem, my church; Fifth, Barretts and Burton's Grove (Union), assisted Bro. Murdock Butler; Sixth, Antioch, assisted Bro. T. Fred Wright.

During these weeks we were made most happy and grateful for the interest and cooperation demonstrated in every way.

We had a thousand reconsecrations, one hundred and fifty conversions, ninety-six to unite with the churches. In my three churches I received sixty-five members, baptizing forty-six.

During this period I preached sixty sermons, made between three and four hundred visits and officiated at eighteen funerals.

R. E. Brittle.

THANK OFFERING FOR THE COLLEGE.

With the month of October the conference year for many of our churches will close. The last fifth Sunday of the conference year and the calendar year is the twenty-ninth day of October. The Convention has provided that on each fifth Sunday the Sunday Schools and churches are to receive offerings for Elon College. This is an excellent opportunity for all churches that have not raised their conference apportionments in full to make an earnest appeal to their constituency—Sunday School and Church—for an offering to help raise the church's apportionment for the College. If the churches could realize the loss the College has sustained through its reduction in enrollment as a result of the war, there would be no hesitancy on the part of many to contribute generously and freely to help make up this loss. Give your people the facts and give them an opportunity and they will contribute. If your church has raised its entire apportionment, won't you receive a thank offering for the College. What a blessing it would be if every church and Sunday School in the Convention would mail the College an offering on Monday, November 1. Won't you please see that your church does?

Previously reported	$4,189.58
Churches.	
N. C. and Va. Conference:	
Monticello	21.73
Eastern Va. Conference:	
Bethlehem (Nansemond)	7.21
Hopewell	5.00
Holland	84.34
Sunday Schools.	
Eastern Va. Conference:	
Suffolk	23.26
Norfolk, First	5.35
Waverly	4.68
Antioch	3.46
Dendron	3.30
Richmond	3.69
Grand total	$4,351.60

L. E. Smith.

The Orphanage

Chas. D. Johnston, *Supt.*

The Christian Orphanage was established because the appeal of the little orphaned child had made an impression on the hearts of many members of our church. They began to advocate that our church build a home where the orphaned and dependent children could have a home and training and have an equal chance with other children. Of course there were members of our church in that day who thought we were too poor to undertake such a project. They argued that if the church built an orphanage that the church was not able to support it. But Jesus said, "Suffer little children and forbid them not to come unto me." The majority had faith and vision and their wishes prevailed and the orphanage was established.

Its doors were opened in the year 1907. It started with one building and one child. Since that day more than five hundred children have had a home at the Christian Orphanage. While it has had its discouraging periods, it has survived and from time to time it has bought land and built buildings as the demands made it necessary. It now has three splendid brick buildings for children and a farm of 250 acres of land. It has built up a beautiful herd of cattle of fifty head. We are now milking thirty cows daily and all our cows are of fine stock, are good milkers, and the children have plenty of milk to drink. Yet in the beginning we had members who thought we were a poor denomination and could not support an orphanage.

If the Christian Denomination, years ago, had conceived the idea that we were a rich denomination—if not in money, but in spirit and willing sacrifice, we would have been a growing denomination. Our membership would have been far larger than it is and we would have built new churches in many communities where we had a challenge. The Congregational Christian Church could well support three hundred children instead of one hundred and be the richer by doing so.

Are we willing to sacrifice? Are we willing to give that the little children in our care in the Christian Orphanage may live and have a chance in life? If God requires the tenth, do we give it? If every member in the Southern Convention would give the tenth of their income just for one year, what great things we would be able to do for the upbuilding of His kingdom! If you have freely received, then be willing to freely give.

At this Thanksgiving season won't you open your heart and help swell the offering in your church for the Christian Orphanage? Pray over the matter and give as the Lord has prospered you.

Chas. D. Johnston.

REPORT FOR OCTOBER 14, 1943.

Amount brought forward		$13,700.06
Sunday School Offerings.		
Eastern N. C. Conference:		
Catawba Springs	$ 16.00	
Auburn	9.42	
Morrisville	5.64	
Pope's Chapel	4.50	
		35.56
N. C. and Va. Conference:		
Ingram	$ 7.69	
Lynchburg, Mr. Dunn ..	6.00	
Hines' Chape:		
Sunday School	6.00	
Mrs. J. W. Isley	1.00	
Durham	20.26	
		40.95
Western N. C. Conference:		
Pleasant Union	$ 3.68	
Flint Hill (M.)	.78	
Grace's Chapel	9.00	
Pleasant Hill	10.32	
Smithwood	6.59	
		30.37
Eastern Va. Conference:		
Mt. Carmel	$ 9.92	
Liberty Spring	1.00	
Dendron, 3 mos.	10.10	
Windsor, 4 mos.	23.70	
First, Norfolk	10.19	
Waverly	6.75	
Rosemont	89.15	
First, Richmond	13.64	
		164.45
Valley of Va. Cent. Conference:		
Timber Ridge		4.61
Alabama Conference:		
Pisgah		2.91
Special Offerings.		
A Friend	$ 5.00	
Bethel Mis. Soc., for Norman Lowthrop	4.00	
J. M. Bible Class, Rose-Mont, Simmons children	25.00	
Miss Seymour	15.00	
Mr. Baber	20.00	
Mr. and Mrs. Albany B. Williams	25.00	
Mr. Dabbs	20.00	
Cash	18.00	
Mr. Cooke	18.00	
Mr. J. H. McEwen	25.00	
		400.00
Total for week		$ 678.85
Grand total		$14,378.91

It's great to be great but it's greater to be human.

—*Will Rogers.*

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

ANDREWS.

On the afternoon of Sunday, August 1, 1943, Mrs. Jamie Marshall Andrews answered the final call of Him whose faithful servant she had been, leaving a host of friends and loved ones, to join those gone on before.

Mrs. Andrews was one of the dearest members of our Woman's Home and Foreign Missionary Society and we enjoyed our Circle meetings in her home, she greeted us with such a pleasant welcome.

These and many such graces are found to be the outward development of that inward life hidden with Christ.

Therefore, Be It Resolved:

1. That while we feel keenly our loss, we weep not as those without hope and bow humbly to the will of Him who doeth all things well.

2. That we ever hold her friendship in warm remembrance, and embody the goodness of her life in our lives, that her works may live after her.

3. That we extend our heartfelt sympathy to the bereaved family, pointing them to Him who careth for His children.

4. That we send a copy of these resolutions to the family, one to The Christian Sun and a copy be placed on the church record, of which she was a part.

Mrs. C. C. RAWLS,
Mrs. C. W. KING,
Mrs. J. L. BYRD,
Committee.

HARRIS.

On the tenth day of May, 1943, our Heavenly Father called from our midst our dear friend, Mr. James Edwin Harris of Nansemond County, Va.

In his death we have lost a loyal member of Bethlehem Christian Church, in which he served as its treasurer, Sunday School superintendent and as teacher of the Taylor Progressive Bible Class. He loved his church and the work of the Kingdom of God.

As a neighbor Mr. Harris was held in love and esteem, his Christian character, friendliness and strong spirit being a benediction to his community.

Therefore, Be It Resolved:

1. That we express appreciation for the privilege of association with this life, high in ideals of right.

2. That as a church member he was faithful to duty and patient in his long illness, trusting in God.

3. That we extend our deepest sympathy to his dear wife and children and pray God to comfort them.

4. That a copy of these resolutions be sent to the family, one to the Christian Sun, and one placed on the record of our church.

Mrs. PAUL YATES,
Mrs. A. C. HINGERTY, Jr.,
Mrs. C. F. SAVAGE,
Committee.

L. M. CLYMER.

On July 24th, 1943, Brother L. M. Clymer passed to his reward.

Brother Clymer was a charter member of our church, giving much of his time and means to the organization, and building of our church.

He was faithful to the church, thoughtful and considerate to all in need. He was especially kind to young men starting in business, giving them both advice and financial assistance. He was a good neighbor, and was always interested in helping the community to better and higher things.

Be It Therefore Resolved:

1. That in his passing, we bow in humble submission to the will of the Heavenly Father.

2. That we shall miss him in the many kind deeds he did, but shall always cherish his memory as one who was a benefactor to his fellowman.

3. That a copy of these resolutions be sent to the family, a copy to The Christian Sun, and a copy be spread upon the minutes of our church records.

S. D. SCOTT,
D. C. McLENNAN,
R. G. MOFFITT,
Committee.

THE STATE CONFERENCE.

(Continued from page 7.)

The services rendered by the office of the State Conference are many, including not only those hinted at in the preceding paragraphs, descriptive of the Minister of the Conference, but in many other ways.

Particularly in the New England states where most of the churches have more or less of endowment funds, the State Conference has performed a valuable service to the smaller churches by offering to act as Trustee of such funds, making available to the smaller churches the services of a competent investment committee, thereby giving them greater income. This service is rendered without cost to the local church.

The State Conference makes possible the direction of missionary and educational work in local parishes. Institutes and Convocations for ministers to stimulate the minds of ministers, seminars for church deacons, church treasurers and other church officers, Church Reading Contests, seminars for particular groups of church such as the rural church—all these are made possible through the fellowship of the churches represented in the State Conference.

The State Conference, though very young in the organizational life of Congregational Christian churches, has already justified the vision of those who saw its possibilities twenty-five to thirty years ago.

Each year produces evidences of added vitality made possible by the State Conference in the Fellowship of our churches. Each year, also, demonstrates that the strength of the State Conference has come in no way through robbing the local church of its spirit of independence, but rather that it has created a strong bond of fellowship among churches through the recognition that independence grows all the stronger by the acceptance of mutual responsibilities.

—*Missionary Herald.*

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Established 1808.
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THE PASTOR CAN HELP

By BERNARD J. MULDER,
President, Associated Church Press.

I mean, the pastor can help the editor. I do not mean that he needs much help in the business of editing. He understands perfectly that the word editor comes from the Latin, which means "to give out." He remembers also that in the new Merriam-Webster dictionary, an editor is defined as "one who revises, annotates, prepares, modifies by excision and curtailment a manuscript for publication." Among the eklectoi this is referred to as blue-penciling. You will undoubtedly recall the visitor to the editorial room who commented on the array of blue pencils on the chief's desk. (Or was it red pencils?) When asked what all those pencils were for, the editor replied: "Well, to make a long story short, they are to make a long story short."

But I do mean that the pastor can help the editor to get the people to read what the editor prepares. We frequently hear the charge that a Church Paper is not effective propaganda because the Paper is not read, even by many who subscribe for it as a matter of loyalty to the local church. The assertion is not to be denied. But it is no good reason for keeping the Church Paper out of the Christian home. It will always remain true that those Sunday-School teachers who need assistance the most in the preparation of the lesson come to the training class the least. Not every church member likes the sermon or the preacher, but we do not cease preaching or making preachers. Not all listen to the choir, but the choir does not therefore stop singing. The Church has passed the Golden Milestone of Missionary work in Arabia, and the total number of converts can be quickly counted. But the church does not therefore withdraw from that hard field. On the Contrary, that is the best reason to continue.

Let Protestant Press Month reestablish us in the thought that the pastor can greatly help, if he will, in leading his people to good reading, such as the church press provides. If he believes in his Church Paper, he can now and again, in his bulletin or from the pulpit call attention to significant articles in the church paper. His willingness to do this will arouse interest in many who have been indifferent. The result will be a better informed and more active church member in his congregation. The old law is still true that only those who are well informed serve effectively and give liberally.

The pastor can also help by speaking of the Paper when he visits in the homes of his people. He has every right to inquire whether or not the family participates in this department of the church life. The question raises questions and that gives information. Yes, the pastor can help, if he will.

HISTORICAL SOCIETY. 1956.
Southern Convention [illegible] Churches

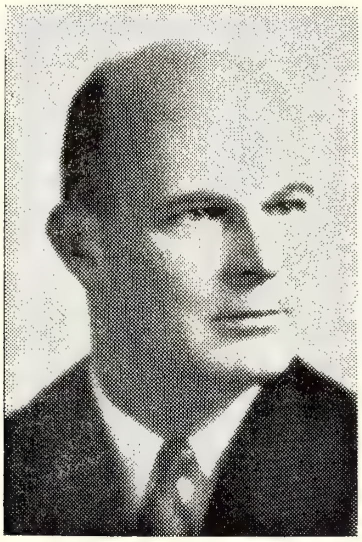
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, OCTOBER 21, 1943. NUMBER 41.

Executive Vice-President of Home Boards



TRUMAN B. DOUGLASS

Dr. Truman B. Douglass of St. Louis, Missouri, has just been elected Executive Vice-President of the Board of Home Missions of the Congregational Christian Churches in America with headquarters at 287 Fourth Avenue, New York, New York. Dr. Douglass has been for the past 8 years minister of the Pilgrim Congregational Church of St. Louis, Missouri. He succeeds Dr. William F. Frazier, now Treasurer of the Home Boards.

The Board of Home Missions of the Congregational Christian Churches, whose leadership Dr. Douglass will assume, is a merger of a number of once independent Boards, each of which arose to meet a pressing need for missionary service. Since 1936, however, they have been correlated and a new phase of "modern pioneering" has begun under the Board of Home Missions.

(Continued on editorial page.)

NEWS AND VIEWS

Chief Petty Officer Roy Coulter is now stationed at Camp Perry.

The Promotional Secretary was a visitor at the SUN's office of publication for a short while this week.

The Executive Board of the Southern Convention is meeting on Friday, October 22, at the Norlina Hotel. Dr. E. M. Halliday of the Board of Home Missions will meet with them to consider the future work of our denomination in the Southeast.

On last Sunday the Rev. William J. Hadden, Jr., senior at Lynchburg College, preached at the Timber Ridge Church in the Valley of Virginia Conference for the morning service. Rev. F. C. Lester was the guest speaker at the same church for the evening service.

This week a packet of literature is being mailed from the Promotional Office to all active pastors in the Southern Convention. It contains material on various phases of the Church's work, which it is hoped will be helpful to the ministers as they plan and carry forward their work during the fall and winter.

P. H. Ricketts, assistant pastor of the Third Avenue Christian Church in Danville, recently closed a revival in the Cohutta Baptist Church, Cohutta, Ga. He assisted the Rev. George Hyler, formerly of the Danville Church. There were 60 re-consecrations and 34 professions of faith, most of whom united with the church.

The Seventy-Fifth Annual Session of the North Carolina Colored Christian Conference, met last week at Jerusalem Christian Church, near Norlina. Rev. P. R. Alexander has been the pastor at Jerusalem for 31 years. The Editor spoke at the Conference. Six subscriptions to THE CHRISTIAN SUN were received. The Conference gave $649.60 to Franklinton.

The members and friends of the Asheboro Congregational Christian Church will have a banquet on Thursday night, October 28, to celebrate the fourth birthday of their church. At present there is no pastor, the Promotional Secretary being responsible for its services. The members are a fine, loyal group who are looking forward to the day when they can build a church.

EASTERN VIRGINIA CONFERENCE PROGRAM.

Following is the program of the One Hundred Twenty-Third Annual Session of the Eastern Virginia Conference, to be held at Waverly, Va., November 3, 4, 1943:

Theme: "Promoting Spiritual Living."

Wednesday Morning Session.

10:00 Call to Order by the President, Dr. I. W. Johnson.
Song Service, led by Rev. O. D. Poythress.
Prayer by Rev. M. W. Butler.
Recognition of Visitors.
Report of Executive Committee.
Appointment of Special Committees.
10:30 Report on Christian Education, Rev. R. L. House, chairman.
Address by Dr. L. E. Smith, President of Elon College.
Address by Dr. F. C. Lester, Promotional Secretary Southern Convention.
11:30 President's Address by Rev. I. W. Johnson, D.D.
12:00 The Bible Study Period: "Acts" (I), Rev. H. S. Hardcastle, D.D.
12:30 Benediction, Rev. R. E. Brittle.

Afternoon Session.

2:00 Opening Hymn led by Rev. O. D. Poythress.
Prayer by Rev. C. H. Davis.
Report on Ministerial Education, Rev. H. S. Hardcastle, D.D.
2:30 Report on Stewardship, Rev. G. C. Crutchfield, chairman.
3:00 Report of the Treasurer, Major W. E. MacClenny.
Report of the Historian, Major MacClenny.
3:30 Report of the Committee on Social Service, Rev. Elwood W. Jones, D.D.
Address by Rev. Allyn P. Robinson, Jr., Raleigh, N. C.
4:30 General Forum.
Benediction by Rev. T. N. Lowe.

Evening Session.

7:30 Worship led by Rev. R. L. Jackson, and the Waverly Choir.
Conference Sermon by Rev. Frank H. Lewis, D.D.
The Lord's Supper by Rev. M. W. Butler.
Benediction by Rev. R. L. Jackson.

Thursday Morning Session.

9:30 Hymn led by Rev. O. D. Poythress.
Prayer by Rev. J. Everette Neese.
Minutes and Enrollment of Additional Delegates.
Report of the Woman's Board, Mrs. J. F. Morgan, chairman.
Report of the C. M. A., Mr. C. D. West, chairman.
10:00 Report on Evangelism, Rev. O. D. Poythress, chairman.
Discussion.
10:45 Report on Home Missions, Col. J. E. West, chairman.
Address, "Extending Our Horizons," Rev. Jesse H. Dollar, D.D.
11:30 Report on Foreign Missions, Rev. Jesse H. Dollar, D.D., chairman.
Address, Miss Alice Murphy, Missionary to China.
12:00 The Bible Study Period, "Acts" (II), Dr. Hardcastle.
Benediction, Rev. J. M. Roberts.

Afternoon Session.

2:00 Hymn led by Rev. O. D. Poythress.
Prayer by Rev. George Olejar.
2:15 Report on Superannuation, Mr. John T. Kernodle, chairman.
2:30 Report on the Christian Orphanage, Mr. C. D. West.
2:45 Report on Apportionments, Mr. W. H. Baker, chairman.
3:15 Report on Religious Literature, Rev. Arnold Slater.
3:30 Miscellaneous Business.
4:00 Closing Bible Study, "Acts" (III), Dr. Hardcastle.
Adjournment.

WAKEFIELD PARISH LETTER

Following the Wakefield "Truitt Meetings" already reported in THE SUN, our Barretts and Burton's Grove churches united in a series of evangelistic services, beginning on the second Sunday in September at Burton's Grove and closing the following Sunday evening, with no service Saturday evening. The cooperation between these two churches was excellent, even a matter of outside comment. Rev. R. E. Brittle did all the preaching and did it well. His sermons were earnest gospel messages, and the people heard him gladly. The congregations were unusually large for that community. The singers of the two churches united in a good sized choir and the music became a feature in the services. This was the third evangelistic series of services which brother Brittle has conducted at Burton's Grove during the past few years, which indicates his popularity.

The writer has received seven new members at Wakefield since our "Truitt Meetings" there in August, and baptized four last Sunday by effusion, and will baptize two by immersion soon. Others here have indicated a purpose to unite with us. War conditions, plus a year without a settled pastor in this parish, has created difficulties in the parish a bit hard to overcome, yet we have confidence in its future and possibilities. My judgment now is that in point of attendance our church here will compare well with any other church

(Continued on page 10.)

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

DEDICATION DAY.

On last Sunday Palmyra, a little church in the Valley of Virginia, and The Christian Temple, our biggest church in Norfolk, dedicated their buildings. Two years ago Palmyra's building burned and it has now been replaced with an even nicer structure. For many years the Christian Temple people have been using their magnificent building and have struggled with a heavy debt. Both of these congregations are to be congratulated on having constructed and paid for the buildings which are suitable for their people and situation.

CONFERENCES.

The annual Conferences are to be held as follows:

Eastern Virginia—November 3-4, Waverly, Va.

Western North Carolina—November 10-11, Pleasant Hill, near Liberty, N. C.

North Carolina and Virginia—November 16-17, Danville, Va.

Eastern North Carolina—November 23-24, Henderson, N. C.

It is expected that every church will be represented by pastor and delegates, and will have written reports of the work done during the past year. There are indications that good work has been done and it will be a delight to see and hear the reports.

CONFERENCE APPORTIONMENTS.

Each church is asked to contribute a definite amount to each of the Convention enterprises. The Convention Fund is used to support the Convention Office and share in the expense of The Christian Sun and General Council of Congregational Christian Churches. Money for this item goes through the Conference Treasurer.

The Mission Board is responsible for our home and foreign missionary work. The Board assists in building churches and paying pastors' salaries where this aid may be needed in the Southern Convention. The foreign missionary money is forwarded to the American Board in Boston, Mass. This money can go to the Conference Treasurer or be sent to Mrs. Mattie Cox Parker, Secretary at Elon College, N. C.

The Board of Christian Education is responsible for Sunday School work, young people's work, leadership training and other types of Christian education, which includes the creation of good-will for Elon College. This work is done through the Promotional Secretary's Office. Money for the Board can be sent to the Conference Treasurer or to the Promotional Secretary at Elon College.

The Convention undertakes to care for its aged ministers and widows of ministers. This work we call Superannuation. Money for this Board can be sent either through the Conference Treasurer or Mrs. Mattie Cox Parker, Secretary at Elon College.

The other two items in the Convention financial program are Elon College and the Christian Orphanage at Elon College. Money for these institutions can be sent direct to them or through the Conference Treasurer.

Most of the Conferences have a Conference Fund to pay their own expenses, and some of them have an additional Conference Mission Fund which is used within the bounds of the Conference itself. This money should go to the Conference Treasurer.

The Valley of Virginia Conference set a good standard for the other Conferences to follow this year. Most of the churches paid their Conference Apportionments in full, several of them exceeded the Apportionment, and one of them (Antioch) doubled it. I happen to know of one church in the Western North Carolina Conference that is doubling its apportionment this year. There are undoubtedly others which will do so, for the work is urgent and money is more plentiful than usual.

THE CHRISTIAN SUN.

Our Southern Convention Paper is rapidly approaching its one hundredth birthday—in February, 1944, The Christian Sun will reach the century mark. It has had an honorable existence through the century and is now vital, vigorous and hopeful.

The paid-up mailing list is more than it has been for the last several years. This is largely due to the efforts of faithful ministers, loyal laymen, and special organizations which are working on the matter of securing subscriptions to their Church Paper. It would appear that our church in Chapel Hill holds the record—they reported 45 members to Conference last year and they have 35 subscribers to The Sun. Much credit should go to Mr. E. W. Neville for this fine list. The Junior Missionary Society at First Christian Church, Portsmouth, is very active in keeping the list for their church up to date. Practically every month they send in some subscriptions. Women's organizations are active in this work in many of our churches.

New and renewal subscriptions are needed. If an organization secures them for its church, the group receives a commission of 10 per cent on all renewals and 20 per cent on all new subscriptions.

LOCAL CHURCH "SUN" LIST.

One of the questions asked on the local church report blank to Conference is, "How many subscribers to The Christian Sun do you have?" This question is all too frequently unanswered. Some churches keep an active list, but many of them never check up on the matter, have no religious literature committee nor any other committee responsible.

If you would like to know the list of those from your Church taking the paper at present, write to The Christian Sun, Elon College, N. C., telling us the name of your church and the places where your members receive mail. We can send you a list of all the people who receive The Sun at those addresses and you can check off your members.

CONGRATULATIONS!

Congratulations to our missionary women on their fine Conference programs and reports for the year's work. They have done a successful piece of work that certainly must have brought all of them real joy.

In the North Carolina Conference all active societies with an apportionment sent in the total amount of that apportionment and two-thirds of them went far beyond their goal. Similar fine reports were shown by the Valley and Eastern Virginia women. Both the Eastern Virginia and North Carolina women set their goal for the coming year at $6,000. The Valley increased its goal to $625. These good women are setting an example for the annual Conference to follow.

The missionary needs today are greatly multiplied, of course. We ought to build several new churches within the bounds of the Southern Convention and the calls on the foreign field are urgent during these war days. Our very best will still be too little, but it does give us a sense of satisfying joy to think that we are increasing our effectiveness as servants of the Master.

THE EDITOR'S MESSAGE

UTILIZE YOUR CHURCH PAPER.

Dr. Howell D. Davies receives The Christian Sun at the Chicago denominational headquarters, 19 South LaSalle Street, reads it and passes it along to his associate, Dr. Robert W. Gammon. The paper is then placed in the hands of Marion (Mrs. Gerald E.) McCord, a graduate of Elon College and secretary to Dr. Albert B. Coe, minister of the Oak Park Congregational Church.

This reminds one of the story attributed to Miss Margaret Slattery. A school boy said to his teacher, "I brunged you an orange. It's been sucked on, but there's a little juice left in it." The paper is finally returned to Dr. Davies who extracts the last bit of juice and places on file any valuable piece of information.

This is really a record for utility. This is an excellent example of the stewardship of literature. How many people use your copy of this paper? Utilize your church paper. Multiply its usefulness by sharing it. Deepen its usefulness by studying it. Enhance its value by contributing to it. Prolong its usefulness by filing it. Strengthen its future by increasing its circulation.

October is Protestant Press Month. We should make the most of it. The church paper is an able assistant to every worthy cause in the church. October is an ideal time to emphasize the importance of the church press and secure subscriptions to the church paper. Here are some appropriate paragraphs written by Dr. John L. Fairly, editor of The Earnest Worker:

"The church paper goes into the home and helps to create an atmosphere in which the spiritual life of the boys and girls taught may grow and flourish. We so often wish that the attitude of the members of the homes of our church were more spiritual. The deadening materialism of much of our conversation is fatal to any spiritual interest that the Sunday School has succeeded in creating. The trouble oftentimes is that there is little knowledge of spiritual things and no knowledge of the church or its work. Fifty times each year the church paper comes, bringing its spiritual message.

"Sunday School leaders and teachers will be interested in the church papers for their own sake. The richer the spiritual life of the teacher, and the wider her knowledge of the work of Christ, the more enriching will be her teaching. An informed church school teacher is usually an efficient church school teacher. Nowhere else can she find more helpful material for her growth than in the papers of our church."

DR. DOUGLASS IS NEW EXECUTIVE OF HOME BOARDS.

(Continued from first page.)

In his new post Dr. Douglass will be responsible for leadership in the total sphere of activity for the Board of Home Missions which includes continental United States, Puerto Rico, Alaska and Hawaii.

Active in national denominational circles Dr. Douglass was one of the original directors of the Congregational Christian Council for Social Action organized to keep alert the social conscience of the denomination. He is a member of a small interdenominational committee studying the possibilities of union between the Congregational Christian Churches and the Evangelical and Reformed Church.

Dr. Douglass has been active not only in St. Louis, but throughout Missouri, in many civic and welfare groups. He is past president of the Missouri Welfare League which is associated with the American Prison and Parole Association. Dr. Douglass also is a director of the Missouri Council of Social Hygiene and the Missouri Maternal Health Association. He is a trustee of Drury College, Tillotson College, Le Moyne College and Chicago Theological Seminary.

Born in Grnnnell, Iowa, Dr. Douglas was graduated from Pomona College and Union Seminary, after which he served pastorates in Montclair, New Jersey, Pomona, California, and St. Louis, Missouri.

In accepting this new national post of leadership in the Congregational Christian Churches, Dr. Douglass says:

"Anyone who has glimpsed the critical character of the issues to be decided in American life during the next decade or two must feel a sense of excitement at the privilege of having a part in planning and directing the strategy of a great denomination with a notable tradition of pioneering in fields of religious, educational and social reconstruction. A part of this task will inevitably be the recasting of its institutional and missionary program in new forms to serve the ethical and spiritual needs of the new day.

"From the viewpoint of the nation's future, I know of no better field in which to labor than in the field of Home Missions broadly conceived. There the whole of the nation's life—especially the tension areas of racial, industrial and rural-urban conflict—is seen as a field for evangelism to be occupied by a vigorous Christian Church which shall be newly alert to the meaning of this time and freshly empowered by a revival of its ancient dedication to the great needs of the Kingdom of God."

Commenting on his election, Dr. Douglas Horton said, "Truman Douglass is both prophet and a son of a prophet. His grandfather, Truman O. Douglass, was secretary of the Iowa Home Missionary Society for 25 years, founding approximately 100 Congregational churches. His father, Truman O. Douglass, Jr., held pastorates in Iowa, South Dakota, and Nebraska, and was for 20 years minister of our church in Tempe, Arizona. His uncle, H. Paul Douglass, was secretary of the American Missionary Association from 1906 to 1918 and is now editor of Christendom. Truman has the real missionary spirit and vision needed in our church just now. It is expected that he will assume his new office some time in December."

R. L. H.

SPIRITUAL SECURITY

By Dr. Elisha A. King.

The beauty of the language of the 91st Psalm fitly corresponds to the grandeur of the thoughts it conveys. It is read every day by thousands of devotees as a morning tonic. It is sometimes called Heroic Optimism.

Rev. Bernard Clausen begins a sermon on this Psalm by saying: "When impatient, read the 91st Psalm. When hard of heart, read the 91st Psalm. When cowardly in spirit, read the 91st Psalm. When dull of mind, when overwhelmed by a sea of trouble, when on the summit of ecstacy, read the 91st Psalm. It is the finest tonic in the Bible." This is the testimony of millions of devout readers and for that reason, if for no other, we who may not be so familiar with it should give it some consideration.

In Professor Edward I. Bosworth's little book of prayers uttered in his class-room at Oberlin, Ohio, he has two that in these days need to be uttered daily. One is: "Teach us the secret of composure in the midst of many distracting circumstances. Give us the steadiness of life." The other is: "Give us the sense of security in the midst of uncertainty." If there ever was a time when we needed this sense of security it is now.

This serene and stately Psalm is a priceless heritage from Israel's heroic past. We do not know the author and we do not know when it was written. The author was a man of great faith and understood human nature. Professor Kent has named it, "The security of him who trusts in Jehovah."

The plan of the poem seems to be that of ritual. That is, the author may have been a Sage, a venerable man of large experience, who wished to pass on to younger men the secret of triumphant living. In this case the exhortations of the Psalm are spoken to a young Knight. It is a "charge" by a man of experience to a younger man. It is applicable to every earnest believer. It reminds one of Christian in Bunyan's *Pilgrim's Progress*, who is furnished with armor to meet and conquer Apolyon. Clad in this coat of spiritual mail he enters life's conflicts with a sense of security.

The first lines of the Psalm may be translated thus:

"Thou who dwellest in the secret place of the Most High,
Who abidest under the shadow of the Almighty,
Who sayest to Jehovah 'Thou art my refuge and my fortress, my God in whom I trust',
Surely He will deliver thee from the snare,
When entrapped from the destructive pit.
With His pinions He will cover thee,
And under His wings He will hide thee."

Doubtless this kind of talk sounds very impractival to the practical man who deals only in material things and who has no grasp of poetical imagery. This Psalm, like many other ancient poems written in Oriental countries is couched in figures of speech and cannot be taken literally.

This is illustrated, for example, in the meaning of the word "dwell" or "abide." Regardless of what the words may mean in English they have a very picturesque meaning in the Hebrew. To "abide" in the Oriental sense means, "To wrap up in a garment for warmth and rest during the cool of the night." In those countries from which this poem came the days are liable to be very warm, even hot, but toward sunset a very cool breeze blows inland from the Mediterranean Sea and one needs a warm garment. To wrap up in a blanket about a friend's tent or house is to "abide" there in a comfortable and protected place. Notice the application of this idea: "He that dweleth in the secret place of the Most High shall wrap himself 'round in the shadow of the God of might." Somehow if you do not understand this figurative allusion to the care and protection of God, these words sound comforting, friendly and secure.

The last book written by Miss Havergal was published with the title, "Under His Shadow," and she gave the reason for the title in these words: "I seem to see four pictures in that name, under the shadow of a rock in a weary plain; under the shadow of a tree; closer still, under the shawod of His wing; nearest and closest, in the shadow of His hand." A reader of the Bible should know that men of the East appreciate shadows where coolness and rest may be had from the heat and dust of the road. This was a symbol of God's protection and to find such a shadow was to find security.

Another idea of safety from harm is expressed in the words, "Dwell in the secret place." There may have been some inner chamber of the temple where one might go for physical safety; but, as a matter of fact, there is no "secret place" where we may go therefore we are driven to the conclusion that our inner lives are meant.

There may be many people who have never cultivated an inner life. Everything with them is external and prosy practical. They have little sentiment and not much imagination. A Psalm like this would not sound sensible to them. On the other hand the Mystics find in this poem food for their spirits. The casual reader will not understand the spiritual significance of this poem until he takes time to study himself. As a matter of fact we all experience what we call the inner life. We all have some kind of spiritual consciousness. A friend of mine once wrote a little poem about his inner experiences. He began this way:

"I have a house inside of me;
A house that people never see."

He tells about how often he goes inside with his troubles, his wounded pride, and other heartaches and continues by saying:

"I meet my heavenly Father there,
For He stoops down to hear my prayer
To smooth my brow and cure my care
And make me brave to do and dare."

Then he turns to the reader and says:

"You have a house inside of you
Where you can fight your battles, too,
And God will tell you what to do,
And make your heart both kind and true."

The author of the Psalm uses the words "refuge," "fortress," and "deliverance," enforcing the idea of protection from evil. The covering with pinions or wings has an oriental flavor. Jesus used it when He said He would have liked to have gathered the people of Jerusalem under His wings, etc. The thought is beautiful and comforting.

God's faithfulness is brought out in the Psalm at every point. Jehovah is faithful and dependable. As Matthew Henry once said, "God is neither fickle nor false nor weak nor mortal." Thus God becomes a shield and a defense. The security pictured in this poem is based on absolute faith in God, a righteous God who cares for His own. Robert Louis Stevenson, that brave soldier of suffering, wrote thus: "If you believe in God where is any more room for terror? If you are sure that God, in the long run, means kindness by you, you should be happy. The tragedy of things works itself out blacker and blacker. Does it shake my cast-iron faith? I cannot say that it does. I believe in an ultimate decency of things; aye, and if I woke in hell, should still believe it."

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Every automobile must be inspected during certain periods in Virginia. If defects are found, the law requires the owner to correct them as soon as possible. This inspection is not made for the purpose of advertising defects but to remove them when needed. The wise owner of a car does not go around to his neighbors and talk about his car inspection cards and criticise his valuable piece of property. He seeks to improve it.

The Church is under rigid inspection. It should be submitted to such investigation. Its high purpose, its announced objectives, its great claims of power are such as to demand rigid investigation. Men and women of the Church require this examination. If men and women are immortal and dependent upon the Church to guide them in higher spiritual things, the issues involved are of incalculable importance and value. Can the Church make good in such a time as this? Has it the power and the facilities for meeting the highest demand of this world and this age? Is it meeting its great opportunity?

These are vital questions. We think they can be answered in the affirmative. Our primary authority for such an answer is the claim and the promise of Jesus Christ. He commissioned the Church to go forth upon this mission of salvation. The Church belongs to Him. He founded it. He promised His presence and power unto the end of the age. The Church has not materially departed from its primary objective. There have been periods marked by apparent failure and spiritual delinquency. But the general movement has been forward. Christianity still abides and invites the devotion and loyalty of millions of souls. Its message is world wide for all races and all peoples of the earth.

But the critics in the Church do it great harm. They do not destroy this institution but they hinder its progress and delay the day of ultimate victory. Many people expect the Church to be a wall of protection in every time of stress and strain. If it does not meet their personal needs they become harsh critics and advertise their findings with relish and delight. How often we hear something like this: "The trouble with the church is . . ." (you may finish the sentence). These critics are in the local church and in official meetings. Such people usually have a narrow pattern for the Church and if it does not fall into their way of life every thing is wrong. The solution they offer is usually critical and selfish, narrow and personal.

Inspect the Church—but do not be too harsh in adverse criticism. One may suggest having a new model of the Church. Some want it to be an economic institution. Others want it to major in so-called social service. There are many suggestions and criticisms. Jesus sent the Church out on a preaching mission and authorized it to major in spiritual religion. This is no time for spiritual self-praise and religious enjoyment. Every service of worship should have a spiritual objective. The major objective should be saving the lost and instructing the saved in the Christian way of life. Think of having a week or more of self-contained religious emphasis without planning to reach the unsaved at our doors. There is too much work to be done to waste precious time on criticism and complacency. To the work and let the criticisms go. Inspect the Church to improve it and not to find fault with its virtues or depreciate its work.

I. W. Johnson.

ELON'S OPPORTUNITIES.

Not since the decision to found an institution of higher learning for the Christians in the South, not since the selection of Mill Point as a site for the erection of the college, not since the foundation for the first building was laid, not since the building of West Dormitory and the installation of modern facilities on the campus, not since the destructive fire on January 18, 1923, not since the foundation for the new Elon was laid, not since the payment of the last dollar of indebtedness against the College, January 26, 1943, has the College been confronted with such responsibilities and opportunities. It is a magnificent achievement to be a debt-free institution. But it is a great responsibility to set that college free from financial stringencies and economic needs. The need of Christian institutions and of Christian instruction on our college campuses was never greater than now. This need, in all probability, will be greatly accentuated when the war is over. In many instances it is felt that men will have become sceptical toward religion and questioning toward the power of the Gospel and the value of the church. In such an atmosphere of confusion the programs of instruction that are saturated with positive Christian influences and Christian doctrine will go far toward clarifying the atmosphere and stabilizing life for those who have been jarred by the horrors of war.

Elon College stands in the midst of these opportunities. It is anxious to assume its responsibilities. In the shadow of such tremendous opportunities the College is painfully reminded of its inefficiency. Housing facilities adequate for the demands of young people searching for training are certainly lacking. The College needs new dormitories, new equipment, a new heating plant, a new gymnasium, and new facilities for physical education. All of which costs money, much money. New buildings and equipment and adequate endowment to support the program are imperative. We face today the progressive and the ambitious undertaking to secure a million dollars for the forward program of the College. Money is cheaper and more plentiful than at any time in our history. Conditions and regulations make it easier for people to give. In fact they give when in reality they do not give. And unless they give give they will be compelled to part with their money otherwise. It is a golden opportunity for the friends of Elon College, for the friends of Christian education, for the friends of humanity to share their earnings and their holdings in the building of a monument to themselves and to civilization that shall live on and on and forever contribute to the cultural, the development and Christian guidance of young people in all generations throughout all time. You may put your money in stocks and bonds. With the change of the economic market they may be rendered worthless. You may put it in buildings, but the buildings will disappear with the passing years. But if you put your money in the College for the development of Christian character, it will live on and on.

Elon College faces a great opportunity and we, the constituents of the College, face an opportunity that constitutes an inescapable responsibility.

L. E. Smith.

No man is free who cannot command himself. —*Pythagoras.*

FLORIDA NEWS.

Key West. The church has been holding regular Tuesday night suppers for which they charge the nominal sum (at least for Key West) of fifty or sixty cents. The ladies have been mighty faithful about this and the response although variable has been gratifying. It has proven a great boon to many who find it difficult to get a really home cooked meal.

They are cooperating with the local Ministerial Alliance in observance of World Communion Sunday and in a city-wide campaign to make October "Go to Church Month."

Cocoanut Grove. Plymouth Church kept up an active program throughout the summer. The Church School and parish organizations carried through their regular schedules. The lovely Plymouth Gardens were the scene of a fellowship supper, a Sunday afternoon garden party, and a nature vesper service. During Dr. Weir's absence on vacation Dr. Elisha A. King, the Rev. Harley Core, and Dr. W. H. McMaster preached to large summer audiences.

Fort Meyers. The Fort Myers church resumed services after a two-months' vacation, upon the return of the pastor, Rev. E. G. Spinney, with all the regular faithfuls in attendance.

Members of the church wish to thank the New York Board and Dr. Wm. T. Scott for the multiple help both financial and otherwise that they have rendered. The church is paying off its last indebtedness and is becoming self-supporting.

The congregation is one of workers and builders and they are going forward with the motto: "One for all and all for one."

Daytona Beach. The First Congregational Church of Daytona Beach, so Rev. George W. Penn has found, has a progressive and sacrificial spirit. When Mr. Penn was called to Daytona Beach recently to become pastor there, it became necessary to furnish, to a large extent, the parsonage and church office. And immediately the entire church became interested and accepted the challenge of service. The Woman's Association appointed a committee on furnishings consisting of Mrs. Floyd Winfree, Mrs. J. Blair Dunn, and Mrs. Grace Milligan, and they requested the support of the church. Whereupon the Church Board granted $1,000 for this project. To encourage the church at this time Mr. Bert Foster, who is ninety-one years old and an honorary deacon, made a gift of $500 to the general treasury. To encourage the work at the parsonage the Woman's Association held a tea there before actually starting the furnishing, and an offering of $62 was received. As a result of these efforts the parsonage is being well furnished.

When the Penns arrived they stood with surprise for a while on the threshold of the new home and enjoyed the loveliness.

With Mr. Penn's coming to Daytona Beach the church has begun its fall program a month earlier than usual with the prospects of a fine year.

Jacksonville. For the second consecutive year Union Church has carried on most activities during the summer months without the usual slump so often experienced by city churches. While the pastor, Rev. E. A. Driscoll, was attending Union Theological Seminary in New York and giving talks in the Berkshires (Mass.), about the work of the Committee on War Victims and Services, the pulpit was supplied by the Supervisor of Education of the Jacksonville Schools, a Navy Chaplain, and Dr. Edwin C. Gillette.

The arranging of an attractive chapel which was begun in the late spring continues to develop and is used each Sunday morning by the Church School and is available for group services and weddings.

The War Service program of the church under the excellent direction of Mr. Charles A. Hoyt serves the men in uniform every Saturday and Sunday. Several innovations have been made which were suggested to the pastor when he visited several service centers in New York.

To meet the difficulty of bus travel mid-week services are held in homes in the three residential sections of the city. The response has been encouraging.

St. Petersburg. During the absence of our pastor, Dr. John P. Jockinsen, the First Congregational Christian Church of St. Petersburg has had the pleasure and profit of having two ministers supply the pulpit. Dr. A. G. Baker, who lives in our city and is a member of our church, was guest preacher the first half of the summer and Dr. Louis Schulz, pastor of the First Congregational Church of Lake Worth, the last half.

Tampa. The First Church has installed a church acoustican with half a dozen head phones for the hard of hearing; also a voice amplifier for the auditorium. The results are very satisfactory.

The platform of the church has been remodeled and now presents a beautiful chancel effect.

The church sanctuary has been enlarged and the seating capacity increased by 87 per cent. The amazing part of the change was that it was completed between Sundays so that there was no interruption of services. At the same time a beautiful hand-carved altar was presented to the church.

The enthusiasm of the people did not stop with hot weather this year. When Mr. and Mrs. Douds returned from their vacation they were surprised with an entirely redecorated church.

In the last year and a half the church has grown by more than a hundred members. The Sunday School never went below 111 this summer.

Orange City. The church is enjoying the use of a hundred new Pilgrim Hymnals, the cost having been underwritten by many different individuals.

Because of a vanishing congregation during the summer, again the custom of omitting the preaching service during July and August was followed. The Sunday School, however was held regularly. A Vesper Hymn Sing has brought together weekly a group of people to get acquainted with the new hymn books.

The Pastor and his wife have spent their vacation in the parsonage for war-time reasons.

Finding Alphabet Bible Verses has proven an interesting feature in the Sunday School. Each Sunday the children were asked to bring in verses beginning with the particular letter of the week. From these selections was made to complete the alphabet. Several earned the coveted prize of a Red Letter New Testament for learning the verses.

Pomona. Rev. Milo J. Sweet is putting out a bulletin listing the services for two months in advance. He gives the subjects of his sermons and lists the hymns that will be used.

In all the affairs of human life, social as well as political, courtesies of a small and trivial character are the ones that strike deepest to the grateful and appreciative heart.

—*Henry Clay.*

Missions
The World for Christ

ANNUAL MEETING.

The Mission Board of the Southern Convention of Congregational Christian Churches held its annual meeting September 28th in the Suffolk Christian Church with Colonel J. E. West, President of the Board, presiding.

Routine business was transacted and discussion followed concerning appropriations for the coming year.

Appropriations were made to the following churches: Chapel Hill, Richmond, Asheboro, Winston-Salem, Lynchburg, Mountain Work, Bay View, Valley Pastorates, Hopewell and Western North Carolina Pastorate (conditional appr.). A few small appropriations were made and also the appropriation for The Christian Sun.

Miss Angie Crew who has done such splendid work in the Southern Convention will continue to work in the Convention for another year.

"It was voted that any church receiving aid from this Board must have the approval of the board as to the pastor selected, that an annual report be filed and monthly reports are required from the pastors before checks are issued for their monthly salaries, that the appropriation made for the year is to be divided into monthly payments—and when work is begun in the middle of the year, or anytime after the year begins, this amount is to be deducted from the total appropriation."

"It was moved and carried that with the assistance of the War Victims and Services Committee we secure a regular minister for the Norfolk Area, and that by Convention time we will have an idea of what really needs to be done in this area. The matter was left in the hands of the President and Promotional Secretary." It was further voted that the matter of Church Extension Work be referred to the Conference Home Mission Committees and that we get their view points, and that the results be included in the report of the Mission Board to the Southern Convention.

It was moved and carried that our goal for next year be $25,000 including War Victims and Services,

It was moved and carried that we continue the work of War Victims and Services and that the churches clear their funds for this purpose through the Mission Office.

Reports showed that $21,595.16 was raised for missions alone, making an increase of $974.26. $3,337.19 was raised throughout the Convention for War Victims and Services.

This year's receipts were the largest since 1930-31. The income was derived from the following sources: Sunday Schools, Individuals and Churches, Specials, Woman's Board, Mountain Work, Conference Collections. Because of the splendid offerings the Board was able to pay all outstanding debts and to send about $10,000 to The American Board for foreign mission work.

The Board members were entertained at luncheon at the Hotel Elliot. Present were: Col. J. E. West, Mr. L. L. Vaughan, Dr. H. S. Hardcastle, Rev. W. J. Andes, Mr. J. A. Williams, Mrs. J. Monroe Harris, Mrs. Russell V. Powell and Mattie Cox Parker, and also the Promotional Secretary, Dr. F. C. Lester.

Mattie Cox Parker,
Secretary.

MISSIONARY OFFERINGS.
WEEK ENDING OCTOBER 14, 1943.

Sunday Schools.

Morrisville, N. C.	$ 1.49
Pope's Chapel, Franklinton, N. C.	3.00
Winchester, Va.	8.43
Mt. Carmel, Walters, Va.	4.54
Antioch, Harrisonburg, Va.	6.53
Pleasant Ridge (G), Guilford College, N. C.	4.00
New Lebanon, Summerfield, N. C.	11.00
Union (Southampton), Franklin, Virginia	10.00
Mt. Olivet (G), Geer, Va.	5.49
Antioch (R), Seagrove, N. C.	2.57
Spoon's Chapel, Asheboro, N. C.	4.55
Liberty Spring, Suffolk, Va.	5.00
Dry Run, Seven Fountains, Va.	6.46
First, Greensboro, N. C.	9.73
Total	$ 82.72

Individuals and Churches.

Antioch, Elams, N. C.	$ 10.00
Concord, Timberville, Va.	1.38
Elk Spur, Fancy Gap, Va.	2.33
Total	$ 13.71
Total for the week	$ 96.50
Previously acknowledged	810.07
Total since Sept. 1, 1943	$ 906.57

War Victims and Services.

Holland, Va.	$ 100.00
Newport News, Va.	70.38
Christian Temple, Norfolk, Va.	106.18
Total	$ 276.56

Gratefully,
Mattie Cox Parker.
Secretary,

REPORTS FROM HOME MISSION PASTORS.

(The following reports are summarized from the monthly reports made by pastors who receive aid from the Mission Board. The last report printed in The Sun was for January, February and March. This report is for the second and third quarters—April, May and June, and July, August and September.—M. C. P.)

Hopewell, Va., Rev. T. N. Lowe, Pastor—

Six new members have been enrolled in the church. A revival was held in May and was well attended. The attendance for Sunday School is around fifty and the average attendance for church is forty.

The church has been painted inside and the pastor writes that the work in general is very good.

Group No. 2, Valley of Virginia Pastorate, Rev. D. M. Spence, Pastor—

The attendance at both Sunday School and Church has made an increase. Daily Vacation Bible Schools were held in the churches in this group during the months of July and August. The work is making progress.

Group No. 3, Valley of Virginia Pastorate, Rev. R. E. Newton, Pastor—

Newport church has installed stained glass windows. Pre-Easter services were held at Leaksville and all services were well attended.

A revival was held at Newport in May with neighboring pastors doing the preaching. There was a different speaker for each service and this meeting was well attended.

The first Sunday in June was Annual Home Coming and Memorial service at the Leaksville Church. A Dedicatory Service was conducted for the newly installed glass windows.

The Valley Pilgrim Fellowship and Sunday School Convention was held in June at the Newport Church. Revivals were held at Dry Run and Leaksville during August and September, with Rev. R. A. Whitten and the pastor doing the preaching.

Leaksville entertained the Valley of Virginia Annual Conference in August.

Three of the churches have been repainted.

Group No. 4, Valley of Virginia Pastorate, Rev. G. H. Veazey, Pastor—

A live Sunday School has been re-organized at Wood's Chapel. Wissler's Chapel is progressing nicely—Easter program was splendid and the church filled to capacity. This group is making progress. Revivals were held in the churches. Woods' Chapel Church has been painted inside and out. The Palmyra Church has been rebuilt and was dedicated the third Sunday in October.

Ocean View, Va., Rev. J. Everette Neese, Pastor—(Now Bay View Church).

Ocean View Sunday School had the largest attendance in April that it has had in two years—67. The heating equipment was not included in the church work, but the equipment has been bought and installed. The old church building was used this summer for housing quarters for church workers in the Ocean View area. The last service held in the old church was on June 28. The first service in the new building was July 1. A piano has been bought for the new church and the church voted to change the name to The Bay View Congregational Christian Church. Fourteen members have been added to the church since April 1, either on confession or by letter.

The Sunday School attendance has increased considerably going from 87 to 123 and the possibility of additional Sunday School space is being considered. Candle holders, flower baskets and other things have been bought for the church. Two special meetings were held during September—Rally Day and a Service of the Dedication of an Honor Roll. The church has fourteen men in service. The Sunday School enrollment is constantly increasing and new members have been added to the church every month since the church has been opened at Bay View.

The Franklinton, N. C., Pastorate, Rev. S. E. Madren, Pastor—

Thirty new members have been received into the churches in this pastorate, 3 at Mt. Carmel, 2 at Pope's Chapel, 2 at Oak Level, 5 at New Hope and 18 at Beulah. A large church attendance was evident at the Memorial Services in May. During July revivals were held at Mt. Carmel, New Hope and Beulah.

Asheboro, N. C., Rev. A. Lanson Granger, Jr., Pastor—

As a part of the Lenten program, special services were held in April with Rev. W. E. Wisseman preaching. The last payment was made in May for the Church Building plans. Six members were received into the church during these two quarters. Rev. W. E. Wisseman reviewed the mission study book at the Woman's Missionary Meeting in June. In July Mr. Granger resigned the pastorate to become minister of the Sayville Congregational Church, New York. He will leave the pastorate in September. During August Vacation Church School was held with 39 children enrolled. The building lot has been bought and paid for at a cost of $2,000, the building plans have been secured and paid for ($550); and the church has about $8,500 in its Building Fund. The Church and the Mission Board and the Southern Convention regret to see Mr. Granger leave, but we wish him success in his new work.

Lynchburg, Va., Rev. J. Howard Smith, Pastor—

The Lynchburg Church participated in the City Union of Churches Sunrise Service at Easter. Vacation Bible Schools were held in July. A Fried Chicken Supper brought in $33.75 towards the Building Fund, a booth at the Lynchburg Fair brought in $610.14 for the Building Fund. The Building Fund now stands at $3,625.00. The Lynchburg Church women led the whole city in amount raised during the 3rd War Bond Drive.

The month of July was spent in outdoor activities for the church activities and groups with picnics, hikes and camping trips for the young people.

Four new members were received into the church during these two quarters.

Richmond, Va., Rev. Robert Lee House, Pastor—

In April the Primary Children dedicated a small chapel for their own use. This room known as Children's Chapel, had long been unused. The same Sunday a room for infants was opened. The average attendance at Sunday School for April was 60. The pastor attended the Church Press Conference in New York City on May 5 and 6.

A hand embroidered Dossel was presented and permanently placed above the choir during the month of May. The Women's Fellowship had Louise Kirby as guest speaker at their Husbands and Wives Dinner. Pictures of this group were used in the local paper as publicity for "Fun at Home Week."

The minister attended the Women's Missionary Convention, served as Dean and instructor at Franklinton in June, attended a meeting of the Committee on Negro Ministerial Education at Burlington, spoke before the Afro-Christian Convention in June and held a revival at the First, Portsmouth Church in May.

Copies of the book "Strength for Service to God and Country" were sent together with a personal letter to all the men in service from the Richmond Church.

The church raised and paid $1,800 on the church debt. Three new members were received into the church during the two quarters.

Winston-Salem, N. C., (The Forsyth Larger Parish), *Rev. Max Volkmann, Pastor*—

The Easter Service was held in all four churches and was well attended. The Pilgrim Fellowship Society at Belew Creek is proceeding successfully. The Vacation Church School was held in the churches in May and June.

In all the schools the minister is teaching fundamentals of handicraft in making bird houses for the wrens and bluebirds, and the girls are conducting a study of flowers and trees. All this is related to God as our Creator.

Pfafftown held a church supper in July and raised $104.

The Belew Creek Pilgrim Fellowship Society conducted a baby contest and raised over $75.00. The Intermediate Class had a "patch-overall" project to secure funds to paint and repair their Sunday School room. An old pair of overalls were taken to each of the homes of the students, and there a patch with money underneath is put on. $75.00 was given toward the expenses of the church.

The Salem Chapel Church is putting on a new roof.

The Belew Creek Church conducted a preaching mission with Rev. W. E. Wisseman as the missioner. During September the Annual Meeting was held and new officers elected. The group as a whole is doing very good work.

During the two quarters 3 new members were received into the Winston-Salem Church:

ANNUAL REPORT.

Following is the Annual Report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Christian Conference. Figures following society names is the membership of the society:

Women's Societies.

Antioch (20)	$ 37.79	
Berea (Nansemond) (34)	110.00	
Berea (Norfolk)	60.00	
Bethlehem (69)	175.50	
Christian Temple (83)..	356.68	
Cypress Chapel (28) ...	118.00	
Damascus (32)	78.00	
Dendron (17)	65.00	
Elm Avenue (18)	40.00	
Eure (25)	32.25	
First, Norfolk (19)	78.55	
First, Portsmouth (38).	95.00	
First, Richmond (25) ..	57.00	
Franklin (34)	202.00	
Holland (31)	157.00	
Holy Neck (31)	178.00	
Hopewell (12)	18.00	
Isle of Wight (16)	55.00	
Liberty Spring (60) ...	205.00	
Mt. Carmel (19)	55.00	
Newport News (61) ...	100.00	
Oak Grove (18)	30.00	
Oakland (49)	90.00	
Ocean View (28)	51.00	
Old Zion	32.50	
Rosemont (60)	259.50	
South Norfolk (15) ...	80.00	
Shelton Memorial (24) .	47.00	
Spring Hill (14)	7.50	
Suffolk (182)	580.00	
Suffolk (Staley S.) (57)	220.00	
Union (South.) (18) ...	28.35	
Wakefield (16)	55.00	
Waverly (16)	50.00	
Windsor (19)	103.65	
		$3,908.27

Young People's Societies.

Berea (Nans.) (30)....	$ 30.50	
Bethlehem (30)	100.00	
Burton's Grove (12) ...	30.00	
Christian Temple	50.60	
Cypress Chapel (25) ...	55.00	
Eure	16.00	
First, Portsmouth (18).	25.50	
First, Richmond (15) ..	8.50	
Franklin (31)	76.00	
Holland (12)	21.00	
Holy Neck (22)	41.00	
Liberty Spring (36) ...	60.50	
Mt. Carmel (12)	26.00	
Newport News (C. E. 14)	26.00	
Newport News (For. 13)	20.24	
Oak Grove (13)	6.00	
Oakland (32)	36.00	
Rosemont (15)	47.85	
Spring Hill (15)	15.00	
Suffolk (45)	65.00	
Union (South.) (15) ..	16.80	
Waverly	10.00	
Windsor (16)	35.00	
		$ 818.49

Junior Societies.

Berea (Nans.) (30) ...$	31.60
Bethlehem (20)	25.65
Christian Temple	42.10
Cypress Chapel (11) ...	21.00
Eure (14)	4.00
First, Portsmouth (20).	12.00
First, Richmond (15) ..	4.00
Franklin (34)	30.50
Holland (13)	25.50

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

THE MILLION HOURS PLAN.

There is work to be done these days, and there are people anxious to do it. It is necessary to create the instrumentality by which the two can be brought together. The newly formed Congregational Christian Service Committee and the Executive Committee of Pilgrim Fellowship went to work on that task. The "Million Hours Plan" is the result.

The plan gets its name from the fact that its initial acceptance requires at least a million hours of volunteer service within the next year from Congregational Christian young people. The first goal is the enrollment of 100,000 young people who pledge themselves to at least *ten hours of volunteer service.*

Application blanks for enrollment in the "Million Hours Plan" are being made available to all Pilgrim Fellowship organizations and the ministers of our churches. When properly filled out and returned to the office of the Congregational Christian Service Committee, 289 Fourth Avenue, New York City, they will indicate that the singer wishes to enroll as a *Christian Apprentice.* Each Christian Apprentice promises to render no less than ten hours of emergency work service during the year.

Ten hours is but a minimum. Many young people will seek the joy of greater service. Opportunities will be provided for them. The completion of at least fifty hours means the entrance into a new level of service. The Christian Apprentice becomes the *Christian Worker.* There is no limit to the hours of service which he may give.

Congregational Christian young people will enroll in this plan. There will be opportunities for special service activities for different age levels. Projects will be arranged for junior high school young people, for high school youth, for college and university students, and for out-of-school youth. Service opportunities will be provided whereby groups may work in combination. There will also be many chances for single individuals to do work for which they are especially qualified.

Watch the *Pilgrim Highroad* for an article describing service projects which local groups may undertake. You will want to read it. It is called "You Might Have Done This" and will give detailed descriptions of service carried out by local church youth societies. The following suggestions, however, indicate possible projects under the "Million Hours Plan": Civic improvements, which will call for local work camps or work day programs; nursery school help for children whose parents are both working; hospital aid—of which there is at present a tremendous need; assistance in local social service projects; harvest aid programs; friendship bureaus; beautification of your own church property; housework assistance when newcomers to town are moving in; a door bell ringing program, whereby you help the young relocated Japanese find rooms in your community; parties for underprivileged children; the clearing of areas for tot-lots and playgrounds; providing for recreational facilities to be enjoyed by people of all races.

Impetus to the successful carrying out of local projects will be given through literature. Suggestions will be given to aid in the formation of local Service Units. Reports will also be kept of the number of Christian Apprentices that are enrolled, and the number who prove themselves worthy to be called Christian Workers. Information as to the total numberof hours given will also be forthcoming from the national office. Succeeding issues of the *Highroad* will carry these reports.

This is a *Christian Service* program. One enters upon it because he feels that service is a part of his Christian faith. It means that he takes very literally the statement, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It means that his service knows no bounds. It is not rendered to win a war, to make one nation great, to make one city better than another, to enhance the program of one church. It is service given in the name of the one Lord and Master, who taught the Fatherhood of God and the brotherhood of all mankind. It is service freely and joyously given, to meet needs wherever they may exist.

Full details of the "Million Hours Plan" are easily available. They may be obtained by writing to the Pilgrim Fellowship Million Hours Plan, Christian Education Division, 14 Beacon Street, Boston, Mass., or 19 So. La Salle Street, Chicago, Ill.; or from the Congregational Christian Service Committee, 289 Fourth Avenue, New York 10, N. Y.

—*Pilgrim Highroad.*

WAKEFIELD PARISH LETTER.

(Continued from page 2.)

in the town, both in church and Sunday School attendance.

Following the Burton's Grove and Barretts union effort, the Methodist and Christian Churches of Ivor, began a series of union services on the third Sunday in September with Dr. T. R. Jarrett of Petersburg, guest minister. The attendance was good, with fine interest, and there were several reconsecrations and a few conversions. Dr. Jarrett took his degree at Elon College and spoke to me most kindly about the college and people there. His sermons were earnest and impressive messages, which held his audiences and were effective. I think the Methodist church has received three members from the meetings. The Baptist minister of Ivor, Rev. Jas. Crawford, attended some of the services and assisted in the song services in a very fine way. It looks now as if this Parish will come up with a full financial report. Let us hope that no church will report as did one about which the late Dr. Len G. Broughton once told. It was as follows: "Members received, none; Expelled, none; Died,none; Suspended, none; Amount paid for missions, nothing; for education, nothing; for Home expenses, nothing; for superannuation, nothing; for benevolences, nothing. Brethren pray for us that we may hold our own."

MURDOCK W. BUTLER.

LETTER TO THE EDITOR.

Dear Bro. House:

For some time now, I have felt an urge to write to THE CHRISTIAN SUN. I want to pass along the tidings of the manifold ways in which God has blessed me in my work during the year. I have just completed twenty weeks of revival services in various churches, the last two weeks being spent with Rev. B. J. Earp at Albemarle, N. C. God has given us great meetings. During these twenty weeks

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

I thought of you last Tuesday, October 12, when we were enjoying the Annual Missionary Conference at First Church, Greensboro. I wished so much that you could be there! I tried to tell about the good work which you have been doing during the past year, in Missionary activities. Yet, there was not time for me to even begin to tell all that you have done during the past year. You haven't had time to tell me all that you have done during the past year.

Haven't the projects which you've carried out been fun? The friends you have made among Latin American Children have been gay, colorful and charming,haven't they. Oh, yes, they are very much like you. They love the out-of-doors. They joy in playing games together. They are, perhaps, even more eager to go to school and to learn than are you. Because there are not enough schools to go to, many of them can't go to school and learn to read lovely, interesting stories as you do. Their parents love them deeply; just as yours love you.

Yes, I learned too, that all of them are not happy; just as all of our children in North America can't be happy. There are those who are ill, hungry, and thinly clad. Some have no living parents and have homes for children, in which to live, just as your friends at Elon Orphanage.

Last week I wrote a story about Pedro who promised Dr. Laubach to help teach our neighbors to the south, how to read. This year we are to study about Dr. Laubach. We feel that we do not know our Missionaries as well as we should. So in the days that lie before us, we are going to become intimately acquainted with six of our Missionaries. Dr. Laubach is one of the six. He is one of the greatest missionaries of all times in the field of literacy.

There are so many, many people in the world who can't read or write! Dr. Laubach is teaching more of these people how to do so, than any other person living. He was sent to South America by our Government to help the children and adults of that country to step from the dark night of ignorance into the bright day of being able to read and write. As you might guess from the story about Pedro, Dr. Laubach makes learning to read and write great fun. His motto is "Each one teach one!" Don't you think that this is a good motto? Now Dr. Laubach has been sent to Hollywood to work with Walt Disney. Together they are making a moving picture of the Laubach method of teaching people to read and write. When this picture is finished it will be shown to those who can't read or write so that they can be taught more quickly, than if Dr. Dr. Laubach had to go in person.

If you learn anything interesting about Dr. Laubach this year I wish that you would write and tell me about it. I would like to put it on our Page.

OUR OWN PATTIE LEE.

Your praents and friends who came to the Missionary Conference told you about Pattie Lee being our Guest Speaker I know. The person who introduced her called her, "Our Own Pattie Lee!" When I first met Pattie Lee she was in Florida. We were having a Mother's and Daughter's Banquet at the Congregational Christian Church at Tampa. All of us daughters were grieving about having to give up Mary Ann Jeffries, who had been our Young People's Worker for the state of Florida. But, that night at the banquet when Mary Ann introduced a glowing Pattie Lee in the most glowing terms, we all took her in and loved her just as warmly as we did Mary Ann! I've never listened to Pattie Lee without being inspired to become something greater than I am. I feel, just as other people, that she is "My own Pattie Lee!"

You would have been greatly interested in her story of her trip to Ellis Island. The lady in charge there was having a birthday party that day for a six-year-old boy and a fourteen-year-old girl. Pattie Lee told the little boy that she hoped he'd have a hoppy birthday. She asked him if he were six years old. The little fellow looked up into her face with such trust but never spoke a word. Pattie Lee had forgotten that he did not know her English. Another little boy standing near-by said, "He six years old! Him have birthday, but no speak English!"

Pattie Lee told about having lunch with Helen Huntington Smith, just before she left America to return to her Mission Field in Shaowu, China. Helen is another one of the Missionaries whom we want to come to know this year. Her parents were American Board Missionaries to China. Helen graduated from Mt. Holyoke College. Pattie Lee said that Helen was telling her about how hard it was to decide what she should take back to China with her. She could only take fifty pounds of baggage. A new baby had been born to a Missionary couple while Helen had been in America. She said that she just couldn't go back without carrying something for the new baby. So she wrote to the two grandmothers of the baby here in the United States and told them that she would take a pound of something from each of them to the baby. One grandmother sent her a pound of codliver oil and the other sent a pound of woolen clothes. Then Helen wanted to take as many of the new sulpha drugs as she could. She decided that she couldn't return without some gifts for the girls of her school. So she decided on many bright ribbons which were very light. Then she thought that she just couldn't return to China without some garden seed to plant. So many hungry people in China and not enough food. So she bought many garden seeds to plant. Then she started filling in with her own things. (Isn't that just like a missionary to think of her own needs last?)

CHILDREN'S MISSIONS.

This past year twenty-five Missionary Groups saw that children in their churches had missionary education. There were nine who used the mission study books with the children. There were seven children's groups who sent Friendly Service Gifts. There were twenty-two subscriptions to *Children's Religion.* Nine of these groups sent in a financial statement of money raised in their projects this year the total amount was $175.00.

We can do much better than this next year, don't you think? The time to start is right now. Let us all get busy and really get something accomplished this year.

Sincerely,
Dorothy Todd.

Politicians think that by stopping up the chimney they can stop its smoking. They try the experiment, they drive the smoke back, and there is more smoke than ever; but they do not see that their want of common sense has increased the evil they would have prevented.

—*Borne.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

HONORING OUR PARENTS.

Lesson IV—October 24, 1943.

Golden Text: *"Children obey your parents in the Lord; for this is right."*—Ephesians 6:1.

Lesson: Exodus 20:12; Luke 2:48-51; Mark 7:6-13; John 19:25-27.

Devotional Reading: Proverbs 4:10-18.

First Things First.

What is known as the Ten Commandments, or the "Two Tables of the Law" is concerned with a man's relations with God, and a man's relations with his fellowman. Thou shalt love the Lord thy God first and put him first, is the emphasis in the first table of the law, or the divine side of the Ten Commandments. This is putting first things first. And when we come to the second part of the Ten Commandments, we see that the inspired writer again put first things first. *"Honor thy father and thy mother."* There can never be any enduring civilization or sound social life, unless father and mother are honored, unless parental authority is accepted, unless there is respect for constituted authority. The home is the place to learn this fundamental principle. The home is the place to teach it. Respect authority, honor parenthood, obey authority—here is the foundation for society and civilization.

The First Commandment With Promise.

"That thy days may be long in the land which the Lord thy God giveth thee" or as another version has it, "that it may be well with thee." Reverence for parents, respect for parental authority generally speaking is the secret of a happy and a successful life. To be sure this does not mean that every child who obeys his parents will live to be an old man, or will have financial success. But it does mean what it says—here is the secret of a good life. The young person who honors his father and mother, and who obeys home rules, will have the secret of a good and satisfying life.

A Rule Which Works Both Ways.

But it is a rule which works both ways. Parents are to ask their children for obedience, but it is in the Lord. The fact that children are expected to honor and to obey their parents makes it desirable and imperative that parents are worthy of honor and obedience. And if the choice comes between obeying parents and obeying the Lord, children are to obey the Lord. Even at that, children are to think twice before they disobey parents as the properly constituted authority.

An Obedient Son.

"And he went down with them, and came to Nazareth, and he was subject unto them." Do you get that?—He was subject unto them. The Lord of Life, the Saviour himself was subject unto his parents. They did not understand the deeper meaning of some of his actions—his father and mother did not know that He must be about His Father's business in the temple. And there must have been many times in his young manhood when they did not understand him, and when his patience must have been sorely tried. But He was subject unto them. He obeyed them. Can you not imagine what a fine home life the family circle of Jesus must have had? Here is the example for every young person—Jesus learned obedience.

DAILY BIBLE READINGS—TEACHINGS ON ABSTINENCE.

Monday—Duties of Religious Leaders. Leviticus 10: 1, 2, 8-11.

Tuesday—Duties of Rulers. Proverbs 31:1-5.

Wednesday—The Nazarite Vow. Luke 1: 13-16.

Thursday—Parental Influences. Judges 13: 8-14.

Friday—Personal Efficiency. Daniel 1: 8-20.

Saturday—Self Control. Romans 13: 8-14.

Sunday—Christ's Example. I Peter 4: 1-6.

Commandment or Tradition.

The Jews had two sets of laws—the law itself and the traditions. The first was God-given; the second was man-made. And eventually and inevitably the time came when they substituted the man-made traditions for the God-given commandments. For instance they were taught to honor father and mother, and as a rule they did it. But by taking advantage of a tradition, they could say *corban,* or "a gift" and take that which they should have given to their parents, and which they symbolically had dedicated to God, and use it themselves. It is another case of humanity's tendency to substitute the thing to be used as the means of worship, for the object of worship itself. There is always the danger that the traditions of men should take precedence over the commandments of God. Today there are multitudes of folks, church members who are governed by custom and tradition and man-made laws instead of by the divine commandment. They make void the word of God by the tradition of men.

He Loved Unto the Last.

Somewhere in the Scripture there are words to the effect, "Having loved his own he loved them unto the end." This is beautifully and dramatically shown in the closing moments of Jesus' life, and at the end of the crucifixion. Even in his suffering and his agony, he was mindful of his mother. And seeing her standing by the Cross—and where else would a mother have been at such a time as that—he pointed her out to John and committed her to John's care. He forgot his own suffering in his concern for his mother, and in his care for her. He saw to it that his widowed mother was taken care of. It was not an isolated, sensational-seeking act—it was the simple and sincere expression of a life-long care and concern. No son ever had a more devoted mother, and no mother ever had a more devoted Son.

COLUMBUS, GEORGIA.

"Welcome Service Men" are the words which one sees printed on a sign that hangs near the door of the United Congregational Christian Church in Columbus. The hanging of this sign was not a mere gesture on the part of the pastor, Rev. Peter Doherty, or the members of his congregation. These good people do not wait for the service men to come to their church they go out and bring them in. They have been very successful in their attempts to furnish a home-like atmosphere in the church and in the parsonage. Something special is planned for service men and their wives about twice monthly. These programs are varied. On Saturday evening a group of forty or more soldiers and members may gather at a home for a watermelon feast or a weiner roast. There is a general spirit of good will. The pastor and his members take their cars and go out and get the boys. The men are accompanied in many cases by wives and sweethearts.

SPIRITUAL SECURITY.

(Continued from page 5.)

At this point we turn to the young Knight. His shield and buckler with which he is clad is the truth of God. He is sent forth into the world of fearful things. What were the fearsome things of the ancient world? Terror by night, arrow by day, pestilence that walketh in darkness and destruction at noonday. Into all of this uncertainty the young Knight goes with his shield, a charmed person, confident and secure. (St. Paul had some such idea when he wrote thus to the Ephesians, 6:16: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God . . . Stand, having your loins girt about with truth, wear the breastplate of righteousness, above everything else take the shield of faith. Wear the helmet of salvation, take the sword of the spirit and pray."

The poet affirms positively that the young Knight shall walk among lions and dragons and tread upon adders, asps and snakes without harm. This is exaggeration, of course, and is like the assertion, "Certainty of victory wins battles before they are fought." These are symbols of faith. He is affirming faith, confidence, courage and invincibility. It is the exact opposite of dread and fear. It has so much truth in it that it helps mightily toward success.

The last stanza of the hymn contains the key to the secret power of the young Knight. God has set His love upon him. After all love is the secret of all inspiring devotion and service.

Whatever else the poet had in mind we find in this remarkable and stately hymn a most tremendous affirmation. If read enough times with a spirit of confidence and faith it produces what we call an auto-suggestion. It charges and surcharges the mind with confidence and tones up the whole mind and body. In these days we know well enough that the mind influences the body (and there is a reciprocal experience). Purposeful thinking produces certain changes in bodily functions. The toned up mind is proof against many bodily ills. When the mind is centered intently upon something quite absorbing it is possible to injure parts of the body without even knowing it (until later). Many heroic deeds are done through and in exalted mental states. The apparent impossible has been accomplished by those who have cast out all fear from their minds.

It should be said, I think, that the symbols used to designate the enemies against which the Knight is to fight may mean many things. Snares, arrows, and night terrors, and even pestilence, may mean many things to the many readers from the beginning down through the roadway of nations for the past 2,500 years. It is a poem for reassurance to those who remain in the shelter of the home, it is a comforting treasure to those who need to feel the nearness of God in the blackness of the darkest night. It is tonic for the fainthearted and the fearful. It is meant for those who face the fearful tragic situations of life.

There are two things more to be said. First, there is no promise to remove stones from the roadway of life. The "angels" who bear you up may well be the stimulating and strengthening confidence developed in the inner life of faith. It may be what Stevenson called his "cast-iron faith."

Second, there is a direct promise here to the one who is in trouble. The writer now speaks for God saying, "He shall call upon me, and I will answer him; I will be with him in trouble. I will deliver him and honor him." One might naturally conclude from the tremendous statements made in this Psalm that the faithful believer would never have any trouble at all; but it is not so. There is no guarantee in this beautiful affirmation that the devotee will be spared all pain. The great comforting thought is that God will provide comfort, courage and power to overcome pain when trouble comes. Someone has said, truly enough, that God does not always remove mountains from the roadway of His children, but He gives them strength to go over the mountain as if it did not exist.

This Psalm stands as about the best expression of Heroic Optimism ever penned by man. One reading is not enough. It is most powerful when, by frequent reading, it becomes a veritable part of one's faith.

ANNUAL REPORT.

(Continued from page 9.)

Holy Neck (10)	22.15
Liberty Spring (25)	26.00
Mt. Carmel (18)	8.00
Oakland (40)	6.00
Rosemont (20)	17.55
Shelton Memorial (8)	5.00
Suffolk (40)	40.00
Union (South.) (12)	6.55
Waverly	5.00
Windsor (8)	16.78
	$ 349.38

Cradle Roll.

Antioch (4)	$ 2.50
Berea (Nans.) (38)	5.28
Bethlehem (32)	27.00
Cypress Chapel (30)	25.00
Damascus	9.00
Eure	4.00
First, Portsmouth (15)	4.50
First, Richmond (12)	3.10
Franklin (22)	6.00
Holland (10)	2.21
Holy Neck (33)	15.00
Liberty Spring (39)	25.00
Mt. Carmel (18)	26.80
Newport News (10)	3.00
Oak Grove	7.35
Oakland (42)	7.00
Rosemont (53)	57.50
South Norfolk	3.00
Suffolk (65)	30.00
Union (South.) (25)	1.25
Waverly (10)	1.50
Windsor (19)	6.25
	$ 272.24

Statement of Receipts and Disbursements.

Receipts.

Balance from Mrs. J. R. Darden	$ 102.84
Offering, Woman's Confer., 1942	33.80
Offering, District Rallies	53.45
Life Memberships	190.00
Memorials	190.00
Women's Societies	3,908.27
Young People's Societies	818.49
Junior Societies	349.38
Cradle Roll	272.24
World Day of Prayer	7.31
Offering Y. P. Conference, 1943	28.66
Total Receipts	$5,954.44

Disbursements.

Mrs. W. V. Leathers, Treas. Woman's Board Southern Convention)	$5,735.69
Mrs. B. D. Jones (expenses, Conference speaker and president)	28.00
Mrs. J. G. Truitt (expense nominating committee)	2.00
Gurley Press	17.00
Franklin Printing Co.	11.25
Gurley Press	5.50
Miss Flora Heebner (speaker)	25.00
Bank Service Charges	2.83
Total Disbursements	$5,827.27
Balance in Treasury	127.17

MRS. W. B. WILLIAMS.
Treasurer.

THE CHRISTIAN PUBLISHING ASSOCIATION,
Dayton, Ohio.

Is still serving Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies . . . We are furnishing either the Christian or Pilgrim Lesson material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

THE CHRISTIAN PUBLISHING ASSOCIATION.
Established 1808.
Dayton, 2 Ohio

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

One of our greatest disappointments in our crops this year was in our sweet potato yield. We planted enough ground to have 800 bushels. We planted them on good ground and worked them well, but the extreme dry, hot weather through the last of July and the entire month of August and most of September was too much for them to grow. We ploughed them out last week and instead of making 800 bushels that we planted to make, we had 215 bushels, which was quite a disappointment.

The sweet potato is one article of food we use all through the winter and they can be cooked and prepared in so many ways the children never tire of them.

We have no control over the weather and the only thing we can do on the farm is to do our part. We trust to the Lord for the increase. To feed nearly one hundred children is a great big job, and it keeps us thinking and planning every day to do it. We try to produce everything on the farm that we can, but the extreme dry weather this year has been greatly against us.

Then, too, prices of everything are so high that it makes us almost sick. Lots of stuff we buy is from fifty to one hundred percent higher than we paid several years ago. Our income is insufficient to meet the increase in prices.

We want to appeal to the church people during this Thanksgiving period to make liberal offerings in order to help us over the rough road we are traveling at this time. You have always been good to us, and we feel sure you will not desert us at this critical time in our work.

We have a fine group of boys and girls here looking to you for a chance. We know you will continue to stand by us through these strenuous times.

We are now getting ready to send out our Thanksgiving material to all the churches and Sunday Schools. We hope and pray that all our churches and Sunday Schools will do their best to raise the largest Thanksgiving offering for the Orphanage this year that we have ever received. "Twenty-seven years service—Twenty-seven thousand dollars," is our goal for this year. Will you see to it that we reach it?

CHAS. D. JOHNSTON.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name..........

Street or Route..........

City.......... State..........

Church..........

REPORT FOR OCTOBER 21, 1943.

Amount brought forward		$14,378.91
Sunday School Offerings.		
Eastern N. C. Conference:		
Bethel (Wake)	$ 9.20	
Antioch	5.31	
		14.51
N. C. and Va. Conference:		
Elk Spur	$ 2.00	
Greensboro, First	13.20	
Shallow Ford	15.10	
Happy Home	10.57	
Burlington	47.61	
New Lebanon	11.00	
		99.48
Western N. C. Conference:		
Needham's Grove	$ 4.86	
Ramseur	15.00	
Ether	2.84	
Pleasant Ridge	8.25	
		35.12
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Cypress Chapel	11.85	
Johnson's Grove	2.73	
Union (Southampton)	10.00	
		31.58
Valley Va. Cent. Conference:		
Dry Run	$ 9.65	
Antioch	7.19	
Concord	.80	
Mt. Olivet (G) 2 mos.	7.34	
		24.98
Alabama Conference:		
Roanoke		2.40
Thanksgiving Offerings.		
Miss Lila Clare Newman, memory of Father, Dr. J. U. Newman	$ 10.00	
C. M. Fields, U.S.N.	50.13	
Sarah and Fannie Ellison	100.00	
May McEwen, Kaiser Co.	250.00	
		410.13
Special Offerings.		
Mrs. Simmons	$ 25.00	
Mr. Horner	40.00	
Cash	3.72	
Cash	1.00	
Cash	2.65	
		72.37
Total for week		$ 690.57
Grand total		$15,069.48

SUPERANNUATION.

Previously acknowledged	$ 457.64
Bethlehem (N), Suffolk, Va.	20.00
Elk Spur, Fancy Gap, Va.	1.00
Mt. Gilead, Louisburg, N. C.	4.00
Niagara, N. C.	1.00
Total to October 14, 1943	$ 483.64

BOARD OF SUPERANNUATION,
By: *Mattie Cox Parker.*

We are apt to say that money talks, but it speaks a broken, poverty-stricken language. Hearts talk better, clearer and with wider intelligence.
—*William Allen White.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to "**The Christian Sun,**" 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

STONE.

The death angel visited the home of Miss Louise Stone on Wellons Street, Suffolk, Virginia, January 1, 1943, when the spirit of her mother took its flight to realms above. She had been a faithful member of Bethlehem Church from childhood.

Therefore, Be It Resolved:

1. That we extend to the three daughters and two granddaughters our heartfelt sympathy.

2. That we hold in loving memory her loyalty and quiet personality and commend them to God whose grace is sufficient for them.

3. That a copy of these resolutions be placed in the records of the church, a copy be sent to the family, and a copy be sent to The Christian Sun for publication.

Mrs. PAUL YATES,
Mrs. A. C. HINGERTY, Jr.
Mrs. C. F. SAVAGE,
Committee.

GRIGGS.

Dudley James Griggs, Jr., 14 year old son of Mrs. Hattie Powell Griggs, departed this life on June 28, 1943. Dudley, who was a member of our church, Sunday School, and Willing Worker Missionary Society was always ready to do his part in his religious activities. His cheerful, lovable personality insured him a host of friends who mourn his loss.

Therefore, Be It Resolved:

1. That his life will be a sacred memory to us as we bow to God's will.

2. That we extend our sincere heartfelt sympathy to his beloved family and pray God to bless and comfort them.

3. That a copy of these resolutions be sent to the family, one to The Christian Sun for publication and one be placed on the record of Bethlehem Church.

Mrs PAUL YATES,
Mrs. A. C. HINGERTY, Jr.
Mrs. C. F. SAVAGE,
Committee.

JONES.

Alonza L. Jones, son of Herbert L. and Susie Neal Jones, was born May 17th, 1874, and departed this life on September 1, 1943, at the age of sixty-nine years, three months and fourteen days. He married Miss Lula Gertrude Sanford on July 17th, 1897, and she died February 20, 1943. The deceased is survived by the following children: Mrs. Carey Walton, Wilmington, N. C.; Mrs. F. A. Burton, Clarksville, Va.; Herbert Jones, Wilmington, N. C.; Earl Jones, England; A. L. Jones, Jr., Hawaii; Richard L. Jones, Mrs. James E. Elliott, and Claude L. Jones, Virgilina, Va. He is also survived by one sister, Mrs. Grover Neale of Lawrenceville, Va., and one brother, Johnny Jones, of Sumter, S. C.

Bro. Jones united with Union Christian Church in 1921. For nine years he was postmaster of Virgilina, and a merchant for a number of years, until declining health made it necessary for him to retire from business.

The funeral was conducted from the home by the writer and Rev. E. R. Harris. Burial was in the town cemetery. A large crowd of relatives and friends attended the services and the floral tributes were many and beautiful.

C. E. NEWMAN.

SMITH.

Whereas God in His Divine Providence on April 24, 1943, has called from our midst our beloved member Mr. E. R. Smith, who leaves with us a beautiful and sacred memory of patience and faith. In his community and in his church he lived the life expressed in the words "Love Thy Neighbor as Thyself."

Therefore, Be It Resolved:

1. That Bethlehem Christian Church and the Ladies Aid Society has lost a devout member.

2. That we bow in hurmble submission to the will of our Father who art in Heaven.

3. That we extend our deepest sympathy to his dear wife and children and pray God to comfort them.

4. That a copy of these resolutions be sent to the family, one to The Christian Sun, and one be placed on the church record.

Mrs R. E. BRITTLE,
Mrs. PAUL YATES,
Mrs. A. C. HINGERTY, Jr.
Mrs. R. O. LUTER,
Mrs. C. F. Savage,
Committee.

LETTER TO THE EDITOR.

(Continued from page 10.)

over five hundred people have been saved and rededicated themselves and have given their lives to the service of the Master.

My work at Bethlehem and Apple's Chapel is progressing and the crowds often surpass our expectations. Both of these churches conducted special Memorial Services during the past year, with outstanding speakers on each occasion.

On Mother's Day, the pastor presented a Bible to both the oldest and the youngest mother at each church. The oldest mother at Bethlehem was Mrs. Sutton who since then has passed on to her reward.

Apple's Chaple has recently appointed a committee to raise funds to build a new Sunday School plant as soon as the priority is lifted. Bethlehem is also needing new Sunday School rooms and steps are to be taken to gain this addition. Bethlehem has recently painted the auditorium and Sunday School rooms.

A year ago, last October, we held a four week's meeting in the Christian Church at Graham which had formerly been closed. There is a great need at this church and we have been trying to get the work started again. There have been several additions to the church and the work is showing some gain. A Sunday School was organized with twelve members and has rapidly increased to 56 members. There is usually a hundred percent attendance at every service.

Preaching services are conducted at Graham Church on every Sunday night; at Bethlehem on the first and third Sunday mornings at eleven o'clock; at Apple's Chapel on the second and fourth Sunday mornings at eleven o'clock.

The people at Graham are very enthusiastic over the work there. The broken windows have been replaced and the floor has been newly varnished. A new roof has been put on the church and we are looking forward to other improvements in the spring.

On October 31 a two-weeks revical will begin at the Graham Christian Church with the pastor doing the preaching. This is to be my last meeting this year.

I would be glad to hear from my many friends. My new address is Graham, N. C., R. F. D. No. 2.

Yours truly,
J. L. NEESE.

Needed New Subscribers

The other day I was in the home of a leading layman. I did not see THE CHRISTIAN SUN. Now how could that happen? Had the pastor, or member of his church asked him to subscribe to our church paper? I cannot think that he had been invited to become a subscriber. It is easy enough for us to say he should have subscribed without being asked. Yes, but he does not get THE SUN each week, and therefore see its pleas for increased circulation, and therefore, he could easily put it off. The minister, or the president of the Missionary Society, or some one especially appointed for that purpose could easily have secured his subscription. There must be hundreds of others like that. Let's get busy. Check your roll to see who is missing THE CHRISTIAN SUN. See that your fellow members subscribe to it. It will strengthen your church, and all our other churches. Help us to get the needed new subscribers.

JOHN G. TRUITT, *Chairman,*
Board of Publications.

HISTORICAL
Southern Convention of Con

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY, OCTOBER 28, 1043. NUMBER 42.

TEMPERANCE SUNDAY, OCTOBER 31

"John Barleycorn--Public Enemy No. 1"

REV. ROY C. HELFENSTEIN, D.D.

One of the most unpatriotic and contemptible things the liquor business has done during the present war is to encourage the liquor stores to use patriotic slogans in their advertising, calling their attention to this possibility in these specific words—"It not only pays to advertise, but it pays to use patriotism in your advertising." Such dastardly brazenness only reveals more clearly the unpatriotic nature of the accursed evil with which our nation has to deal—an evil which would sell our nation down the river to "Hitler, Hirohito and Mussolini, Incorporated," tomorrow if such were necessary for its own survival.

A government that enters into any compact which casts reflection upon its good name, thereby insults the idealism of its best citizens, degrades thousands of its citizenry, and fails to evidence the kind of patriotism which qualifies a nation for the highest security and the truest greatness. A government that calls for strong young men to come to its defense, but which sets before them that which poisons their blood, corrupts their morals, and weakens their manhood, instead of giving them only that which will make them strong and return them to their homes better men, is not practicing the high type of patriotism which it asks its citizens to practice and which its citizens must practice if their government is to endure.

True patriotism demands consistency on the part of the government—and frankly declares that if intoxicant liquor does not make better soldiers, better air pilots, better contenders for the peace in every line of war effort, then intoxicating liquors should be out of the war picture entirely—for it is better men, better soldiers, better fighters in every depatrment of the war effort that our nation needs now. The highest patriotism demands that, if non-essential industries must give way for the duration, the liquor business should have headed the list—and that for the duration at least, Uncle Sam can do without the companionship of John Barleycorn.

True patriotism, both for the Government and for its citizens, puts the country's honor, the country's welfare, and the country's future above everything else.

NEWS AND VIEWS

The First Christian Church, Portsmouth, has extended a call to Rev. R. C. Mason.

October is still Protestant Press Month. Send your subscription or renewal to Rev. F. C. Lester today. Help the Board of Publications by making this our best month yet.

Memorandum for Conference Delegates. Rev. F. C. Lester will attend the Eastern Virginia Conference at Waverly next week, armed with a supply of receipt books. He will be happy to receive subscriptions and renewals to The Christian Sun from your church. Don't forget! Make him happy and make the Board of Publications prosperous.

The Sixty-Ninth Annual Session of the Eastern Virginia Negro Conference was held in St. Mark's Church, Berkley. Rev. R. J. Alston is the pastor and Rev. Charles A. Harris, president. The women gave $100 to Franklinton. An offering of $35 was received and an additional amount from the total apportionments will be given to Franklinton for the completion of Henderson Hall. The Editor spoke and received four subscriptions to The Christian Sun.

Dr. D. J. Bowden writes: "Sunday, October 17th was Homecoming Day at Haw River. I delivered the sermon at the morning service. We have 21 boys in service from that little church; I wrote letters to all of them several weeks before the service, telling them that we'd be thinking of them. We received many fine replies. Then, on Sunday morning, since our own boys couldn't be with us, the church invited about fifteen boys from the Elon Air Corps Training Detachment to come over. Dinner was served on the grounds, and the boys enjoyed real Southern hospitality. The afternoon program was a musical presentation, featuring Mr. Henry Easley of Burlington, a musician who has been blind from birth. The offering in this service was practically enough to give Mr. Easley a year subscription to the Braille edition of *Reader's Digest.*"

The world pays you for what you do; heaven, only for what you try to do.—*Selected.*

NOTICE.

The Waverly Church requests that those planning to stay all night at the Eastern Virginia Conference November 3 and 4, please send a card to the pastor, Rev. R. L. Jackson, Box 22, Waverly, Virginia, so arrangements can be made for them.

LIQUOR MATHEMATICS.

By S. Grace Barlow.

Intoxicating liquor has an arithmetic all its own.

Brains plus liquor equals minus common sense.

Brains minus liquor equals good common sense.

Brains divided by moderate drinking means a legacy to posterity of deformed, unhealthy children, waste of money and loss of the favor of God.

Temperance subtracted from liquor equals inefficiency, poverty and misery.

Taking the common denominator of intoxicating liquor we have: A legacy to posterity of deformed, unhealthy children, plus a waste of money.

The sum of the whole total is a ruined life, when it might have been a useful one.

—*The National Voice.*

CHALLENGING BAPTIST REPORT.

The current issue of the *Biblical Recorder,* official organ for North Carolina Baptists carries in full a report of the Committee on Social Service and Civic Righteousness which will be submitted to the North Carolina Baptist State Convention in Winston-Salem, November 16-18. The report, considered one of the most forward looking and challenging ever made by such a committee, seeks to state a Christian approach to problems of the war, war relief, ministry to defense and camp areas, post-war planning, racial tensions, juvenile delinquency, the alcoholic evil, weekday religious education, and interchurch cooperation.

This very inclusive report points out that "the historic attitude of Baptists in every national crisis has been one of patriotism. "However," says the committee, "let not the church ask for the blessing of God upon war." The report insists that even in wartime "hatred of others must be avoided" and declares that "as children of the Heavenly Father it behooves us to pray for them which despitefully use us."

Response to the needs of "millions of hungry, emaciated, and diseased men, women and children" is urged as the church continues its ministry of relief. The missionary opportunity afforded by the presence in this country of thousands of Axis prisoners is pointed out. The need for a continuing ministry to men and women in or near camp and defense communities is emphasized.

Discussing the post-war world, the report expresses appreciation for the many agencies that are studying the basis for an enduring peace, endorses "the underlying rights of all people enjoined in the 'Four Freedoms' of President Roosevelt," and similar declarations by religious groups. "We recognize," says the report, "that our world is one, a unit in which some community of nations must work together."

Indicating its alarm over the situation of juvenile delinquency in the country, the committee urged the strengthening of family ties, the encouragement of young people in continuing school, the strengthening of juvenile courts and probation offices, and a greater church ministry to youth.

The statement commends the participation of the Baptist State Convention in the Allied Church League for the Abolition of Beverage Alcohol, and endorses the movement to include in the curriculum of the local schools the teaching of the Bible.

Concerning the problem of race, the committee notes that "the unwillingness on the part of many white people to accord Negroes full opportunity for growth in a genuine democracy, and the bitterness shown by some of the colored leaders in seeking to obtain rights denied them, are not in accord with Christian ideals for living together." The committee commends the move to take the interned Japanese out of camps and place them in positions where they may pursue normal ways of living.

Finally, the committee suggests that war, racial tension, drink, and crime are problems that "can be solved only by united action." It proposes that the State Convention "consider the matter of affiliation with the North Carolina Council of Churches to find out if after all, through this or some similar cooperative agency, we may not best minister toward the ushering in of the Kingdom of God."—*Press Service N. C. Council of Churches.*

Education and Temperance

By Rev. Robert A. Whitten,
Chairman, Temperance Committee, Southern Convention.

Recently an educator, superintendent of city schools in one of our southern cities, said to me, "The question of alcohol is for the schools, but because it has become a political question the schools dare not teach what should be taught children regarding the harmful effects of alcoholic beverages upon the physical body." I agree that it is indeed a problem which, if solved will be an educational process. To inform children and older people of its dangerous and evil effects physically, morally and socially is the one weapon we can use to fight this growing evil. It was through a process of education that National prohibition became a reality and if that process had continued after it was obtained as before, that amendment would still be on our statute books as a strong arm of defense against the use of this habit forming, death dealing instrument. The wets are aware that education is the means to promote the habit of drinking and a carefully planned and executed program is being followed by the liquor forces to encourage the use of alcohol. The subject of temperance is a wider field than the alcoholic beverage subject. We must be practical, training for every day practice in regard to appetite, temper or activities, for temperance is one desirable outcome of Christian living. We want the youth of our land to abstain from the use of alcohol *not because* someone says it is wrong, but because they have learned for themselves that alcohol is a poison and its use prevents individuals from being their best mentally, morally, physically and socially. They must learn too, that public opinion is sometimes wrong on questions such as this. The public school and the church school have no greater task confronting them than the mission of teaching temperance as a way of life in all relationships. Doctor W. A. Evans, M.D., says "It is a great tribute to the scientific spirit of the Medical profession to contrast the use of alcohol as a remedy today with the practices of the past. That whereas alcohol was formerly used in the treatment of many diseases, today it is not regarded as a specific in the treatment of *any disease.*" He further says "Because of the danger from poisoning causing more harm than good, physicians rarely dare to use it."

Mr. George Barton Cutten, President of Colgate University, in an address delivered before the Northern Baptist Convention in Cleveland, Ohio, said, "We are at war. Alcohol and war do not mix any better than alcohol and gasoline." Said he, "The American Men's Research Foundation, recently issued a statement in which were these words, 'Beverage alcohol has played an amazing part in undermining and ultimately bringing about the defeat of practically every nation that has lost the crucial decision on the field of battle on in conflict with other peoples. Liquor has defeated more men, more armies, more nations than any other cause'." Then he added, and I quote Dr. Cutten again, "All the great nations now at war, with the single exception of our own, have made somewhat drastic regulations for the curtailment of the use of beverage alcohol. With restrictions becoming more closely home to us, with almost every essential article rationed or curtailed our America still supports the brewers and distillers. Housewives may stint and starve their children but sugar and molasses are supplied for the manufacture of alcohol. Babies may be deprived of milk, the farmer unable to do essential driving for lack of gasoline or tires while the brewers go blithely on their way." And now I want to quote Dr. Cutten from that same address as the foregoing quotations, which if true, should give us cause for wonder and investigation. I quote, "We are sacrificing our energy and resources to build ships, for this is now our greatest need. Why ships? Well, for one thing, to send grain to Great Britain to be returned to us as Scotch whisky. Are we insane?"

The greatest peril for America today is not the possibility of losing the war, but the greater loss, that of her soul. America has become great because of the grand and noble principles upon which our Republic is founded. A victorious America might become a menace to the world should we undertake to drink ourselves into a vain glory. The one great question before the Church this hour I believe is whether she will face and fight this heartless enemy of mankind and the Church's deadliest foe (alcohol) until the youth of our land are freed from its fatal grasp.

God is still to be found in human faces as well as in human hearts.

PROGRAM OF WESTERN NORTH CAROLINA CONFERENCE.

Following is the Program for the Seventy-Third Annual Session of the Western North Carolina Conference of Congregational Christian Churches, to be held at Pleasant Hill Christian Church, six miles north of East Liberty, N. C., on Wednesday and Thursday, November 10 and 11:

Wednesday Morning Session.

(10:30 A. M., E. W. T.)

Call to Order by President H. V. Cox.
Song Service.
Devotional Service—Rev. Earl Farrell.
Welcome—Mr. Paul E. Coble.
Response—Rev. M. A. Pollard.
Enrollment of Ministers and Delegates.
Reception of Visitors.
Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
Sermon by Rev. Shannon Morgan.
Communion Service—Dr. G. O. Lankford.
Adjournment for Lunch.

Wednesday Afternoon Session.

Call to Order by the President.
Song Service and Prayer.
Ministerial and Church Reports.
Report on Ministry—Rev. M. A. Pollard.
Report of Committee on Christian Education, Dr. G. O. Lankford.
Address—Dr. L. E. Smith.
Report of Committee on Religious Literature—Rev. G. M. Tally.
Report of Committee on Sunday Schools and Pilgrim Fellowship—Rev. Earl Farrell.
Report of Nominating Committee.
Adjournment.

Wednesday Evening Session.

(7:30 P. M.)

Call to Order.
Song Service and Prayer.
Report of Committee on Stewardship—Rev. B. J. Earp.
Report of Committee on Evangelism—Rev. John Q. Pugh.
Report of Committee on Moral Reform—Rev. Kenneth Register.
Adjournment.

Thursday Morning Session.

(10:00 A. M., E. W. T.)

Call to Order.
Devotional Service—Rev. J. U. Fogleman.
Report of Committee on Ministerial and Church Relations—Rev. E. Carl Brady.
Report of Committee on Home Missions—Rev. T. J. Green.
Report of Committee on Foreign Missions—Rev. M. A. Pollard.
Address—Miss Alice Murphy.
Report of Woman's Missionary Conference—Mrs. A. R. Cox.
Adjournment for Lunch.

Thursday Afternoon Session.

Call to Order.
Song Service and Prayer.
Report of Committee on Ministerial and Church Ethics—Dr. G. O. Lankford.
Address by Superintendent of Elon Orphanage—Mr. Chas. D. Johnston.
Report of Committee on Superannuation—Rev. D. R. Moffitt.
Report of Treasurer—Mr. Cyrus Shoffner.
Report of Special Committees:
    Finance.
    Place.
    Resolutions.
    Miscellaneous Business.
Final Adjournment.

THE EDITOR'S MESSAGE

TEMPERANCE SUNDAY.

In view of the mounting concern over the gravity of the liquor problem today the Federal Council of the Churches of Christ in America has appealed for a wider observance of "Temperance Sunday" in the churches. It is felt that Temperance Sunday, which this year falls on October 31, has not received sufficient attention in recent years. The Federal Council's appeal emphasizes the day as an important opportunity for every church to have a share in an educational effort to arouse the Christian conscience to a fuller realization of the personal and social perils of the liquor traffic.

In connection with its call for the observance of Temperance Sunday the Federal Council of Churches has also gone on record as advocating a ban upon the advertising of intoxicants during the period of the war emergency. Behind the proposal lies the conviction that the high-powered promotion of liquor sales is inconsistent with the wartime emphasis upon the conservation of national resources.

MODERATION VS. ABSTINENCE.

The Yale School of Alcohol Studies, conducted last summer, has attracted wide attention. The wets tried to use this influential and authoritative school to cloak their trade with respectability. They hoped to have the issue decided on a basis of moderation and abuse, rather than on a basis of total abstinence. They sought the scientific approval of their contentions from a source entirely above suspicion.

The school was a disappointment to the liquor industry. The published pronouncement of the school states that "total abstinence is an important aspect of the alcohol problem just as drinking is an important aspect. Abstinence must be considered in any scheme of research on alcohol and the results of such research must enter into the total evaluation. Any scientific view which does not take account of total abstinence is incomplete."

Charles R. Jones, executive-secretary of the American Business Men's Research Association, said that a single day at the Yale School swept away ten years work by the liquor propagandists.

THE POWER AND COST OF A HABIT.

Despite rationing and other untoward circumstances, Virginia's monopoly liquor system rolled up a net profit of $16,637,219.21 during the fiscal year which ended June 30, according to a statement by the Auditor of Public Accounts. Total sales for the last fiscal year aggregated $42,881,252.07, as compared with aggregate sales of $29,168,303.57 for the previous year.

An editorial in the Richmond Times Dispatch under the subject, "Eyeing the Beer Tax 'Melon'," declared: "Ten years ago some legislators and executives declared that since Virginians were not a beer-drinking people, the tax receipts from beer sales could not possibly exceed a few hundred thousand dollars a year at most. For the past fiscal year, the beer tax revenues amounted to approximately $4,000,000. These receipts go entirely to the State. Recently localities, searching about for new sources of revenue, have been eyeing the States' beer tax receipts with this question in mind: Why should not the State share beer tax receipts with the localities, as it shares ABC profits?"

The editorial continues at length on the ethics of allowing the State to retain all the revenue acquired from the beer tax. The temperance problem is completely overlooked. The fact that the public appetite for drink has grown to unbelievable proportions is no cause for alarm. The only ethical or moral problem considered is that of the distribution of profits!

There are, nevertheless, other factors involved. The war Manpower Commission has announced that 1,300,000 new workers will be needed on war jobs by July 1, 1944, half of whom are expected to be women not now employed outside their homes. Dr. J. Raymond Schmidt makes this comment: "More than a million men and women are employed by the liquor business, who should be immediately transferred to other lines of work essential to the war effort. Too many mothers already have been taken from their homes and families for employment in factories. Many children thus deprived of parental supervision are in danger of slipping into lives of crime and vice—a real danger if we are to believe recent statements by FBI agent J. Edgar Hoover."

Dr. Thomas J. Meyers, president of the American College of Neurophychiatrists, calls attention to the fact that "At a time when everyone is expected to work or fight, chronic alcoholism is sending at least one million Americans to the scrap heap, with 50,000 new alcoholics being added each year."

Toni Jo Henry, someone's daughter, died in the electric chair at Lake Charles, Louisiana, on August 10 for the slaying of a salesman. She shot him on a Texas highway as he knelt to pray for his life. Why did she do such a thing? This is her published testimony: "I'm telling you I shot him, because it's no good lying now. Sometimes I wonder why I didn't knock the man unconscious instead, but it was like being drunk, real drunk. Ever pull something when you were drunk, and that something seemed the cutest, smartest thing in the world, but it was the awfulest? Well, me, I was drunk with pressure." Think of the power and the cost of the drink habit!

Corporal Harry Edward Farris died in Virginia's electric chair this month for the murder of Venichio Bich. Here are some questions and answers taken from the trial: Q. "What happened during the week of the crime?" A. "We were all drinking." Q. "Were you all taking so much you did not know what you were doing?" A. "We were not that drunk. We knew what we were doing but we had enough liquor to make us feel we didn't care."

Dr. Robert W. Gammon writes in a personal letter, "We are, so far as I am able to judge, completely flat in regard to any adequate control of the liquor traffic or making any advance toward temperance." The drink habit and the drink industry are twin enemies of civilization. Like a huge octopus, the drink racket has reached its insidious tenacles into the very life stream of our nation. When we note the alarming increase in the number of imbibers, the mounting cost of the liquor traffic and the prevalence of "high-octane" drinks, who can view the future without apprehension? Can we carry this traffic into the promised land of a post-war world? R. L. H.

John Barleycorn Speaks for Himself

By Howell D. Davies, D.D.

Missions Council Secretary, Congregational Christian Churches.

I am an old-timer, having gone to and fro in this earth since the days of Noah, who was supposed to begin a new order of better things after the flood wiped out wickedness wholesale, but whom I made look foolish as a would-be reformer! I've tripped up a lot of 'em in my day. There has been much talk against me all along, but it hasn't stopped me. Old Solomon, the wise man, advised people against me and those old Rechabites organized a total abstinence society, but nobody followed them and they only made themselves look queer to the other people in those old Bible days. The prophets tried to throw me out of the church parties in their days, but the church people called those reformers kill-joys and I kept my membership.

Smart fellows like Aristotle have tried to talk me down with scientific bosh about how drinking people can't stand the cold and fall victims to pleurisy and other diseases, but the people stood by me in these discussions. You'd think I was going to lose many a case in the court of good reason, but the jury has regularly acquitted me. These fellows that go around talkin' in the name of the Lord, as they say, are no match for the rank and file that act in the name of themselves. I bank on the people's knowing what they want—and they *want me!* I always carry the election.

Popularity is Bewildering.

I'll admit it's strange I'm so popular, judging by what's really good for people, but the fact is I am, and I feel my feet are on pretty solid rock. Lots better and smarter than I have slipped, but I hold my own wonderfully, thank you. Do you wonder I feel a bit proud and satisfied as I look back over my record?

But I've had one bad scare. I got over-confident and didn't notice that a lot of church people and other confirmed "drys," that I always looked upon as a joke, were stealing a march on me. They made so much noise that the country finally listened to them and, will you believe it? they actually got Congress to vote me out. I was a pretty sick man when that blasted Eighteenth Amendment was passed in 1920. In fact a lot of people thought I was as good as dead, but I got out of bed and was soon able to get around again. I'm tough, and don't you forget it! Reports of my death have more than once been greatly exaggerated.

But, my friends, I'll have to admit I'm not quite the man I was before. To be honest, I can't say I've fully recovered. Things aren't quite as easy for me as they were in the Gay Nineties. Dr. Repeal did wonders for me, but I'm not quite the insurance risk I was before the Prohibition epidemic sent me to the hospital for 13 years. You'd hardly expect it, would you? During those 13 unlucky years many people learned that they could get along without me, if necessary.

The per capita alcohol consumption in 1910 was 1.72 gallons and in 1940 it was down to 1.15, in spite of all the ballyhoo of de luxe magazine advertising, electric whisky signs, and smooth, persuasive radio talk to the accompaniment of the solemn, sacred tolling of a church ball. I feel that old weakness, local option, coming over me again at times. I hear of this and that and the other county voting dry and some whole states coming close to it. I suppose I ought to be thankful I'm at least 67 per cent of what I was in 1910, after being sick unto death at the 13 per cent level in 1920.

Surprised to Be Alive.

To tell the truth, I'm surprised I'm still alive. I can thank my lucky stars the "peepul" of 1920 weren't quite the saints they seemed to be. There were enough political votes to carry Prohibition, but not enough character votes to sustain it. Many voted that their neighbors should be given every opportunity to be sober, but with the mental reservation that they themselves should be able to call me in whenever they wanted to, even though the bootlegger had to smuggle me in for them. I really felt better when I found that there were so many people who didn't mean what they said and much less what they did. This voting business is a game that two can play at. If a lot of people can be swept by a Hurrah for one thing, they can be swept the other way by a loud Hurrah for the opposite.

What scares me, though, is that those pestiferously persistent W. C. T. U.'s and other only too well accepted I-Know-You's (like the schools, authoritative scientific books and the churches, which still have a lot of members who feel about drink as Lincoln did about slavery) will keep at it until another big vote is taken, profiting by their first experience and doing a more thorough piece of education (how I hate that word!) so that a real majority that means business will decide to deport me. This really worries me, especially as I think of the way people are looking at things socially more and more and are apt to do what they never did in the old individualistic days. The ceiling on me is low enough for comfort already.

And yet, sick as I've been and still am, I'm not without hope. It's New Year's time, and I'm thinking over my prospects, favorable and unfavorable, figuring assets and liabilities, so to speak. In my favor I consider the large number of sleepy church members, the youth born after Prohibition went into effect and who have not seen the full effects of the saloon, those members of the church that joke about drinking, those who say that to drink or not to drink is a purely personal matter, not a moral question, the chance to make money selling my line of goods, the desire for a "kick" at any cost and plain old human frailty.

Against me are the demand for wartime efficiency (that has already banned distilling for beverage purposes), the bad reputation of the taverns, the drys taking heart after the repeal set-back and not having sense enough to quit, the church people waking up again on the question and, worst of all, the tendency of people to think. In fact I suffered something of a relapse when I overheard some young girls talking near the big electric whisky sign close to Central Station in Chicago, one night. One said, "Oh, girls! look! 'THINK BEFORE YOU DRINK' . . . and drink water!" I noticed that

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Before another issue of THE SUN is mailed the Eastern Virginia Conference will be in session at Waverly, Virginia. This suggests "what thou doest do quickly." If the reports of the Standing Committees have not been written, or the addresses have not been prepared some hasty efforts must be in order during the week. Church Secretaries have been requested and ministers have been urged to forward all church and ministerial reports to the Conference Secretary, Dr. John G. Truitt, not later than October 25th. It is our earnest hope that this request has been kept in mind, leading to one hundred per cent cooperation on the part of all concerned.

One other suggestion will be helpful to the Conference Secretary if all Committees will be kind enough to be governed accordingly and let it be done. See that every Committee Report is typewritten and duplicate copies made for the Secretary. Conference passed a motion several years ago requesting that this be done. Only a few Committees have complied with this request. By making carbon copies the only extra cost is a few sheets of paper and the original copies can be filed in the records, thus saving the extra time and expense of copying these reports after adjournment of Conference.

May we again emphasize the importance of making the Conference session a season of spiritual refreshing? Forty-four years ago this year the writer was ordained as an Elder and admitted to membership in the Eastern Virginia Conference, in the Waverly Christian Church. The memory of that event lingers yet in spite of the long span of years. And the outstanding impression of that occasion was some remarks made by that saintly man of God, Dr. W. W. Staley, who made a brief address filled with sound advice and deep spiritual appeal. To that great preacher a Conference was a great spiritual opportunity, next in importance to the preaching in a worship service.

Dr. Staley was not noted for advertising his personal habits of private worship. But he prayed much for the work of the kingdom. He rarely missed an opportunity to pray in making a pastoral call, and those who ventured into his study unannounced often found him on his knees in prayer. Many times did he appropriately end a few moments with a caller in the study by saying: "This has been so pleasant let's have a little prayer together before we separate." What has that to do with Conference sessions? Simply this: a Conference session had a different spiritual tone when he was there.

Our Conference will soon be in annual session. The business is important. Some preachers and laymen will likely want to hurry through and go home, if the usual course is followed. If the reading of a few reports is all, it will save time and energy to print these reports and send them out by mail. But that is not all. By the grace of God this Conference shall, like many others, be more than that. Prayer can make it the best yet. Every session is fine. But this can be better. May it promote spiritual living in our homes, in our worship, in our work. The world needs to know the spirit of Jesus Christ. The Master is looking upon the hungry multitude saying to the Church: "Give ye them to eat." Are we ready and are we willing?

I. W. Johnson.

FLORIDA CONFERENCE.

The Conference held at Daytona Beach, Fla., last week ,October 19-21, proved two things: that the war and gas rationing do not offer a sufficient reason for the church postponing annual gatherings because of inconveniences. It proved too that the ministers and the faithful women of the church, upon whom they very largely depend, are determined to be prepared to meet whatever emergencies changing world conditions may produce.

The occasion was the Annual Convocation of Congregational Christian Ministers and the Conference and Business Meeting of the Congregational Christian Women of Florida.

Among the ministers on the program of the Convocation were: Rev. Louis Schulz, Th.D., Convener; "Christian Education for Our Day," Rev. Forrest C. Weir, Ph.D.; Devotions by Revs. John Dollar, Langdale, Ala., Emmanuel S. Hedgebeth of Avon Park, Fla., and Peter Doherty of Columbus, Ga., Dr. Alfred W. Hurst of Chattanooga; Rev. Floyd Andrus, New Port Richey.

High-Lights of the meeting were the Convocation Lectures by Dr. Richard M. Vaughan, of Babson Park and Dr. Malcolm Boyd Dana, President of Piedmont College of Demorest, Ga. Dr. Vaughan is Professor Emeritus of Christian Theology of Andover-Newton Theological Seminary, Newton Center, Mass. Dr. Vaughan's subjects were: "The Reality of God," "The Status of Man," "The Greatness of Jesus," "The meaning of the Cross," "The Hopes That Make Us Men."

Dr. Dana spoke on: "The Christian World Order—Basic Considerations," "Evident Implications," "Personal Responsibilities."

There were sincere expressions of regret at the loss of Dr. William T. Scott, who gives up his work as Superintendent of the Southeastern District of Congregational Christian Churches to become pastor of the Church at Franklin, Va. There seemed to be no one in sight as yet to take his place.

The meetings of the Women's Federation were held in the First Congregational Church, Convocational meetings in Williams Hotel two blocks away. Mrs. W. W. Reed of Jacksonville, and Mrs. Wilbert J. Bach of Miami, President and Vice-President, respectively, of the Federation were in charge of the Women's meetings, together with Mrs. Emmanuel Hedgebeth, Secretary, and Mrs. Madeline Milner, Treasurer. Guest speaker of the Conference, Miss Alice Murphy of China.

Various boards and committees met during the three-day session, reports of which will be published later. The banquet on Wednesday evening brought all delegates together. Communion Service conducted by Rev. W. Millard Stevens brought the services to a close.

S. M. SMITH.

NEESE VISITS ALBEMARLE.

This afternoon, I walked a little distance from home in the Indian Summer sunshine. Several trees were beginning to turn to the brilliant hues of autumn. I broke some of the branches and gathered them in my arms to hurry home. My thoughts drifted back to review in my mind the events of the last two weeks, during which time our revival has been in progress.

Rev. J. L. Neese of Graham, North Carolina, came September 27, to be with us for two weeks and to conduct our revival services. During these nights Mr. Neese has preached

(Continued on page 15.)

Boost the Fifth Sunday Offering for Elon College

Put Your Church on the Banner List

ELON COLLEGE.

Dr. Theodore M. Greene of the Department of Philosophy, Princeton University, in addressing the Council of Church-Related Colleges of North Carolina during its recent annual session held in Greensboro, declared, "The small church-related college that does not pay its debts and see that it has sufficient endowment to meet the postwar needs during these days of easy money might as well close its doors for it will not be able to meet postwar demands." This is not only the opinion of Dr. Greene but of the majority of those who are concerned for the future and efficiency of the church-related college. Postwar demands are bound to be different, more exacting and more costly. In fact the demands are upon us already. Many of our colleges are being asked to conduct dual curriculums—one for the Government in training men for the war effort and the other for the usual civilian college. The Government is paying the actual cost of the training of its men but no more. The civilian school must be supported out of its usual resources.

In the immediate postwar days it will be necessary to adjust our curriculum to meet the needs of ex-service men. Many now in the service were compelled to break their college training either by volunteering or being drafted to serve in some branch of the service to help meet the emergency. The Government is anxious that these men shall return to college and complete their education. When they return they will, of course, be older and much more mature than their age would indicate. It will be surprising to see what two to four years in the armed service of the country has done for them. Many of them will have families and they will want to get on with their schooling and out into business or profession according to choice. They will know what they want. It may be some special phase of aviation, radio, television, engineering, government, diplomacy, politics, religion, or what have you. It will be expensive in personnel and money to expand a curriculum to meet these demands but more expensive not to undertake to meet them. The college that doesn't will simply be out of the running. Its services will not be in demand.

Elon College is most fortunate in having its debts paid. Thanks to the church, the alumni and friends. It is a magnificent achievement and the College is most grateful.

We are now face to face with a second responsibility, namely, to adequately endow the College that it may be able to meet postwar demands and carry on its program. It is fortunate for the College that this necessity is upon us when money is free and people have a disposition to give. Our one responsibility is to convince the contributing public of our needs, our ability and our faith in the undertaking. An organization is being formed and plans laid for a thorough campaign. It will be the purpose of the organization when completed to see that the public is fully informed and given an opportunity to invest in a thorough-going program of Christian Education. We pray for your indulgence, sympathetic cooperation and generous support.

L. E. Smith.

FIFTH SUNDAY OFFERINGS.

For the majority of our churches, with the exception of the Valley Conference, the conference year closes with the last day of October which happens to be the last fifth Sunday in the calendar year as well as the conference year, a magnificent opportunity for every church and Sunday School in the Convention to see that its entire apportionment for the College is raised in full. If your apportionment for the College has not been secured, if you will take the matter to the members of your Sunday School and church and explain to them that Elon is our own institution—the only institution of higher learning within the bounds of the Convention, that it is owned and operated by the Church through the Board of Trustees which is nominated by the Convention, that the Convention has apportioned through conference a certain amount to be raised by your Sunday School and church, that the College's needs are greatly increased on account of the war, that the Government has taken the majority of the boys who would be in college for some branch of the country's service, and that it is a privilege for us to give to help support the College and keep it going during the war, and further that it is a magnificent opportunity to give beyond our apportionment in order that the needs of our College may be met, I am sure you will not fail to raise your entire apportionment in full and more. The income from the student body will of necessity be many thousand dollars less than in previous years. This last-minute appeal is made to the Sunday Schools and churches with the hope that they will rally to the support of their own College. We are thankful for what has been given and for all that may be given during these closing days. May I remind you again that we are still more than 66 2/3 per cent from our goal for the College set for us by our Convention.

Previously reported	$4,351.60
Churches.	
N. C. and Va. Conference:	
Shallow Ford	10.00
Sunday Schools.	
N. C. and Va. Conference:	
Shallow Ford	5.00
Eastern Va. Conference:	
Union (Southampton)	7.16
Spring Hill	1.27
Va. Valley Cent. Conference:	
Mt. Olivet (G)	5.11
Grand total	$4,380.14

L. E. Smith.

Opportunities are greater today than ever before in history. Young people graduating from our schools have greater chances for health, happiness and prosperity than had the children of any previous generation. A little money will do more today in setting up a young man or woman in business than it would ever to heretofore. There is a greater demand today for people of character than at any time in the history of America. Industry, intelligence, imagination and persistence are great gold mines.

—*Roger W. Babson.*

October 31—The Last Fifth Sunday in 1943—Make It the Best

Missions
The World for Christ

RETURNING MISSIONARIES.

By D. P. Cushing.

Uncertainty as to whether a Congregational baby born last August in the Japanese internment camp at Weihsien, North China, would supplement his father, Rev. Robbins Strong of the American Board of Foreign Missions, on the repatriation ship *Gripsholm* has now been terminated by the release of the State Department's complete list of passengers. There are three Strongs—Robbins Strong, Katherine Stiven Strong and Tracy Burr Strong, 2 months and six days old.

Robbins Strong, son of Mr. and Mrs. Tracy Strong of 347 Madison Avenue, New York City, was born in Seattle, Washington. His father is General Secretary of the World Alliance of Y.M.C.A.'s in special charge of Prisoners of War Work. He was educated at Oberlin College and Yale Divinity School. Mrs. Strong is the daughter of Mr. and Mrs. F. B. Stiven, 304 West Oregon St., Urbana, Illinois. She was born in Oberlin; educated at Oberlin College and Yale Divinity School. The Strongs went to China in 1940. Mr. Strong has previously served a short term as a teacher in China.

Other Congregational missionaries of the American Board returning on the *Gripsholm* are:

Miss Ethel Lovett, R.N., from Peiping, China, daughter of Mrs. Mary R. Lovett, Summer Street, Lubec, Maine. Born in New Bedford Massachusetts. Peter Bent Brigham Hospital, Boston, R.N., 1938.

Dr. and Mrs. Edwin E. Aiken, retired missionaries from Peiping, China. Parents of Rev. E. E. Aiken, Jr., 77 Green Street, Lynn, Massachusetts, and George L. Aiken of Great Barrington, Massachusetts, Mrs. M. M. Wilcox, 2671 Dixwell Avenue, Hamden, Connecticut.

Miss Constance Buell from Tientsin, China, daughter of Mrs. George C. Buell, 19 Rockland Street, Wellesley Hills, Massachusetts. Born in Wellesley Hills. Wellesley College, 1913.

Dr. Staney D. Wilson from Peiping, China, born in Waldo, Maine, husband of Mrs. Anna Lane Wilson, 635 Berkeley Avenue, Claremont, California.

Rev. William R. Leete from Shanghai, China. Born in Ridgefield, Connecticut, son of Rev. William W. Leete, 84 Howe Street, New Haven, Connecticut. Father of Lieutenant Jonathan Leete, U.S.A.A.F., missing in action since August, 1943, and Henry Leete, U. S. Army. Brother of Bernard E. Leete, 1042 20th St., Portsmouth, Ohio.

Rev. Earle H. Ballou from Manila, P. I., husband of Mrs. Thelma Havens Ballou, 21 Linden Street, Woodstock, Vermont, and son of Rev. Henry L. Ballou of Chester, Vermont. Born in Saxtons River, Vermont. Father of Laurence H. and Robert M. Ballou, both in U. S. armed services.

Dr. Hugh L. Robinson, M.D., from Manila, P. I., husband of Mrs. Olga O. Robinson, R.N., 165 Grove Street, Auburndale, Massachusetts. Born in Meriden, New Hampshire. Brother of Prof. Robin Robinson, Hanover, N. H., and Mrs. W. A. Howes, Florence, Massachusetts

Dr. Howard S. Galt, from Peiping, China, and son Sheffield. Born in Shenandoah, Iowa. Husband of Mrs. Louise A. Galt, 460 West 10th Street, Claremont, California.

Rev. Harry S. Martin from Peiping, China, husband of Mrs. Rose L. Martin of Broadway Tabernacle, 56th and Broadway, New York City. Born, Spring Valley, Wisconsin. Father of Lyman L. Martin and Harry S. Martin, Jr., both U. S. Army, and Ruth F. Martin, New York, and Gertrude R. Martin, U. S. Army nurse.

Miss Jessie E. Payne from Peiping, China, sister of Byran S. Payne, Pierre, South Dakota. Born, Vermillian, South Dakota.

Dr. and Mrs. George D. Wilder from Peiping, China. Retired missionaries. Parents of Dr. Theodore W. Wilder, Germantown, Pennsylvania; Mrs. Leonard W. Menzi, Ypsilanti, Michigan; George Durand Wilder, Jr., and Mrs. Carrole C. Daniels, both of Penn Yan, New York.

Mr. Albert C. Grimes from Tientsin, China, husband of Mrs. Pauline Grimes, 5523 S. E. Ash Street, Portland, Oregon. Born in Dekalb County, Indiana.

Miss Alice M. Huggins from Manilla, P. I. Daughter of H. H. Huggins, 1630 College Avenue, Topeka, Kansas. Born in Overlook, Kansas.

DAILY BIBLE READINGS—THE SACREDNESS OF HUMAN LIFE.

November 1st Through 7th.

Monday—The Sacredness of Human Life. Matthew 5: 21-26.

Tuesday—The Law of Love. Matthew 5: 38-48.

Wednesday—The Worth of Man. Matthew 18: 10-14.

Thursday—Divine Ownership of Man. Psalm 24: 1-10.

Friday—Christ's Peaceable Kingdom. Isaiah 11: 1-10.

Saturday—Evil Desire the Source of Strife. James 4: 1-10.

Sunday—Love the Test of Sonship. I John 3: 7-15.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 21, 1943.

Sunday Schools.	
Class No. 2, Mt. Auburn S. S., Manson, N. C.	$ 1.15
Spring Hill, Waverly, Va.	7.10
Newport News, Va.	13.50
Leaksville, Luray, Va.	7.76
Mayland, Broadway, Va.	1.50
Pleasant Hill, Liberty, N. C.	11.94
Rosemont, Norfolk, Va.	46.84
Oakland, Suffolk, Va.	15.00
Durham, N. C.	8.38
Palmyra, Edinburg, Va.	3.50
Happy Home, Ruffin, N. C.	7.89
Total	$ 124.56
Specials.	
Class 2, Rosemont, Norfolk, Va.	12.50
Class 3, Rosemont, Norfolk, Va.	3.00
Total	$ 15.50
Total for the week	$ 140.06
Previously acknowledged	906.57
Total since Sept. 1, 1943	$1,046.63
War Victims and Services.	
Damascus, Sunbury, N. C.	$ 12.00
Shallow Ford, Elon College, N. C.	10.00
Total	$ 22.00

Note: In report of Sept 23, Mt. Auburn Sunday School Class No. 2 was credited with $1.00, it should have been $1.50.

Gratefully,

Mattie Cox Parker.

Secretary.

Depressions, gloom, pessimism, despair, discouragement, these slay ten human beings to every one murdered by typhoid, influenza, diabetes or pneumonia. If tuberculosis is the great white plague, fear is the great black plague. Be courageous.

—*Dr. Frank Crane.*

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

THE YEAR AHEAD.

Our Annual Conferences are over, characterized by good attendance, splendid programs, fine reports from District Superintendents and Departmental Superintendents, and unusually good financial reports from local societies. Now we are thinking of the year ahead.

"Ventures of the Church" is our theme. We will "venture" in many ways—in increased giving of our money, in study about the people who make up America and about the various phases of the missionary enterprises around the world, in friendly service to Franklinton, Southern Union, and the Japanese evacuees, in new types of work with our children and young people, and finally in a personal knowledge of what it means to be an individual used to God.

Be sure you give every woman in your church and church-community an opportunity to share with your society as it ventures for Christ and His Church. Make a careful survey to see that none are neglected who might share with your group.

SPECIAL DAYS.

In Nevember each society is asked to have two special programs. Material for the first has been sent to your president and material for the second is in the packet. Let us not overlook the importance of either of these occasions.

PLAN YOUR PROGRAM.

If you have not already done so, now is the time to plan your program for the whole year. Many of you will want a mimeographed or printed booklet to contain the outline of the year's work. Be sure your program is well-rounded to cover all phases of our work.

Most of the societies purchased the packet of literature especially prepared for their use. (If you have not secured one—they cost 50c and may be ordered from Mrs. F. C. Lester, Elon College, N. C.). Turn over the program material in this packet to your program committee. Give that for Friendly Service, Cradle Roll, etc., to the women responsible for those phases of your society's work.

Do not be afraid to venture into new fields so far as types of programs are concerned. Suppose your group never has given a play at one of its meetings—begin this year with "Each One, Teach One" and "Missionaries Are Human!" The parts may be read rather than memorized, although they should be read well.

PLANNING FOR PEACE.

Women of all denominations are asked to spend Armistice Day, November 11, as a day of study concerning the basis of a Christian peace and Christian emphases in the post-war world. To most of us this will be an opportunity to learn, and to begin thinking about these important problems. Don't be afraid of the big ideas expressed in the pamphlet —it will take all of us thinking and praying about these things in order to have the kind of post-war world we want. If possible, we are asked to do as on the World Day of Prayer —unite with women of our churches in our community for this service. Out of cooperative effort and planning the "new world" must come.

You will find that "Ventures in International Cooperation"—one of the programs in your packet—will be a fine introduction to this study.

One of our most important meetings each year is our Thank Offering. This year our offering is to go to Union High School in China, the school about which Mrs. Guy Thelin told us at the Woman's Convention in Greensboro last summer. This year our offering will be over and above our local society's apportionment. In other words, it will really be a sacrificial offering of love to young Christians of China. Those of us who heard Mrs. Thelin will long remember her quotation, "Now is not the time to retreat, not even to stand still, but to go forward." In that spirit we will want to make our individual Thank Offering a generous one.

In the packet is a Thank Offering service prepared from information sent by Mrs. Thelin. It is a fine service, but that is not enough. Before we go to that service for the dedication of our gifts we should know something about the school to which our money is going. In the packet you will also find an article entitled, "A School on the March." It is earnestly hoped that every society will have this article presented to them before the Thank Offering service so that the women will know the importance of expressing thanks for the things we have in terms of generous gifts for those less fortunate.

STUDY BOOKS.

This year we are asked to study at least one book on home missions and one on foreign missions. Our home theme is "The Church and America's Peoples." Our women's groups will want to use either or both of these: "We Who Are America," which is a comprehensive survey of the peoples who have come to this country, their contributions to our national life, and their relation to the Church; "Strangers No Longer," which is a book of thirteen delightful stories of life among groups of various national and racial backgrounds who have come to live and worship in the United States. It may be that you will want to have the former reviewed for you and will want to study the latter in your monthly meetings or pass it around for your members to read.

Our foreign theme is "Christian Ventures in Learning and Living." Here again we have a choice of several books. The general one, "For All of Life," shows how the missionary enterprise in various parts of the world is just what the name of the book implies. Some groups who are especially interested in Dr. Laubach will study "The Silent Billion Speaks," written by him about the literacy movement in our present day and its relation to the total missionary enterprise. "Christian Adult Education in Rural Asia and Africa," is called the "only one of its kind" and ought to be of interest to many of us who live in rural areas, especially. Finally, there is Van Dusen's "What Is the Church Doing?" which gives a picture of the Church around the world in places of tension and under fire, but a Church that has within its fellowship the power to save the world.

Books on the same general subjects are available for each age group from primaries through young people. Leader's guides are available for these and the adult books at 25c each. They are invaluable aids for a thorough study and contain suggestions for devotional programs and projects as well as for the study. Further information may be secured by writing your Literature Superintendent.

A prudent question is one-half of wisdom. —*Bacon.*

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

TEN OF THOSE MILLION.

By Mrs. Dorothy Jackson.

"Here's my brother's bottle," said the Bible School newcomer as he presented his 14 months old brother to the harrassed teacher of Beginners. That teacher was none other than Bob Harding, Social Action chairman of the National Pilgrim Fellowship. Little did he think when he agreed to work in defense areas last summer that he's end up "social acting" with nursery children. But Bob was there to fill a need, a need for willing workers to serve in any task.

Last week we presented briefly the Million Hours Plan, calling Christian young people to serve in their own communities. Some folks are already busy doing the work that has to be done. Last summer a group volunteered to fill the need for religious workers in the Norfolk-Portsmouth defense area. They came from various places, Bob Harding from New-Hampshire, Bill Hadden from New Jersey, Clarene Andes from Virginia, Dorothy Hendrix and Helen Cobb from North Carolina, Ernest Brickhouse from Norfolk, Mr. and Mrs. Jackson from Virginia. The Lesters were there for a time, too—Mr. and Mrs. F. C. and little Elizabeth. All put in their ten of those million hours and then some, a few receiving a very small remuneration for weeks of willing service.

Not knowing what to expect or exactly what work was expected of them, the young people pitched in with fine spirit, keeping house in churches, ringing doorbells and talking with strangers to make surveys, preaching, leading children in games, teaching Bible Schools, befriending strangers even while traveling on crowded busses and street cars.

You should have seen those boys shifting cots and beds when the church roof leaked all over the girls and when living quarters had to be cleared for Sunday School. Bob and Bill were right handy with dish towels, too. When Bill shifted to Newport News, Bob and Ernest were left to help with the Trailer Camp Bible School. Ernest made a dandy secretary and general assistant. Bob was wonderful with those beginners. He missed the very conference of Pilgrim Fellowship leaders which planned the Million Hours program; for he was busy putting in the hours of service. As those who attended Camp Walters know, Bill gained quite a following with his recreational leadership. The girls did a beautiful job filling in wherever needed. Each one could not only play the piano, but could sing, too. And you just ask the boys what good company they were! Dotty with her Primaries, Helen with her various classes of Beginners, Clarene with Juniors or Primaries or a whole school.

These young people have a true desire to build a better post-war world; last summer they did something about it. They were about their Father's business often doing small things like taking care of a 14 month old baby in Bible School. They know it is a Christian's privilege to be of service and they proved their right to enjoy that privilege. For joy was theirs along with the sweat and work. They have heard the voice of God saying, "Whom shall I send?" and have answered, "Here am I, Lord, send me."

THE NEED IS URGENT.

Dr. Ray Lyman Wilbur,

Chancellor Stanford University and Member Board of Trustees, Allied Youth.

Millions of high school young people have suddenly become a part of the vast American resources in time of war. Our nation needs their courage and vigor, their skill, in winning freedom's fight.

Boys of eighteen will give a stronger pulse to our fighting forces. Their younger brothers prepare in school and leisure-time programs for similar tasks. American girls at seventeen and eighteen are performing home, industrial and farm duties.

These millions of young people vitally need facts and guidance in meeting the drinking problem today. They will be urged to drink. Their new-found maturity as trainees and fighters and workers will induce many to take up this popular fad.

At present there are two excellent reasons why America's high school youth should not drift into drinking. First: for many young people, alcoholic indulgence will prove a handicap in attaining fitness and efficiency needed in winning freedom's fight. Second: for many young people, such indulgence will set a pattern or habit of being less than their best for a whole lifetime to come.

In short, youth's drinking is wasteful and handicapping.

Allied Youth Posts now reach thousands of high school young people with facts regarding alcohol-free living and wholesome choices. This national movement, Allied Youth, has proved its ability to win the interest and response of young people, their teachers and leaders. It is serving a large cross-section of high school student bodies in a most appealing way—as a school club, officially recognized by high schools and counseled by popular and successful teachers.

All of us know what young people face in the opportunities and invitations for recklessness and indulgence. The trend is toward heavier and more serious drinking. Patterns set by many older, tense, fatigued Americans are being followed by young people who have money to spend. The Allied Youth influence pulls the other way.

"Know the facts," says Allied Youth. "Test alcohol-free fellowship. Make up your mind on the basis of what your activities and experiences teach you about the worthiness and zest of alcohol-free living. Why follow the crowd before you know where it's going? Why let the other fellow make up your mind for you?"

Since seven years of Allied Youth action in education and recreation have resulted so favorably, schools and communities are asking that the Allied Youth way be presented and applied to millions of young people, rather than to thousands. From its headquarters in the National Education Association Building, Washington, 6, D. C., Allied Youth will serve all American youth.

There is an unusual opportunity to go forward with the Allied Youth program provided sufficient funds are available. The organization can see how, with a budget of one hundred thousand dollars, it could reach some two million students each year. If anybody knows a better use for funds than to develop proper attitudes on the part of tens of thousands of our school children in handling themselves under the present conditions, I do not know what it is!

FOR THE CHILDREN

Dear Friends:

When we were at our Missionary Conference Miss Pattie Lee Coghill told us about one of the Friendly Service needs which is an emergency rising out of the present world crisis. The Greek children who are without food and clothing for the winter! We were asked to collect used clothing and send it along with our money. Any woolen garment or pair of shoes that you have outgrown is acceptable.

Mrs. Ralph Cline, Superintendent of our Junior Department wanted to tell the boys and girls about the Greek children and their needs. She couldn't find a story so with what facts she had she made up the following story:

In the year 1939, in a small town near the coast of Greece, two small boys, John and Tony, lived with their parents in a neat, white cottage. Tony felt sure that no one in all the world could make quite such delicious things to eat as their mother made in her cozy kitchen; and John was positive that their dad was the finest and best in all the land. Tony and John worked and played and were very happy in their home, just as the boys and girls in America who worked, played and were happy in 1939.

Suddenly everything was changed for Tony and John. The Italian army invaded their land and their father, along with their neighbors, went away to fight in defense of their country. They fought so bravely that they were almost victorious when a new and powerful enemy came to the aid of the Italians. The German army also invaded Greece! The Greek people fought fiercely but they were no match for their enemies, so in the end they were forced to surrender. Tony and John's father, along with many other Greek men, was taken away to Germany and forced to labor in a war factory to make guns and ammunition for the German army.

Mother worked twice as hard to keep food for her hungry boys but it seemed to them that their stomachs were never quite full. Tony's little face which was once so rosy and plump, became thin and pale. Winter came and their once cozy home was cheerless and cold. Sometimes German soldiers came and took away the food they had.

Three days each week the children of the town went into a long, low building where they were fed nice hot soup. But even there, there were always some who had to go away hungry.

One day as John and Tony were walking along the street they met an old man who had been wounded when Greece was invaded. Being unable to do hard work, the Germans had left him behind. He liked to sit in the sun and tell stories to the children who came by. On this particular day, he told them this story

"Many years ago, when I was a young man, I boarded a great ship and sailed to a wonderful country called America. There the people are never hungry and cold, for there is plenty for all. When the American people learn of someone else who is in need, they always share what they have with them, because they follow the teachings of a man called Christ who lived thousands of years ago and taught His followers that by sharing the good things of life with others, one always finds the greatest happiness.

"I'm sure," he said, "when the boys and girls in America learn that the Greek children are cold and hungry, they will send food and clothes for them."

Tony and John believed what their friend told them, and now, every day, they gaze out over the blue waters of the sea, expecting to see the ships with food and clothes coming to them from America.

Next Sunday the boys and girls of our Sunday School are going to bring some article of clothing to send to the boys and girls of Greece. They liked Mrs. Cline's story, I know, because they were so very quiet while she was telling it. I hope that you will like it as much as they did. I also hope that your Sunday School will collect unused clothing and shoes to send to these needy friends of ours.

Sincerely,
DOROTHY TODD.

OCTOBER.

How many words can you make from the letters in October? Here are some definitions of words from October. Can you get all of them?

1. To steal — — —.
2. Also — — —.
3. A bed — — —.
4. To decay — — —.
5. A garment — — — —.
6. Corn grows on it — — —.
7. To wager — — —.
8. A shoe — — — —.
9. A preposition — —.
10. To drill a hole in — — — —.
11. The eye — — —.
12. Correlative of either — —.
13. Metal in its natural state — — —.
14. Part of an apple — — — —.
15. Part of a plant — — — —.
16. Memorizing by repetition — — — —.
17. To low like an ox — — —.
18. A rude, illmannered person — — — —.
19. Past tense of tear — — — —.
20. A high pointed hill — — —.

The vacant place in our page each week is the spot in which that letter, or bit of news which I have often asked you to send me, would be. I'm trying to have an interesting page each week but, it would be far more interesting if you would help also!

Thank You.

WINONA LAKE SCHOOL HAS GOOD YEAR.

Winona Lake School of Theology, commonly known as "America's Summer Seminary," enjoyed one of the best seasons which it has ever had in its almost a quarter of a century of ministry since it was begun in 1920 by Dr. G. Campbell Morgan, at which time it was called "the School of the Prophets."

The registrations exceeded those of 1942 by seventeen percent, and students came from coast to coast, from the north to the south, from Canada, and from several foreign countries. The student body represented eighteen states, besides foreign countries, and was composed chiefly of ministers, pastors, Bible School and College teachers and missionaries. The school is strictly interdenominational, which accounts for the fact that twenty-four denominations were represented in the student body.

The 1943 faculty was composed of Dr. Henry S. Gehman, of Princeton Theological Seminary; Dr. Peder Stiausen of the Northern Baptist Seminary; Prof. John A. Ruffman, Assistant Dean and Registrar; Dr. James Charbonnier, of Taylor University; Dr. J. N. Rodheaver, Dean of The Rodheaver School of Sacred Music, and the President, Dr. J. A. Huffman.

A class of nine splendid students were graduated, six of whom were men and three were women, at the Commencement on August 5. The institution has now almost a hundred graduates, most of whom are filling important places of service.

The management is planning a

(Continued on page 14.)

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

BIBLE TEACHINGS ON ABSTINENCE.

Lesson V—October 31, 1943.

International Temperance Lesson.

Golden Text: *"Beware I pray thee, and drink no wine or strong drink."*—Judges 1:13-16.

Lesson: Leviticus 10:1, 2; 8:11; Proverbs 31:4, 5; Luke 1:13-16.

Devotional Reading: Psalm 4.

Fifth Columnists.

Liquor is the fifth columnist in America's war effort. Alcoholic beverages are doing more harm to our man-power, and our war-effort than all the spies and fifth columnists in the employ or the service of the Axis powers. It is sabotaging industry in an appalling way, debauching manhood and womanhood, causing absenteeism, diverting needed food to non-essential and even pernicious uses, creating violence and disregard for law, draining off huge sums of money that could well be used in the war effort, and menacing law and order and decency on a hundred fronts. Give the devil his due, and he is still the devil. Say all the good you can about the liquor traffic—and how much good can you really and truthfully say about this giant evil?—it is still the liquor traffic. It still puts profits above personality, mammon above men, selfish interest against social welfare, and the force of evil against the Kingdom of God. One can argue loud and long in behalf of the liquor traffic, but one cannot conceive of any sane man getting very far with such an argument if he were looking into the eyes of Jesus Christ, or submitting himself to the searching gaze of His Lord. And that is the ultimate test.

Strange Fire.

The story of Nadab and Abihu, the sons of Aaron offering strange fire before Jehovah, is a strange story. It would seem that the fire should have been lighted from coals taken from the brazen altar according to the divine command. These men evidently decided to do the thing the way they chose in flagrant defiance of the divine command. And the context indicates that they did this because they had been drinking. Well that makes sense. For men do things when drinking that they would never dream or dare to do when they were sober. And this sudden evidence of the divine displeasure and the divine punishment is simply a striking and dramatic expression of the working out of the laws of life. The wages of sin is death, even though not always sudden death.

Abstemious Ministers.

"And Jehovah spoke unto Aaron saying Drink no wine nor strong drink, thou, nor thy sons with thee when ye go into the tent of meeting." Aaron and his sons and their successors were priests. They stood before God in behalf of men. They mediated between God and men. They were to come with clean hands and clean hearts. The incense which they offered up before God and unto God was not to be tainted with the foul fumes of wine or strong drink. One wonders what influence a minister can have on folks if the minister drinks. Some ministers and priests do drink. Let every man be fully persuaded in his own mind. But there are countless ministers and priests who would not dare to taste the forbidden thing.

Nor for Other Leaders.

"It is not for kings, it is not for kings to drink wine, nor for the princes to say, Where is strong drink? Lest they drink and forget the law, and pervert justice due to any that is afflicted." There you have it. According to the divine commandment ministers are not the only leaders who are not supposed to drink. The leaders of state are also cautioned and forbidden to drink. And the reason given is not pious religious platitudes but social welfare. There is danger that justice will be perverted, that judgment will become fuddled, that moral distinctions will become blurred. Men in high places should try to keep all their facilities clear and sharp and their moral insights true and straight. It might make a vast difference in many communities and many countries if our leaders were abstemious in their attitude toward strong drink. One suspects that the word of God was dealing with something that is fundamental and cannot be brushed aside as being old-fashioned.

Great in the Sight of the Lord.

This man John was to be great in the sight of the Lord. And here we have a revelation of the difference between the standards of men and of God. He was not great in the world's sense of greatness. We wasn't highly educated, he had no social prestige, he had no money, he had no political organization, and no military might, he had no ecclesiastical office—he was just a plain "country preacher" a simple-living, clear-thinking, brave-hearted son of the wilderness. But he was great in the sight of the Lord. He was great in character, great in courage, moral courage, great in his willingness to take second place, in his passion to exalt Christ. Jesus himself said that John the Baptist was a great man.

One need not stress or strain the point and say that one reason why he was great was because he did not drink. He tasted no wine or strong drink. It would be folly to say that no great men drink. But the point in this story is that this man kept the vow of his office, he kept the vow of his parents in setting him aside as a Nazarene or Nazarite. John preferred to be filled with the Spirit instead of being filled with spirits. And perhaps some of his power was to be found in his inner victory. It is undoubtedly true that many a man would do more effective work and would have an inner peace and power if he were master over the drink habit. Many a man is going through life whipped, and he knows he is whipped. That little drink is stronger than he is. It is his master. And losing his self-mastery he loses his self-respect.

Temperance Education.

We need to give our children the facts about alcohol, about strong drink. Unfortunately the liquor interests are doing most of the educating in this vital matter. There are some facts about liquor that children and young people ought to know, and the public school and the church ought to be giving them to the coming generation. We do not have to moralize, to appeal to goody-goodness; we simply have to be scientific. If we could teach the facts about strong drink, the stark facts, we would do more good than we realize.

We are making stupendous effort to extend the physical and economic life of the many. But of what high consequence is that extension unless the activity of the mind is also extended, unless we strive ever to live better, rather than simply to make a better living?

—*Dr. John H. Finley.*

URGES LEGISLATION AGAINST LIQUOR ADVERTISING.

The April issue of the *National Education Journal* carried an editorial which we believe merits wide circulation. They suggest the United States follow the example of the Canadian Government by stopping all *liquor advertising.* We quote the following:

''Some time ago Prime Minister Mackenzie King of Canada, who is neither an abstainer nor a Prohibitionist, told the people what a serious obstacle liquor drinking has become to the total war effort. Since conditions are vastly worse in the United States than in Canada his stand is of interest here. He not only urged restraint and self-discipline, but announced that after February 1, 1943, 'liquor advertising will not be permitted in any part of Canada.'

''In the United States while needed books and periodicals are being denied paper, carloads of paper are going into liquor advertising every week. Here, where conventions of important bodies are being cancelled for lack of railroad facilities, a flood of liquor is taking up trainloads of facilities. Here where milk deliveries are reduced, liquor trucks road the streets using rubber, precious gas, and manpower. It simply does not make sense. Said Prime Minister King:

'' 'To achieve an all-out effort will demand from men and women an ever increasing measure of individual self-denial and self-discipline. No one will deny that the excessive use of alcoholic beverages would do more than any other single factor to make impossible the total effort . . . I doubt if we begin to appreciate the extent to which war itself, and the excitement and environment created by war foster dangerous inclination and tendencies. The increased use of alcoholic beverages is one evidence of this. Nor do we begin to have an appreciation of what this increase means in loss of efficiency to fighting and working forces of the country.

'' 'Workers in industry are partners in war of the fighting forces. There can be little doubt that absence from work, and inefficient work are frequently due to intemperance. In this highly mechanized age the absence of a single key man may slow up industrial processes for a large number of workers. Industrial accidents are attributable in large measure to the same cause. Recently I noted in one Province alone, the rate of industrial accidents was equivalent to having on the casualty lists from enemy action, an entire division every month.

'' 'Only the man who disciplines himself strictly can stand for long the terrific pace of modern war. Just as a defect in a plane or gun or ship may cost men's lives, so may some carelessness or neglect in the sailor, the soldier, or the airman endanger the lives of their comrades, and risk grave disaster in training or in combat.

'' 'The anxiety of most parents in seeing their sons and daughters enlist lies not only in the fear of the physical dangers they may encounter in the service of humanity. They have the courage to face that loss. The loss they cannot face is one that would not have occurred but for some preventable error of judgment.'

''Why not get groups in church and school to work at this problem and urge representatives in Congress to pass legislation to stop liquor advertising?''

JOHN BARLEYCORN SPEAKS FOR HIMSELF.

(Continued from page 5.)

the big whisky corporation changed its sign, noting the bad psychology of it, for anybody who thinks before he drinks won't drink any kind of whisky!

Then, there is that awful ominous trend. The Gallup poll last February showed 32 per cent in favor of a nationwide liquor ban—and this went up to 38 per cent in September. And I'm nervous over a postwar reaction against me, as after the Civil War and World War I. And, if Hitler loses, then the big lie philosophy is done for, dragging my pet technique into the dust. No, all is not well on the wet front. *Mein Kampf* is wobbly.

Yet I am still counting on my friends, especially my best ones, Mr. Greed, who will loyally spread any curse for his purse; Mr. Blind, who can't see his own or the community's best interests; Mr. Feeble N. Frail, who is like the old lady who said she could resist everything but temptation; Mr. Smart Aleck, who defies the laws of life (''conventions'' to him); all the ''yes'' men and women at cocktail parties and all the ''no'' men and women when the bugle call of family responsibility, self-respect and community welfare is sounded; and all the actors who strut every public stage as pious saints, but who behind the scenes hold raucous, railing high carnival.

—The Union Signal.

DR. PUGH PREDICTS.

''When the last shot is fired and the last foxhole is empty, some tired American soldier will turn to his buddy and say ,'That's that. Now let's win the peace'.

''That is the prediction of a man who has seen both the 1918 and 1943 GI in action. The Rev. Dr. William Barrow Pugh, chairman of the general commission on U. S. Army and Navy chaplains, believes that today's American army is made up of millions of men who want to win the peace as they want to march through Berlin and Tokyo.''

The quotations are from *The Stars and Stripes,* Africa edition. Dr. Pugh was in North Africa at the time. A condensation of the article in the servicemen's weekly newspaper follows:

Dr. Pugh, who was in North Africa last week on a world tour of U. S. military bases was chaplain of a famous Pennsylvania artillery regiment during the last war. As was the custom with chaplains in 1917-18, he served as athletic officer, entertainment officer, censor, and mess officer as well as spiritual adviser. He confesses he is astonished and awed at the difference between his buddies of the Meuse-Argonne and Oise-Aisne offensive and the boys of Tunisia and Italy today.

The Yanks of 1918 were a singing army, Dr. Pugh recalled. They loved brass bands and flagwaving speeches. They rode to victory on a bandwagon of youthful ideals. Few of them knew much about the world, and ''they didn't stay overseas long enough to learn very much. We didn't have many heart-to-heart talks with men in those days, because they didn't wonder about anything. They wanted to win the war, and that was all. They were sure that winning the war would of itself make the world safe for their sons.''

Their sons have not gone all-out for emotionalism now that their turn to fight has come, Dr. Pugh observes. Today's Yank, he says, knows ''the logical necessity of winning the war.'' Brass bands don't work on him today because he is deeply conscious of the factors behind wars.

''They are spending years overseas this time instead of months and they are probably making up their minds just what they want when the fighting for the peace begins.''

''I don't think you will be able to keep these earnest young millions of soldiers away from politics,'' Dr. Pugh declared, ''once they have made their minds up just what kind of peace they want.''

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We have always considered the fall of the year the most beautiful season we have during the year. Nature is so beautiful when we look at the mountain side and see the beautiful trees and the many beautiful shades of colors, we realize God made them so and no painter, however good, can ever touch the painting God has made so beautiful. Do we stop to think He made it for our benefit, for us to see and enjoy and realize that there is a God. He not only paints the beautiful scenes on the mountain and in the valleys below, but he often paints beautiful scenes in the sky.

Some years ago the late Dr. J. O. Atkinson and I were returning home from a conference late one afternoon. There were some scattered clouds in the west that sometimes would almost obscure the setting sun; but the sun shining out from behind the clouds was one of the most beautiful scenes I ever looked at. We had a clear view and it was so beautiful and so impressive of God's handiwork we stopped the car a few minutes to behold the beautiful scene. It reminded me of the beautiful song, "Back of the Clouds the Sun is Always Shining." Sometimes in my life and in your life, clouds of disappointment or sorrow or misfortune will cast their shadows across our pathway and the way seems dark, but in the end the sun shines through and God shows us a better way.

We know in our work at the Christian Orphanage when we have had bills to meet and money had not been sent in to meet them and our way looked dark and gloomy and we would feel discouraged, then perhaps in the next mail we would get checks that we were not looking for or expecting to help us meet our bills.

We read the life story some years ago of Dr. George W. Muller who established an orphanage in Bristol, England, on faith, and he told this story of one of his experiences. He said he gave the children all the food he had for supper. He had nothing for breakfast. He went to his room and said to the Lord in prayer, "I have given the children all the food we had for supper, I am looking to you to supply food for breakfast." Sometime during the night the front porch of the building was filled with foodstuff and the children had breakfast. Orphanage work is a work of love and it is also a work of faith.

The Christian Orphanage is dependent upon YOU for its support. During the thirty-six years of its existence, God has, through you, fed and clothed more than five hundred orphans and dependent children. Jesus said, "Suffer the little children to come unto me." He also said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Are you going to divide with them at this Thanksgiving season when the offering is taken in your church?

CHAS D. JOHNSTON.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name ....

Street or Route ....

City .... State ....

Church ....

REPORT FOR OCTOBER 28, 1943.

Amount brought forward		$15,069.48
Sunday School Offerings.		
Eastern N. C. Conference:		
New Elam	$16.50	
Wake Chapel	9.62	
		26.62
N. C. and Va. Conference:		
Lebanon		1.25
Western N. C. Conference:		
Shiloh	$10.00	
Zion	5.00	
Antioch (R)	2.64	
Randleman	3.00	
		20.64
Eastern Va. Conference:		
Spring Hill	$ 8.96	
Oakland	15.00	
Liberty Spring, Friendship Bible Class, Sr. Boys and Girls	1.50	
First, Portsmouth	6.43	
Newport News	9.25	
		41.14
Valley Va. Central Conference:		
Palmyra	$ 3.26	
Newport	8.48	
Leaksville	6.59	
Mayland	1.50	
		19.83
Georgia Conference:		
Vanceville		1.00
Special Offerings.		
Mr. Overman	$10.72	
Cash	22.50	
Cash	15.00	
Mr. and Mrs. H. Barney	5.00	
Cash	20.00	
Reliable Bible Class, for Margaret Blackwood	3.00	
Portsmouth Sunday School Class, for Gladys Kinton	4.00	
Mrs. Brooks, for B. Wayne	5.00	
		85.22
Total for week		$ 194.70
Grand total		$15,264.18

WINONA LAKE SCHOOL.

(Continued from page 11.)

larger program for the 1944 session, as a Silver Jubilee observance. A copy of the 1944 Prospectus may be had soon after January 1, by addressing a request to the President, Dr. J. A. Huffman, Upland, Indiana.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

LUTER.

Whereas, God in His infinite love has seen fit to call to his reward, our beloved brother and co-worker, Gibson Luter, and we, as a church and individuals, desire to record our appreciation and sorrow in our loss;

Therefore, Be It Resolved:

1. That the Isle of Wight Christian Church, of which he was a loyal and faithful member, has lost one for whom they mourn.

2. That we extend to the bereaved family our heartfelt sympathy, and earnest prayers that God's blessings may fall upon their sad hearts and give them comfort.

3. That a copy of these resolutions be sent to the bereaved family, a copy be spread upon the church record, and a copy be sent to The Christian Sun for publication.

Mrs. W. J. DARDEN,
Mrs. H. M. WILSON,
Mrs. W. E. WILLS,
Committee.

ATKINS.

Whereas, God in His infinite love has seen fit to call to his reward, our beloved brother and co-worker, Cheslie C. Atkins, and we, as a church and individuals desire to record our appreciations and sorrows in our loss;

Therefore, Be It Resolved:

1. That the Isle of Wight Christian Church of which he was a loyal member, has lost one for whom they mourn.

2. That we extend to the bereaved family our heartfelt sympathy, and earnest prayers, that God's blessings may fall upon their sad hearts and give them comfort.

3. That a copy of these resolutions be sent to the bereaved family, a copy be spread upon the church record, and a copy be sent to The Christian Sun for publication.

Mrs. W. J. DARDEN,
Mrs. H. M. WILSON,
Mrs. W. E. WILLS,
Committee.

NEESE VISITS ALBEMARLE.

(Continued on page 6.)

sincere sermons, telling us many of his personal experiences and of the goodness of God, and we have come to have genuine friendship for this visiting minister and to know a feeling of sadness when he must leave us to go back home. Often Mr. Neese told us about his own family. It is almost as if we had come to know these children of the minister, his wife, and his aged mother, as Mr. Neese is unusually proud of them. There is the picture in my mind of Mr. Neese's mother. He told us about the time when, as a young boy, long ago, he had run away from home. His mother, in her checkered apron, stood leaning against the porch post to watch him disappear across the hill and out of sight. When he had wandered far and had decided to return to the home from which he had gone forth, there he found his mother waiting to receive her boy back home.

There is Mrs. Neese, the faithful minister's wife, who during the early years of Rev. Neese's ministry, used to dress five children in the early hours of the Sabbath morning and pack a lunch to travel the day with htethe pastor-husband, that he might serve his churches.

There are the children: Rev. J. Everett, the preacher boy, following in the footsteps of his father; Byron, whom his father has not seen in over a year, but who is at home now prior to entering the service; Jack, the young doctor, who practiced medicine for a short time in the coal mine district of West Virginia. He has written a book and is now back at Duke; there is Rachel, the attractive daughter married and living in Reidsville; the youngest daughter is a Freshman at Elon this year while the youngest boy is living at home with his father at Graham and claiming interest in the chickens and cow on Rev. Neese's "farm."

Our revival closed Friday, October 8. The members of the church rededicated themselves to the working for Christ's kingdom.

I think I shall always remember the night on which Mr. Neese asked for anyone who had not given himself to Jesus to come and give the minister his hand. A man stepped from his place in his pew and went to the front of the church where his young daughter was sitting with the children's choir. He spoke to her, and together, they walked to the place where the minister stood. The little girl had light flaxen hair, big blue eyes and a babyish face of innocense. The father's countenance was mingled with pride and, joy, and manliness as his only daughter gave herself to God for His service.

On Sunday morning, October 10, twelve members were received into the First Congregational Church of Albemarle. The minister of the church pinned a red rose on each new member and spoke of the red as being a symbol of love. A very impressive scene was witnessed when the teen-aged girls, dressed in white and kneeling at the altar, were baptized by the minister. The new members were then served their first communion. Our pastor preached no sermon, but the service was one in which we knew and felt a Presence with us.

MARGARET EARP.

The best kind of citizen and the solidest kind of enterprise is one that can look the whole world in the face.

—*M. E. Tracy.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.
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No Military Secret

By WALTER O. CROMWELL,

Director, Department on Community Conditions, Chicago Juvenile Protective Association, and President, Illinois Temperance Council

If the Office of War Information would use the vast publicity facilities at its disposal to tell the public, including the men in the armed forces and the civilians who must plan, make, and move the implements of war:

THAT we have more than a million chronic alcoholics in the nation and the number is increasing by many thousands each year; and that these men and women are lost from productive, useful endeavor and are further hindering the war effort by becoming burdens to the community;

THAT Federal agents are destroying about 1,000 stills a month, using men whose services are needed elsewhere;

THAT the present rate of consumption of alcoholic beverages in the nation's capital is higher per capita than in any other city in the United States—about 22 gallons per person annually—at a time when sustained energy and efficiency of government officials and employes were never more needed;

THAT thousands of men and women are employed in the alcoholic-beverage traffic when their services are needed for more useful purposes;

THAT thousands of motor vehicles and tires and thousands of gallons of gasoline and oil are being used by the liquor business while they are urgently needed elsewhere;

THAT the alcoholic beverage traffic is using space in stores, warehouses, railroad cars, and ships which is needed in the war effort;

THAT abundant evidence has accumulated since repeal to show a direct relation between the sale and use of alcoholic beverages and traffic accidents, crime, graft, demoralization of men, women, and youths, abuse and neglect of children, vice and gambling, loose talk, profiteering, lowering of morale, corruption of public officials, drain on state and national resources, national waste, inefficiency, and dereliction of duty;

THAT the liquor sales interests have propaganda machinery, equal if not greater than that of the OWI, appealing to young and old through radio, movies, magazines, newspapers, billposters, and other advertising media to induce drinking;

THAT the sale of beer in camps has attained big-business proportions requiring the services of large numbers of men and great quantities of materials urgently needed elsewhere;

THAT men in training are carrying enormous quantities of bottled liquor into camps where they consume it;

THAT the sale of beer in camps has not reduced the large scale drinking and drunkenness of boys on leave in camp towns;

THAT drinking was at the root of several race riots, in camps across the South, which cost the lives of unreported numbers of men.

If the Office of War Information would use its facilities to tell the public that the sale and use of alcoholic beverages have become not only ridiculous in view of rationing and shortages but also dangerous in view of manpower needs and the damaging effects drinking has on our efficiency, then we would not have reason to believe that this public office is being used by the powerful liquor interests to combat the rising tide of opposition to the alcoholic beverage business. Yes, if the OWI would truthfully answer just one question about drinking in camps—How many men were in the guardhouse of military establishments over the nation last Monday morning because of drinking?—then it would be easier to believe that the report is not a complete whitewash.

Since the OWI has assumed the task of giving us "War Information" in connection with drinking, we may justly ask for complete information. What it is withholding cannot, by any stretch of the imagination, be considered a military secret.

—*The Union Signal.*

Southern Convention of Congregational Christian Churc

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY NOVEMBER 4, 1943. NUMBER 43.

ARE YOU A FAITHFUL STEWARD?

Dr. Stauffacher Calls for New Givers

With the slogan, "100,000 New Givers This Year to the Church and the World Mission of the Church," the Missions Council of our Church has just announced a forward movement to broaden the bases of giving so that the churches of our fellowship may adequately play their part in these dramatic and history-making days.

Under the leadership of Dr. Albert D. Stauffacher, Minister of the Missions Council, which is the joint promotional and educational agency of both the home and foreign missions of the Congregational Christian Churches, this challenge is being sent to the key men and women of the denomination: namely, the 32 State Superintendents, 46 Women State Presidents, officers and committee members of the Board of Home Missions, the American Board of Commissioners for Foreign Missions, the Council for Social Action, leaders of the Pilgrim Fellowship, the Youth organization of our denomination, and to all conference missionary committee chairmen across the country.

The challenge will be presented directly to the men and women in the pews of the churches through the Every Member Canvass or its equivalent. To reach the goal of 100,000 new givers would mean roughly that each one of the more than 6,000 Congregational Christian churches in America would secure new givers equal in number to one-tenth of their membership.

These new givers will be found, it is hoped, among young people newly earning money and thus able for the first time to contribute regularly; families where both parents are now earning; families whose income has increased during the war; and especially among persons who, through the exigencies of the war, appreciate anew the significance of the Church in international affairs and its contribution toward building a Christian world.

"In a world made one by mechanical inventions and magnificent machines, Christians believing in one Father-God and one human family confront an opportunity to play a profoundly significant role. You, through your local church, are already extending an influence far beyond your local community and are challenged to extend that influence into our 'seared and scarred' world."

NEWS AND VIEWS

The Georgia Conference will meet Tuesday and Wednesday of next week at Chipley.

Dr. Frederick K. Stamm has accepted a call to the First Congregational Church, Chicago.

Our next issue will be devoted to Peace and World Order. The following issue will carry reviews of current religious books.

Does the Chairman of Your Finance Committee subscribe to THE CHRISTIAN SUN? See that he has a copy of this Stewardship Issue.

We have five men of our denomination in the Duke University Divinity School, according to an announcement by Prof. H. Shelton Smith.

Rev. W. Millard Stevens reports a good Conference held recently in Alabama. Fifteen subscriptions and renewals to THE CHRISTIAN SUN were received.

A CHALLENGE: Which of the four Conferences meeting this month will bring in the largest number of subscriptions and renewals? Rev. F. C. Lester will write receipts and give us the score.

Dean J. D. Messick of Elon College has been advised that his name has been selected for listing in Who's Who in America for the next edition, the twenty-third. Dean Messick is worthy of this distinction. Congratulations!

Rev. S. L. Riddle, pastor of our church in Randleman, N. C., has accepted a call to a Baptist Church, and has joined with them. Mr. Riddle was originally a member of our church at Danville, Virginia. He served New Lebanon in Eastern Virginia before coming to Randleman.

A one day Conference on Peace and World Order will be held in Richmond on Wednesday, November 10. Senator Burton and Dr. Henry H. Crane, noted Methodist minister, will be the outstanding speakers. This meeting is sponsored by the Richmond Ministerial Union and will be held in Grace and Holy Trinity Church, which is next to the Mosque. The public is invited.

A Durham newspaper recently carried the picture of Dr. S. C. Harrell and gave a long writeup of a reception given by his church in honor of his 24th anniversary as pastor of the Durham Christian Church. The article indicates that many of the members were present, that lovely things were said about the minister, that gifts were presented to him, and that he is an effective worker not only in his local church but also in the Conference, Convention, the North Carolina Council of Churches, and the Federal Council of Churches in America. THE CHRISTIAN SUN joins in good wishes to Dr. Harrell and his church.

Asheboro Church celebrated its fourth birthday last Thursday night with a banquet at the dining room of the Walgreen Drug Store. There are fifty-one members of the church, and fifty four people attended the banquet and business meeting. Reports showed that the church had contributed almost $2,000 during the past year. The budget for the coming year is $2,500, or fifty dollars each week. They voted to double their Conference Apportionment for the past year and for the coming year. The church has no pastor, but expects to put in a good year of work. They have twelve subscriptions to this paper and expect to get three new subscriptions. What church would like to enter into a contest with Asheboro for the coming year?

Chaplain C. L. Moody, Jr. (U. S. S. Texas, c/o Fleet Post Office, New York, N. Y.) writes: "THE SUN does not always reach me on time, as is to be expected at sea, but when it does come I have a couple of days of pleasure in reading about the activities in the Southern Convention. Would it be possible to make the personal column a little longer? That is the only way I have of keeping up with the ministers and the churches in the convention, so naturally I would like it to include more items." It will be readily understood that this request cannot be granted by the Editor alone. The cooperation of the ministers and churches of the convention is necessary. We are pleased to be assured during Protestant Press month that our church paper brings days of pleasure to one of our chaplains. Blessings on the Chaplain.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

Following is the Program for the One Hundred Eighteenth Annual Session of the North Carolina and Virginia Conference, Congregational Christian Churches, November 16 and 17, at the Third Avenue Community Christian Church, Danville, Virginia:

Pre-Conference Session.

Monday Night—November 15.

7:30 Church Service with sermon by Rev. John G. Truitt, D.D., Pastor Suffolk Christian Church.

Tuesday Morning.

10:00 Call to Order.
Hymn and Prayer.
Roll Call and Enrollment of Delegates.
Committee Assignments.
Presentation of Program.
Welcome Address, Rev. M. T. Sorrell.
Response, Rev. J. H. Lightbourne.
11:00 Home Missions.
Report of Board, Rev. A. W. Andes.
C.M.A. Meeting, President A. W. Andes, presiding.
11:50 Report Committee on Memoirs, Rev. J. S. Carden.
12:00 Devotions, Rev. W. E. Wisseman.
12:30 Adjournment.

Tuesday Afternoon.

2:00 Hymn and Prayer.
2:10 Reports:
Executive Committee, Secretary Stanley Harrell.
Treasurer, Dr. W. Waldo Boone.
Committee on Budget and Apportionments, Mr. C. D. Johnston.
Committee on Stewardship, Rev. R. C. Mason.
3:00 Hymn.
3:10 Committee on Christian Education, Prof. Merton French.
Report Pilgrim Fellowship, Miss Dorothy Cox.
Report Elon College, President L. E. Smith.
4:00 Hymns.
4:10 Report of Committee on Foreign Missions, Rev. J. A. French.
Address, Mrs. J. Riggs Brewster, Missionary to Greece since 1914.
5:00 Report of Committee on Religious Literature, Rev. Max Volkmann.
Report: The Christian Sun, Editor Robert Lee House.

Tuesday Night.

7:30 Devotions—Music by the Choir of Host Church.
Report Committee on Evangelism, Rev. J. L. Neese.
Sermon, "Evangelism for Today," Rev. Robert Lee House.

Wednesday Morning.

9:00 Hymn and Prayer.
Minutes.
Roll Call.
Reports.
Committee on Moral Reform, Prof. H. Shelton Smith.
Committee on Ministerial and Church Ethics, Rev. W. E. Wisseman.
Committee on the Ministry, Dr. Stanley C. Harrell.
10:00 Conference Business.
North Carolina Council of Churches, Dr. Stanley C. Harrell.

(Continued on page 13.)

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

OFF TO CONFERENCE.

Four of our five Conferences in the Southern Convention follow each other in rapid succession beginning in Waverly, Virginia, this week. Next week it will be the Western North Carolina Conference in session at Pleasant Hill, near Liberty. The next week it will be the North Carolina and Virginia Conference at Danville, Virginia. A week later the churches of Eastern North Carolina will meet in Henderson.

Officers and committees are busy getting plans and reports ready. Programs are being printed. Speakers are preparing addresses, and guest speakers are coming from long distances. The need for conference between those who are workers in the church are very great. Statesmen find it necessary to confer, even if long distances through many hazards must be travelled.

Without conferences it is impossible for our church people to know what others are doing, what needs to be done, and how to do together the work God has commissioned us to do. It is, therefore, very important for every church to be well represented at the annual Conference when it meets. It may be difficult for delegates to go, but go they should for the interests of the kingdom of God are at stake.

Please see that your church report is accurately made, and that it is at Conference the very first day. This office is authorized by the Executive Board of the Convention to assist the Conference secretaries in preparing the minutes for printing in the *Annual*. With the cooperation of the churches in having accurate reports at the Conference, the minutes will be ready to go to the printer very soon after the Conference adjourns. Then the *Annual* can be printed in time for it to have value.

A LOCAL CHURCH BUDGET.

Now is the time when many churches are planning their budget for the coming Conference year. There is a wide variety of ways this is done in our churches. Many rural churches pay little attention to this important matter. They trust to luck and the generosity of the faithful few who are willing to carry on the work of the church. Somehow, often no one knows just how, the bills get paid. It may chance that the pastor has to wait until the end of the year for most of his salary. They may be a compliment to the minister, though most of them cannot afford to wait for their pay, but it is no compliment for the church. It also happens that the Conference Apportionments are only partly paid. It usually means that there is no well-rounded program promoted by the gifts of the church people.

It has happened that the visiting minister who held a week's revival received $100 while the faithful pastor who worked a year received only $200 or $300. It also happens that the object presented for a special offering when the people had money received more than its share of the total gifts of the church. It is this unplanned method of finance that caused our churches to give about twice as much last year to support fewer than 100 children than we gave to establish the kingdom of God outside of the Southern Convention. Now it certainly is important to care for children, and a well planned church budget will consider the sad estate of homeless children near to us and of the millions of children in China, India, Africa, Europe who are literally starving to death while our missionaries have not enough food to care for them.

Every church budget should have two major items, and may be listed somewhat as follows:

FOR OURSELVES.

Salaries: pastor, sexton, musicians, etc.
Care of Buildings and Grounds: Heat, light, water, repairs, etc.
Insurance.
Postage, paper and office supplies.
Religious Education: Including books and magazines.
Envelopes for regular contributors.
Share in Pastor's annuity fund.
Revival and evangelistic work.
Miscellaneous items that may come up during year.
Payment on debt, or building fund.

FOR OTHERS.

Local benevolences.
Conference fund to do work of the Conference.
Southern Convention.
Religious education within the Convention.
Elon College.
Christian Orphanage.
Care of aged ministers, superannuation.
Home Missions within the Convention.
General Council of our Church.
Missionary work around the world.

Other items will be added according to local conditions, but these things will surely be included. We have not yet joined with the rest of the denomination by setting up our budget in four parts: the local church, the state conference, the Board of Home Missions, and the Foreign Board. We skip the Board of Home Missions that carries on the work of our denomination within the United States, and only a small part of our money goes for work outside of America. When we set our minds to really consider what our church budget should be, there will doubtless be a great change in the way our contributions are distributed, for we will want to be good stewards of that which has been commissioned to us.

AMONG THE CHURCHES.

W. J. Hadden, Jr., a senior at Lynchburg College, preached at Linville church last Sunday. He will make some church or churches a fine minister.

Winchester church has recently gone on full time. This left Timber Ridge without a pastor. This fine old country church could make some minister very happy by letting him live and serve them. This writer had a very delightful visit there two weeks ago.

Most of the conferences are changing their Apportionments this year to try to bring them in line with the asking of the Convention. Some of the churches are responding gladly to the changed requests.

Several of our ministers report with joy that their churches have increased their salaries for the coming year. Those of us who have not known such joy offer our felicitations and ''rejoice with those that do rejoice.'' Most of the increases have been in the larger churches, but some of the smaller churches have also remembered their pastors with an increase in salary. This is the direction in which we should go, for salaries have been much too low for us to get a prepared ministry.

Rev. E. M. Powell of Henderson, N. C., and pastor of several of our churches, has united with the Baptists. He has done good work in strengthening some small churches, and will be missed by the Eastern N. C. Conference.

The Rev. Max Volkmann has resigned the Winston-Salem-Forsythe Pastorate to take effect January 31, or earlier if more convenient for the churches. Mr. Volkmann has served two years in Winston and Pfafftown and one year at Belew Creek and Salem Chapel.

THE EDITOR'S MESSAGE

THE STEWARDSHIP OF HEALTH.

Dr. John R. Mott was listed for a number of important addresses at an ecumenical meeting in England. As he arrived for the meeting he suffered a physical collapse. A protracted period of uninterrupted work had depleted his energy and left him exhausted. He was forced to spend the entire time of the meeting in a hospital.

During the period of convalescence Dr. Mott read again these familiar words: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He then decided to take a vacation every year thereafter, not for pleasure but as "a living sacrifice, holy, accaptable unto God." He has never missed an important conference since.

Phillips Brooks and another minister were on their way to a convention. The unknown minister was reprimanding Brooks for his extravagance in using a sleeper. He boasted of using the day coach: "This is the way I take care of God's money." Brooks replied, "This is the way I take care of God's man!"

James W. Workman made this fine statement, "Man is made in the image of God. His physical body reflects that divine identity, so that when God gives man a body He makes man his body's keeper. In the physical body the mind resides and, therefore, the body is basic to the mind. One's body is the only body he will have in this world. The condition in which it is kept usually affects his attitudes and responses. Therefore, the Christian steward will devote every effort to keep his body fit. Whether invalid or athlete, he can maintain his physical condition for the highest uses only by careful discipline. The Christian will keep his body as attractive, healthy, and strong as he can, and will use it with accountability to the Heavenly Father who gave it to him."

THE STEWARDSHIP OF THOUGHT.

A wise man once said, "As a man thinketh in his heart, so is he." The Christian steward will realize that his first responsibility is to keep the house of his mind in order. The mind is God's peculiar creation and gift. Its abuse is an insult to its maker; its right use the highest tribute. This creative faculty may continue growing long after the physical body has begun to decline. To use one's mind to its utmost capacity is a goal of the Christian steward. As Thomas Aquinas said, "The mind that is not in conformity with the Divine Mood is deformed."

Stewardship is by no means limited to the Sunday morning offering. There are the snatched minutes, the interludes of events, the neglected moments, minutes of walking and waiting. These must be salvaged. These must be snatched like brands from the burning and used for creative thinking. The mind should be dedicated to God each day. The church should have a priority in all our thinking. Every Christian steward should develop habits of clean thinking, solid reasoning, careful reflection, problem solving, healthy imagination, prophetic insight and judicious decisions for the kingdom of God.

THE STEWARDSHIP OF ENERGY.

Paul realized the necessity for discipline and direction in Christian living. Said he, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." Every Christian should learn to practice the stewardship of energy. Added years remind us that energy is not unlimited, as we once supposed. Our efforts must not be dissipated, but concentrated with a purpose. The goals of life must be kept firmly in mind and all available energy directed toward those high ends. If we forget this, our stewardship is faulty and incomplete.

Allan Hunter, pastor of the Hollywood Congregational Church, writes, "There is always at hand the love of God. If we are but a rod of soft iron, our molecules pointing helter-skelter, we can put ourselves in the presence of a magnetic field that will, if given time, make every molecule within us point true north and south." That is true. Discipline and direction; these are essential elements in the stewardship of energy.

Ellen Glasgow, noted Richmond novelist, is only able to write one hour each day. This is the order of her physician. But note the fact that her publications continue! The careful husbanding and directing of limited energy can accomplish extraordinary results.

LIMITATION OF MONEY.

If you had all the gold in the yorld, you could not go to the cemetery and bring back the loved one with the bloom of life upon her cheek, and have her sit in the family circle and charm you with her merriment and laughter. A steamer returned from her trip to Alaska and cast anchor in the harbor of Seattle. Among its passengers were a man and his wife who were returning from their search for gold in the Klondike. Friends met them on the wharf to congratulate them, saying, "Tell us of your success." The man replied, "My wife and I left here six months ago with scarcely anything, and now we have three hundred and fifty thousand dollars in gold dust in the hold of the ship. But," he continued, "we left our precious baby buried on the banks of the Yukon, beneath the snow and ice, and we would gladly part with all the gold if we only had our boy." All the gold of the Klondike would not melt the snow on that grave and bring the child back to life. Remember, it is written, "They that trust in their wealth and boast themselves in the multitude of their riches, none of them can by any means redeem his brother nor give to God a ransom for him, for the redemption of their souls is precious."—O. A. Newlin.

STEWARDSHIP

REV. JESSE H. DOLLAR, *Convention Chairman*

I HAVE A STEWARDSHIP, YOU YOU HAVE A STEWARDSHIP.

If you deny that you have a stewardship you deny having a life. And, furthermore, I should like to warn that without the recognition of that stewardship and the practice of the things its acceptance so clearly present, you will lose the meaning of the life which you are so conscious of having. Life without God is no more baffling and confusing than life without stewardship. That is a very frank assertion, and to those who have not fully entered into the covenant of partnership with God, for that is stewardship, it is an extreme position. Itis not a "position" at all, it is an acknowledgement. It is a fact.

Let's begin with life, your life, my life; and follow to its logical conclusion and see if we cannot discover its stewardship. What is life? It is not your body. It is not your hands, or your eyes, or your feet, your voice or your breathing. Life is what goes on inside your body. If these inner goings on stop, there is nothing these physical organs can do about it. They stop too. Jesus was speaking the language of Christian stewardship when he advised his followers not to be so concerned about the body—what it shall be fed or what it shall use to clothe itself. The body is to life what the house is to the home. It is just a place in which life is lived as the house is the place where the home is sheltered. Stewardship is not concerned overmuch with the external, but with what goes on inside. It recognizes the body as the vehicle of life, the spirit, and advocates our keeping the "car" in good repair so that the spirit may have a way to get around and carry on its ministry. "Know ye not that your body is the *temple* of God?" There you are, the "temple," not God.

Therefore, in Christian stewardship, we give the temple (of clay) to God as the vehicle of His spirit. There is where the *partnership* begins. But let us see how it works out in practical experience. If the body is the Lord's he must have direction of it. He must get the use of it and He must have reasonable returns from it. Now the body has no right to claim the credit for what the indwelling God accomplishes with it. If the indwelling partner in this life of ours takes the vocal cords of the body and turns them into a symphony of heavenly, soul stirring music, it does not follow that the body (the shelter of the soul—which is God in us) should think itself master of harmonies, or melodies. It is good, and sufficient I think, for us to remember what the mother of a world-famous negro tenor used to tell him when he would start out on his singing tours. When he would seem on the verge of thinking himself important—and a huge success—she would calm him by saying, "Just remember who you are." His mother's humbling reminder kept him humble and usable. That goes for all our talents.

Christian stewardship takes the sacredness of the Sabbath day as one of its greatest implements. Most people are willing to go that far, but the partnership of life casts a halo of sacredness over all the other six days of the week. Most of us like it to start and stop with Sunday. That is the reason the partnership breaks down. We desire the partnership for a day, but we want to run the business of life to suit ourselves six days of the week. That is the reason so many people so seldom attend church. They work so hard for themselves during the week that they have to rest themselves on Sundays so that they can work some more for themselves on Monday. When people come to the place they are willing to accept a permanent and continuous partnership with God in the business of life, they will work with God the six days of the week and will worship God on the seventh—and there they will find the needed rest and be enabled thereby to face Monday with greater zeal than they ever dreamed. The problem: Getting people to see and accept that truth! Personal, persistent work on the part of those who already see it and accept it as the real principle of successful living is the only adequate means of accomplishing the task.

All we need to say about tithing, or the separated portion, is that when we are able to get people to accept the principle of the partnership of life there is no escape from the necessity, or even the desire, to share the earnings from the partnership with the *silent* partner. One of the finest laymen we have in our fellowship said this significant thing to me recently: "If we accept stewardship, we have to accept the act of tithing. When I am asked for a gift for some worthy cause I do not have to decide whether I am able to give it, *I* only have to decide whether the Lord wants His money to be used in that way." How many problems, indeed, are settled when we take God into partnership.

When life is acknowledged as a trust from God, to be used with Him and for Him, there is no escape from the serious consideration of not only what we shall do with what we have but what we can make of what we have. The reason we have so many one-talent Christians today is that they have not been willing to make a larger trust. The reason why we have so many useless church members is that they have buried the talent God gave them, or they have squandered it in selfish pity and unholy indulgences.

This is a true story: A boy of sixteen was put on the stand to testify as a character witness in a murder case. After the usual questions the judge asked the lad, "Do you know anything good about this murderer?" After much searching of mind the lad answered, "Yes, sir, he is a good fiddler." He had the possibility of becoming a grand violinist but he "fiddled" away his opportunity. Nero could have the largest orchestra in the world if he picked all the Christians who are simply "fiddling" their possibilities of future usefulness away while the Rome (the Eternal City) of their souls is burning to ashes.

The babes in Christ today must become the Heroes of the Kingdom tomorrow or the cause of righteousness will fail.

NORTH CAROLINA AND VIRGINIA C. M. A.

1942-43 dues are due. Dues can be forwarded to Rev. James H. Lightbourne, financial secretary, 401 Church Street, Burlington, N. C., or they can be presented when the C. M. A. meets at Danville, Virginia, 11 a. m., Tuesday, November 16th. Every church in the North Carolina and Virginia Conference has a C. M. A. apportionment in memberships and all of our churches should be represented in the C. M. A. by members. The dues are five dollars ($5.00) per year.

FINANCIAL SECRETARY,

CONTRIBUTIONS

SUFFOLK LETTER.

The Church leaders find it difficult to set their faces steadfastly towards the central goal of spiritual living. Every benevolent movement turns instinctively to the Church for support. The Church is expected to assist in the raising of vast sums of money for general benevolent purposes not related to denominational work. This observation is neither a complaint nor a criticism. It could not easily be otherwise, for all charitable and benevolent work has its roots in Christianity and finds its greatest support among church members and their friends.

Because of the commanding influences of the Church in these and other social activities, it is easy, and sometimes natural, to make charity and social service the predominant feature of Church activity. Herein lies a great danger. Christianity was not founded as a social movement. It has never sustained its own life by external appearances and financial appeals. The spiritual life may express itself in these ways, but its source lies beneath a surface much deeper than the things which are seen. It is quite popular now and then to seize upon some current movement, which is being emphasized by large groups and use it for purposes of publicity. At the present time it would be popular with some people if the Church would become an ardent supporter of certain well known labor movements. Other people would rally to an emphasis upon the reduction of taxes or favoritism for great corporations. Any class appeal immediately excites interest and bids for strong support.

These dangers are so subtle and, at the same time, so great, that it requires much wisdom and courage to keep one's feet upon solid foundation and remain loyal to the higher principles of justice to all and the triumph of righteousness. Ministers are exposed to these dangers both in the pulpit and in pastoral work. It is easy to become a ''yes man'' and it is hard to join with the opposition and be regarded as a ''no man,'' taking the negative side of things generally. But to have the wisdom to be able to say ''yes'' at the right time and ''no'' when it is needed, is not easy. There is the real test of character. To one who has seen as many birthdays as this writer it is interesting to observe the changes in attitudes as one passes from youth to maturity and on to old age. The world is all new to youth. By the time one reaches fifty years of age it is found that the world was here a long time ago, and many of the social and religious movements are hoary with age. Race, social service, political economy, capital and labor are old issues. There are some new names but the ''lions'' and the ''lambs'' and the other things so often mentioned are as old as organized society.

Spiritual life in Jesus Christ is always new and as fresh every morning as the dew on a sun-kissed rose. The world needs to know Jesus Christ. It is the function and the primary business of the Church to preach Christ and Him crucified. Social reform and social service should become the fruit of spiritual union with Christ. There is no substitute for the New Testament message of a crucified Christ. A continuing study of Paul's interpretation of the Gospel is always in order. The Church has a message of salvation and not external reformation. The reformation will naturally follow, as light comes at sunrise, but it is well to remember that Jesus said: ''Ye must be born again.'' Rebirth is a work of the grace of God through faith in Jesus Christ. That is essential.

I. W. Johnson.

STEWARDSHIP OF MONEY.

Christ had much to say about money and its uses. Paul in his first letter to Timothy declared, ''The love of money is the root of all evil.'' Material graft may be at the root of the present destructive war now destroying material values, human life and threatening civilization itself. The one great danger to the peace that must follow the war is the wrong attitude toward monetary values. People can neither eat, wear, nor shelter themselves with money but it takes money to provide these necessities of life. There is plenty of money in the world today. With its proper distribution and usage human want could be supplied and much human suffering alleviated. As we face existing conditions and the demands of today, we are apt to feel that in the light of such enormous demands we have no particular personal responsibility and whatever we might contribute would be of little consequence. We should realize that we are parts of the whole and are responsible to the extent of our abilities. When we contribute our share, even if the contribution is small, we have discharged our duty. We are constantly debating the amount of our share. How much should I give? This is no new question. Information that will help toward the solution may easily be found in the scriptures.

In Old Testament times God taught His people to give the tithe. The teaching was not ambiguous but plain and direct. ''Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.'' The tithe was never used to meet personal obligations outside of the ''storehouse;'' that is, to be counted as a tithe it had to be brought into the house of the Lord otherwise it was not considered a part of the tithe.

The law of the tithe has not been repealed. Greater financial obligations to the kingdom of God on earth are upon the followers of Christ today than in any previous year. Like many other teachings of the scriptures the law with reference to the Christian's use of his money and as to contributions to the causes of Christ has been interpreted in interest of the individual rather than in interest of the Church and the propagation of the Gospel.

Too frequently as we in council, conference or convention face our responsibilities as a Church have we pled poverty, our lack of funds to do what conditions demand and what our Church needs. The real facts in the case are that we are not poor. We are able. We do have the money. But we are unwilling to recognize the obligations of a Christian in the light of the scriptures and open our purses to meet those obligations. In our stewardship teaching we have side-stepped the question and obligation to tithe our income and holdings. If all the members of our Church in the Southern Convention would give a tenth of what they make and would bring that tenth into the ''storehouse'' of the Lord; that is, put it on the altar of our Church in the interest of our own program, every church that we have could be reconditioned, our pastors amply paid and a new church built where-

(Continued on page 15.)

GEORGIA NEWS.

Vanceville. The revival was held the first week in September. The church is preparing to entertain the Association in October.

Rolander Congregational Christian Church Center, Atlanta. The annual revival meeting lasted for three weeks and resulted in 23 new members.

Bethany-The Rock. The ladies are doing some fine work with the Red Cross and with local schools. The church held its revival September 26-October 1.

Friendship Parish. In August the church at Antioch gave Rev. Mr. Booth a surprise birthday dinner on the church grounds. A large crowd was in attendance.

The revival has been held in this church and we feel that much good has been accomplished. The church has met all its obligations.

Hampton-County Line. Our Sunday School at County Line has been strong for a year and is self-supporting. Mr. Carl Exum is superintendent with Mr. Clomer Berry assistant.

A revival meeting was conducted by the pastor and sixteen new members were received into the church.

Ambrose. The revival which was held the third week in August had three obstacles to overcome: the harvesting season, the opening of a show in the community, and the fact that the pastor had no one to help him. The meetings continued throughout the week. On Friday afternoon a special children's service was held after which the Women's Fellowship served ice cream to the children.

Pleasant Hill-Gaillard. Pleasant Hill has done its best work this year. Vacation Bible School was a grand success. Thirty-six students attended. Out of that week's work grew a fine Sunday School, with a fine young girl, Miss Helen Easler, as superintendent. The Bible School was held each morning and the revival services was held in the evening. Two members were received on confession of faith.

Barnesville Parish. Fredonia finds its place in the mission of Christ. For a Christian should not be merely the world's light, but the world's fountain.

Yes, the roses are really blooming and the beauty is seen in service. Vacation Bible School has been held at Fredonia community house. Millard Stevens, our Pastor-at-large, was in charge with local talent as teachers. We also had a good revival which brought great blessings to the community. Dr. Wm. T. Scott was the guest speaker.

Fredonia's pastor received a sixty-dollar raise in salary.

The Richland Parish reports a successful year's work, with additions made at both churches. Rev. R. J. Ellerbee is the new pastor of these churches, and also a new member of the Congregational Christian Conference. Mr. Ellerbee came from the Methodist Church of the South Georgia Conference. Immediately upon coming to the Congregational Christian Conference Mr. Ellerbee was called to serve Richland Parish, composed of Richland First Church and Providence Chapel. He was also called to Bethany Church of Phenix City, Alabama. Seven additions have been added to this work during the three months of his pastorate. A young people's work has been started with 35 on the roll.

ALABAMA NEWS.

McGuire's Chapel. The men of the church painted the building white during revival week and the women of the church are making plans to plant shrubbery in the fall.

An interesting feature of the dedication of the service flag was the calling for volunteers to write an extra letter to each member in the service by a member of the church.

Pisgah. Our revival was held, the Rev. Melvin Dollar doing the preaching. The attendance was good except for the first day when rain interferred. Brother Dollar did splendid preaching and endeared himself to the entire community. Six new members were added.

Lineville. We are glad to report good revivals in each of the five churches. In spite of the fact that some from each community were way in service or in defense plants, we had good attendance. Letters from the boys in service prove that they have not lost interest in the church. May we continually pray for them.

Thorsby. During their vacation in August, the minister and his wife spent most of their time visiting their two daughters.

The Daily Vacation Bible School was held with the Baptist Church cooperating. There was an average attendance of 62.

Rev. Malcolm White of Nashville, Tenn., occupied the pulpit the first Sunday in August.

We are now occupied in making our fall plans. These include a reception for the 15 new members received during the year. We are also planning for an enlarged social program.

Most of the Scandinavian Lutherans, who have no minister, attend our church. Once a month our minister, Dr. Carl A. Polson, is asked to conduct devotions and give a short talk at the monthly meeting of the Scandinavian Lutheran Aid Society.

Rev. and Mrs. Brewster, returned missionaries from Greece, have been added to the faculty of Thorsby Institute and we look forward to their presence in the church.

KENTUCKY-TENNESSEE NEWS.

Corbin. Based on membershipenrollment the attendance at Sunday School and church services is very good.

Pilgrim Church of Corbin is being supplied, having no regular minister.

Memphis, First. The Literature Table is attracting attention and interest. Another interesting idea of the Memphis Church is a notation on the cover of the bulletin as to the cars or busses to use to reach the church. Rev. Marshall Wingfield, the minister, addressed the National Convention of Cooperative Clubs in St. Louis in the late summer.

Evarts. After two and one half months as supply Directors of the Evarts community program Mr. and Mrs. Edward M. Robertson have returned to the Vanderbilt School of Religion. The night before they left the young people surprised them with a miscellaneous shower. The Robertsons, by their fine work, have endeared themselves to the community.

Nashville, Collegeside Church. Dr. Alfred Hurst and Mr. Millard Stevens spent some time with us recently at the invitation of the church. The ministers of Kentucky and Tennessee have appointed Dr. Hurst and Mr. Stevens on a special committee to study and make recommendations for the improvements. After a study of Collegeside Church and various communities in Nashville, the two men suggested the possibility of Collegeside Church moving into a residential district. At present the church is in a college community served by several other churches.

Missions

The World for Christ

MISS ALICE MURPHY.

Because she has lived for weeks at a time in isolated Chinese villages; eating Chinese food; wearing padded clothes for warmth and sleeping on brick kangs for beds, Miss Alice E. Murphy, Congregational missionary from Lintsing, North China, can tell a fascinating story of the spirit of fortitude among the people of Shantung Province, Occupied China. She is speaking at the Eastern Virginia Conference at Waverly and at the North Carolina and Virginia Conference at Pleasant Hill next week.

Many cold, weary miles have been traveled by Miss Murphy in her work. She has bumped over frozen, dusty, and muddy trails in two-wheel ox carts, and lived in small village homes with dirt floors and paper windows. She has eaten in hospitality the steamed bread and millet gruel of the countryside. Because of these close contacts she is able to interpret the Chinese farmers to folks in the United States of America in these days when Americans are so deeply interested in China.

The academic and practical went hand in hand in Miss Murphy's work. As Vice-Principal of the Ellis Laymen's Christian Training School, she trained men and women from the country villages where there are small Christian churches but insufficient funds to support pastors. She also made extended trips among the villages, where she helped the laymen put into practice the things they had learned in school.

During these visits the church, or the little group of Christians, became the center of a village Community Betterment Program which took in not only religious training but child care, literacy, diet, hygiene and family life problems.

After the Sino-Japanese war began, Miss Murphy continued to travel in dangerous areas, sometimes where Japanese forces were active, sometimes in No-Man's Land. Everywhere she was impressed by the way the Chinese Christians took responsibility and carried on in spite of war, flood and famine.

Miss Murphy's travels have taken her so far into the interior that she can testify to the fact that there is still some of "old China" to be found, for she has seen bound feet among little girls and even pigtails worn.

Born in Montana and brought up in Tabor, Iowa, within sight of Tabor College, Miss Murphy graduated from that college, taught and served as principal in several Iowa schools and in 1925, after a course at the Kennedy School of Missions, Hartford, Conn., went to China.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 28, 1943.

Sunday Schools.	
Bethlehem, Elon College, N. C.	$ 5.00
Ether, N. C.	1.98
Timber Ridge, Gore, Va.	5.79
Pleasant Ridge, Ramseur, N. C.	7.39
Bethlehem (N.), Suffolk, Va.	3.32
Ingram, Va.	3.91
Pleasant Grove, News Ferry, Va.	16.64
Total	$ 44.03
Woman's Board, S. C. C.	
Mrs. W. V. Leathers, Treasurer,	
Home Missions	1,366.82
Foreign Missions	1,433.75
Total	$2,800.57
Total for the week	$2,844.60
Previously acknowledged	1,046.63
Total since Sept. 1, 1943	$3,891.23
War Victims and Services.	
Young People's B. C., Apple's Chapel, Gibsonville, N. C.	$ 5.96
Young Ladies' Class, Apple's Chapel, Gibsonville, N. C.	9.20
Total	$ 15.16

Mattie Cox Parker,
Secretary.

QUARTERLY REPORT.

Following is the Quarterly Report of the Woman's Mission Board of the Southern Convention of Congregational Christian Churches, for the quarter ending September 30, 1943:

Receipts.		
Eastern Virginia Conference:		
Women	$1,427.84	
Young People	226.45	
Juniors	103.81	
Cradle Roll	219.36	
		$1,977.46
N. C. Conference:		
Women	$1,230.15	
Young People	100.40	
Juniors	70.07	
Cradle Roll	106.81	
		1,507.43
Valley Va. Cent. Conference:		
Women	$ 85.41	
Young People	67.30	
Juniors	3.00	
Cradle Roll	1.50	
		157.21
Total		$3,642.10
Disbursements.		
Mrs. Parker, Secretary, Foreign Missions, General Fund	$1,177.74	
Birthday Offering, N. C.	20.82	
Foochow Union School, Mrs. Thelin	35.00	
Thank Offeting, War Victims and Services	30.93	
China Relief	1.00	
Young People's Foreign Mission Fund	168.27	
		1,433.75
Home Missions Gen Fund	$1,177.73	
Birthday Offering, N. C.	20.82	
Young People's Home Mission Fund	168.27	
		1,366.82
Check to Mrs. Mattie C. Parker		$2,800.57
Mrs. Leathers, Treas., Life Memberships and Memorials		490.00
Mrs. Leathers, Atkinson Memorial Fund		2.00
Mrs. Leathers, Staley Memorial Fund		250.00
Total		$3,542.57
Cash in Bank		99.53
Total		$3,642.10

Respectfully submitted,
Mrs. W. V. Leathers,
Treasurer.

IN APPRECIATION.

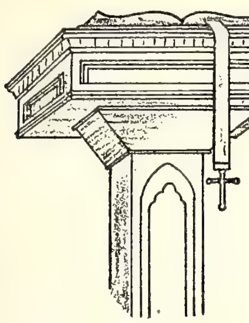
Usually the public looks forward to the newly elected officers, expecting great things to be accomplished. More often the public forgets the retiring officers and their unceasing efforts which have brought the group through many discouraging moments.

The Guilford - Rockingham - Forsythe District of the North Carolina Woman's Missionary Conference has been exceedingly fortunate in having the services of Miss Frankye Marshall as Superintendent during the past three years.

It has been the pleasure of the Hines Chapel group to have Miss Marshall visit them on two occasions; once, speaking briefly to the church, and once speaking to the missionary society and assisting in presenting the Easter Sunday morning service. She speaks in a very direct and convincing manner. To hear and know her is to love her.

It is always a pleasure to have her in our home, to discuss spiritual things, to outline plans for more successful programs, and to fellowship together.

Vera Gerringer.



THE A. B. C.'S OF STEWARDSHIP.

By H. S. Hardcastle, D.D.

The earth is the Lord's and the fullness thereof; the world and they that dwell therein.—Psalm 24:1.

The A. B. C.'s are simple things. Some years ago, while visiting my aunt on the farm where years before I had visited my grandparents, I drove our old Model T Ford down to the little country school house to get Luise, her little daughter. In an effort to overcome her shyness I asked her to let me see her school book, and opened it to talk with her about her lessons. It was before education had become streamlined, and there were, the A. B. C.'s—A is for Apple, B is for Ball, C is for Cat, and so forth. I had just finished my first year at college, and it all seemed so simple to me, so very simple. And it was simple, so simple that the normal child never had any difficulty in learning his A. B. C.'s.

Simple yes. But how fundamental. How supremely important. For the A. B. C.'s are the basic of all formal education. All reading and writing are based on them. Mastery of them unlocks the door to a new world and a new life. The world's history and literature and science are preserved and mediated in and through them in their various and complex combinations. When we say that a thing is as simple as the A. B. C.'s we can also say, as supreme and basic.

Now stewardship, like education, is a complex and comprehensive thing. It goes far and it goes deep. It concerns not only money, but time and talent and influence and life itself. But there are a few basic principles, a few simple, clear ideas which underlie the whole field of stewardship, the mastery of which will help any man to understand this supremely important realm of life and religion. And make no mistake about it, this matter of stewardship is a supremely important thing. A man neglects it at his peril. I give these A. B. C.'s in brief outline:

1. *God is the Sole Owner of all Things.*

a. The world is his. In the beginning He created the heaven and the earth. *The earth is the Lord's*—it is his by creation. He hath founded it upon the seas and established it on the floods. His creatorship gave him ownership. He put man in the garden to dress it and to keep it, but the original title or deed of trust or certificate of ownership is vested in God. He has never relinquished his ownership. He owns the world. Again and again He asserts his ownership in his Word. Back of any title to any piece of property you may possess, there is the original title in God's name. No man owns a single foot of land anywhere. God owns it. The silver and the gold are his. The cattle on a thousand hills are his. The land is his. He is the sole and sovereign owner of the world.

b. God gives the increase. The earth is the Lord's, *and the fulness thereof.* One man waters, another tills, after one has planted, but it is God that giveth the increase. To be sure man is a worker together with God, but man could do nothing without God. And God not only gives the increase in fruits and crops, He gives us developing powers.—It is the Lord God who giveth thee power to get wealth. There is no such thing as a self-made man.

c. God owns us. The earth is the Lord's and the fulness thereof, the world, *and they that dwell therein.* All men are God's by creation. "All souls are mine" He says. And however the cynic and critic may argue, the Christian has no argument. We are his by redemption. We are not our own; we have been bought with a price, and not with corruptible things like silver and gold, but with the precious blood of Christ himself. He loved us and gave himself for us, that we should not live henceforth for ourselves, but for Him who gave himself for us. This is the most stubborn fact in the universe. God is the sole and sovereign owner of all things of the world, of its increase, of all that dwell therein. This is the first and great principle of stewardship. And the second is like unto it.

2. *Man is a Steward of all Things.*

A man does not own anything; God owns. *Man simply possesses.* He is a steward, a tenant, a renter, a trustee, a lessee. "We brought nothing into this world and it is certain we can carry nothing out." Like children we say "This is mine," or "My this or that," but in the light of what has been written above, we know that this is not literally true. All that we have, all that we are, all that we may become, is a trust, a stewardship committed to us, which we are to administer for God and His Kingdom. God entrusts to us land or money or children or talents or influence or life and He expects us to use them all to the glory of God and to the best interests of the Kingdom of God. And sometime, somewhere, every man must give an account of his stewardship. It is going to be a solemn and searching hour when we stand before God the Owner and render an account of our stewardship. It is not going to bother many of us much to stand before God and have him check up on us about getting drunk, or robbing a bank, or running with other men's wives, or killing our fellowmen. But it is going to involve some embarrassing, and devastating moments when we have to stand face to face with God and give an account of our stewardship. Every man ought to watch and pray against that great day of the Lord.

3. *Stewardship is Full of Perils and Promise.*

God has put up many "Stop, Look, and Listen" signs concerning Stewardship on the road of life. Jesus was especially urgent and consistent and insistent at this point. He warned against the peril of riches, against covetousness, against the danger of mammon becoming master, against the false sense of ownership. And with unerring spiritual insight he put a great deal of his emphasis in stewardship on the peril of material things. One is almost driven to the conclusion that he made "money the acid test." And history has strangely (or not so strangely) confirmed Jesus' emphasis, for the curious and sobering testimony of history at this point is a complete silence on the rich men of the world in its appraisal of the great men of the world. Put this down in indelible letters—Stewardship has its perils.

But it also has its privileges and promise. The word of God plainly teaches and shows that stewardship is a means of grace, a redeeming, transforming thing. It adds cubits to the moral and spiritual stature of those who practice it in every realm of life. It is included as one of the true Christian graces. It is also presented as one of the secrets of a happy and satisfying life. Furthermore it is a means of sanctifying and beautyfying the whole of life. To the man who accepts the principle of stewardship, nothing is common or unclean.

And of course, the sense of stewardship has significance for the Kingdom of God. The Kingdom of God

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

APPLE'S CHAPEL CHRISTIAN ENDEAVOR.

The Apple's Chapel Christian Endeavor has seventeen members and an average attendance of ten.

The Endeavor meets regularly every Sunday at 7:30 P. M.

As a group of Christian workers I think we are fine, for young people, who are trying to carry on this work. Yet there is something lacking. Something that makes our meetings uninteresting. One reason is that the older people have failed to help us as they should have. They don't seem to realize that there is a Christian Endeavor. They never come out to see how we are doing, to see if we are still carrying on the work as it should be done. Why they have failed to help us I don't know.

As a group of young people, we are asking for your help. Not only your help but your prayers. Prayers that will lead us straight and keep our meetings going. Now, with a war raging the Christian work should go on as never before and not fail. We want our boys to know that the work of the church back home is still going on as it was before they left.

Again, we say, we need your prayers and your help.

REPORTER.

SERVICE ABOARD AN AMERICAN BATTLESHIP.

By CHAPLAIN C. L. MOODY, JR.

The letter form below was given to each man who attended the World Wide Communion Service on board the U. S. S.........., October 3, 1943, with the suggestion that he mail a copy to his family, to his pastor at home, or to some intimate friend:

U. S. S. ....,
Sunday,
October 3, 1943.

Dear ....

On this World Wide Communion Sunday, I attended Divine Service aboard ship, and joined with you and with my fellow Christians everywhere in celebrating the Sacrament of the Lord's Supper.

Though I can't see you as often or write as often as I would like, I think of you and of home every day. May the time soon come when we can be together again, and when God's peace will reign supreme in the world.

Love,

....

Enough room was left at the bottom for a postscript, and everyone was urged to use it for a personal message.

One might say that the idea was of Divine origin for it came to me on Saturday afternoon as I was thinking of ways to make the World Wide Communion Service most meaningful to these men who were serving their country aboard a man-of-war.

Frankly I was amazed at the response to the letter, and to the suggestion that a personal message be appended. Most of the men were not satisfied with one copy, but wanted two or three or more, and the censors tell me that the letters were sent to wives, parents, ministers, and friends. The personal postscript, in many instances, included a description of the service as well as a description of feelings experienced by individuals.

Let me describe the service for you: At 0900, I met with the working party which had been detailed to "rig church" in a gun compartment containing three 5 inch guns. I told the boatswain's mate what was to be done, and he despatched various men to bring the curtains, the altar, the pulpit, the cross and candlesticks, the piano, and the chairs and benches. The curtains were suspended around the compartment from the overhead, covering the guns and the ammunition racks, and thereby setting apart from ordinary things, a place for the worship of Almighty God. The piano, the altar, the pulpit, and the chairs and benches were all placed in the proper positions. A kneeling pad was added for the Communion service, and the hymnals were placed in the various seats.

Church was "rigged" by 0940. At 0950, the Officer of the Deck gave the order to sound church call. The bugler of the watch sounded the call on the bugle, the Marine of the watch tolled the ship's bell, and the quartermaster of the watch raised the church pennant to its position above the American flag. I went below to put on my robe, as the officers and men began filling the compartment for the service. At 1000, I opened the service with: "The Lord is in His Holy Temple, let all the earth keep silence before Him." The pianist played the prelude while a second class areographer's mate went forward to light the candles, and I followed to take my place behind the pulpit.

This was how the service began, and I skip over the order of worship, which was very much like any Protestant service; including hymns, prayers, Scripture reading, responsive reading, and announcements; to the Communion itself. Almost every denomination was represented, and emphasis was put on the unity in Christ of all men in all denominations, in all countries, and of all races and creeds. Christ was pointed to as the one being in all the world with the force and power to reach across the earth and unite all men in peace and brotherhood. All were invited, in His name, to come and take the Sacrament of the Lord's Supper with reverent and penitent hearts, making the adjustment within themselves between this service and the one in their home Church. There were about 20 officers and 120 men who responded to the invitation, and who received Holy Communion in remembrance of the Lord and Savior, Jesus Christ.

The kneeling pad accommodated four at a time, and once during the Communion, there knelt together: an officer, who is an Episcopalian; a negro mess attendant, who is a Baptist; and creed was forgotten in the humble tribute to our Lord; here, a oneness of spirit was felt and manifested by all present. A new realization of the unifying power of Christ was experienced, and our hearts were filled with a firm resolve to give ourselves more diligently to the work of His kingdom.

We closed the service with a hymn, remembering that Christ and His disciples "when they had sung an hymn, they went out." The hymn was familiar to all of us. It was the Navy hymn, but this time the familiar words seemed to have more meaning as we sang together:

> "Eternal Father, strong to save,
> Whose arm doth bind the restless wave.
> Who bid'st the mighty ocean deep,
> It's own appointed limits keep;
>
> O hear us when we cry to Thee
> For those in peril on the sea."

FOR THE CHILDREN

Dear Friends:

Long ago, in this month, our Pilgrim forefathers gave thanks to God for their harvest of food. Let us during this month remember to give thanks to God for our food.

I hope that you are always grateful for your food and clothing. Today when we know that there are many, many boys and girls without food and clothing we feel that these two necessities of life are even more important than we have ever thought them to be.

When the bright lights in front of our churches light our way as we climb up the steps into God's House to worship Him; we think of churches where a short time ago, bright lights guided children's feet up into their sanctuary; but where now, there is no light for fear that the churches may be bombed.

Every time you go to your church will you remember to pray for all children who do not have food, clothes, or a lighted church in which to worship? I shall be praying, even as you are praying.

If you do not know how to pray will you learn how? When I was very small I learned to pray with my parents and brothers and sisters, as we knelt before our chairs around the family fireside. Then when I was twelve years old I led in prayer at a service in our church. I do not remember the words which I used in that prayer but I have always remembered that immediately following my prayer we sang, "More Love to Thee O Christ," and I thought that hymn was such a beautiful prayer.

I have been away from my home ever since I was fifteen years old. There have been so many times when I would have given anything to be able to talk a problem or worry over with my father or mother. They were too far away. But, always I could kneel and talk with God about my problems as my mother and father had taught me. I was so very glad, and thankful that I could talk with Our Father in Heaven. Because after I had prayed I could close my eyes and go to sleep without counting sheep.

I am sitting up real late to write this letter to you. There is such a lovely program coming over the radio. It is a program composed of music which our Puritan forefathers knew, played and sung long ago in New England. A choir has just finished singing a song from the 5th Psalm which they used to sing.

There are many ways to pray, sometimes by talking, other times by listening. When we pray we need to remember that we come to God

To worship and praise Him,
To be quiet with Him,
To thank Him,
To ask Him to help others,
To tell Him our sins,
To ask Him to forgive,
To trust Him to help.

Dear Teachers of Boys and Girls:

Have you received a copy of "A Mission to Teachers?" I received one from Miss Fulcher from our Board of Home Missions, and I am very much impressed with the ideas which it offers. They deserve the attention of all of us who are striving to teach boys and girls in these days. May I present a little of it for your inspection and sincere consideration?

A MISSION TO TEACHERS.

To Win Boys and Girls to Jesus Christ.

"The success of the dictators in changing the face of Europe in a few short years, and the important part which their crusade of propaganda and training among youth had in this program, rebukes the Church. This nightmare which is Europe has come to pass largely through a program of so-called 'evangelism' and 'education' of youth on a vast scale by pagan faiths. If the menace of the ideas released by these movements is ever to be checked, every teacher of th Christian faith will have to become *an evangelist and a crusader for Christ.*

"To this end the Mission to Teachers has come into being, not as a short-term project, but as the beginning of a long-time program of the Unit of Evangelism and the Board of Christian Education to recruit, train, and encourage those who face the challenge of this great task.

"In order to assist teachers and officers in the Church School to accept their high calling, each local church is asked to conduct 'A Mission to Teachers'. The suggestion for 'A Mission to Teachers' have been prepared by a Committee on 'A Mission to Teachers—To Win Boys and Girls to Jesus Christ' as approved by the General Assembly."

THE AIMS OF THE MISSION.

1. To stimulate the teachers' sense of responsibility to win boys and girls to Jesus Christ.
2. To deepen and enrich the spiritual life of teachers to this end.
3. To assist teachers in finding materials and developing techniques required to accomplish this within the compass of the work of their specific age groups.
4. To help teachers to build boys and girls into the historic Church as living members of the body of Christ.
5. To create in pupils and teachers alike a concern for the unreached boys and girls in their midst—a concern that will lead to definite action.

THE OBJECTIVES.

I. Cooperation (Nursery, Kindergarten, Primary Department)

1. Lead the child to decisions of cooperation with others. v. g. in worship services, sharing craft materials, self-reliance in taking care of oneself in a group.
2. Lead the child to want to participate.

II. Content (For Junior Department)

1. Lead the child to decisions to learn. No age is more ready to learn facts than the Junior age.
2. Lead the child to want to know his Bible and his Church.

III. Commitment (Junior High, Senior, Young People)

1. Lead the youth to a definite decision of faith in Jesus Christ as Lord and Saviour.
2. Lead the youth to a definite commitment to the Christian way of life.
3. Lead the youth to full membership in the local church.
4. Lead the youth to do his share for the Kingdom through his church.

The emphasis is to win boys and girls to Christ—not to drive, nor to coerce, nor to subject. To win implies:

1. A definite aim.
2. A Christian message to give.
3. A consuming passion.
4. A contagious enthusiasm.
5. A constant interest.

You may secure this pamphlet on A Mission to Teachers by requesting it from: Evangelism, Board of National Missions, 156 Fifth Avenue, New York City, N. Y.

Dorothy Todd.

ANSWERS TO OCTOBER QUIZ.

1. Rob; 2. Too; 3. Cot; 4. Rot; 5. Robe; 6. Cob; 7. Bet; 8. Boot; 9. To; 10. Bore; 11. Orb; 12. Or; 13. Ore; 14. Core; 15. Root; 16. Rote; 17. Boo; 18. Boor; 19. Tore; 20. Tor.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE SACREDNESS OF HUMAN LIFE.

Lesson VI—November 7, 1943.

Golden Text: *"Whosoever hateth his brother is a murderer."*—I John 3:15.

Lesson: Exodus 20:13; Hebrews 5: 21-26; 38-45.

Devotional Reading: James 4:1-10.

An Old Truth.

"Thou shalt not kill." Early in the history of the race God tried to emphasize the sacredness of human life. That is the deeper meaning of the commandment "Thou shalt not kill." There it stands as one of God's Stop Lights, one of His prohibitions written in the foundations of society itself. But as is the case with so many of the Old Testament laws, this law was concerned with the actual physical act. It was wrong to kill, to take life, to injure a man in such a way that he died. That truth still stands. Human life is sacred, a man must not kill. The Christian conscience is increasingly being aroused about capital punishment. An increasing number are wondering whether the state has a right to take life, even the life of a criminal or a murderer. There is no doubt of course that such an one should not be turned loose on society—he should forfeit his liberty. It is another question whether he should forfeit his life.

New Meaning in an Old Truth.

"Ye have heard that it was said unto them of old time, Thou shalt not kill . . . but I say unto you that whosoever is angry with his brother shall be in danger of judgment . . ." Jesus said He came to fulfill. This saying is a case in point. Under the law killing was a matter of the specific act; under grace it was a matter of spirit, of motive, of intent. Jesus said that a man did not have to take a sword or a knife or a gun or a bomb and kill a man to be in danger of judgment, or to commit murder. If he harbored hatred, or the spirit of murder in his heart, if he would murder if he were not afraid of the consequences, he was guilty of murder apart from the physical act. These are searching words. They go deep. They cut to the quick. They strike fear into the heart, because of their solemnity and their seriousness. Look out mister if you have a grudge in your heart, if you hate somebody, if you plan recenge, if you think murderous thoughts against anybody.

More Important than Worship and Sacrifice.

"If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled with thy brother, and then come and offer thy gift." Worship and sacrifice stand high in Christian practice. Indeed they stand first in one sense. "Thou shalt worship the Lord thy God and Him only shalt thou serve," said Jesus. But something must come before worship if worship is to mean anything. Right relations with God depend upon right relations with man. We cannot worship God if we are wrong with God, not in the true sense of worship. One suspects that a great many people are wasting a lot of time, and going through a lot of meaningless forms because they are trying to worship while they have something in their hearts against somebody else, or there is something wrong in their relations with others which they ought to make right. Life is pretty much a matter of keeping our relationships right, and these relationships are delicately interrelated.

DAILY BIBLE READING—THE SANCTITY OF THE HOME.

November 8th Through 14th.

Monday—The Sanctity of the Home. Matthew 5: 27-32.

Tuesday—The Sacredness of Marriage. Mark 10: 2-12.

Wednesday—The Value of Discretion. Proverbs 2: 10-22.

Thursday—The Husband's Duty. Ephesians 5: 25-33.

Friday—Harmonious Living. I Corinthians 13: 1-8.

Saturday—Safeguarding Future Generations. Psalm 78: 1-8.

Sunday—Spiritual Fruitage. Psalm 92: 8-15.

The Law of Like, and the Law of Love.

"An eye for an eye and a tooth for a tooth"—that was the law of like. Even that was better than the law which it superseded, which might have been a head for a tooth, or a foot for an eye. Even this Old Testament legislation marked an advance over the practices of some of the other nations of the world. But it was inadequate. Christ said that love must be the law of life. This is the heart of his sayings about "resisting not evil," "turning the other cheek," "going the second mile," "giving to his that asketh of thee," etc.

Going the Second Mile.

"And whosoever shall compel thee to go one mile, go with him twain." Here is the famous saying about going the second mile. It was the custom of the haughty and cynical Roman soldiers to make the Jews, the conquered people, carry their luggage or equipment for them. It was an onerous, despised, humiliating task, and one at which any normal man at first would rebel. But said Jesus, when one accepts the compulsions of life, and does them in the right spirit, he takes all the sting out of them. One may go to church grudgingly and under compulsion, or he may go in the spirit of privilege and gladness, and find a blessing. Old age may be a bane or a blessing, depending on the spirit in which one accepts it. The same principle applies to work, to unpleasant tasks, etc.

Asking the Seemingly Impossible.

"Love your enemies, and pray for them that despitefully use you, (or persecute you) . . . that ye may be sons of your Father who is in heaven." It is not easy to do. It is not often done. How many people are there who love the Germans or the Japanese, or even the Italians? But it can be done, and it is being done. And it is the mark of sonship. Sons of God are expected to do it, the seemingly impossible. Only the grace of God enables one to do it. Christians need to do a lot of praying these days that they might love their enemies. This does not mean to take a soft and sentimental attitude toward the deviltry of the Axis nations or their leaders. We can hate their evil works. We can even meet their barbarisms with force. But we need not hate and we must not hate. Jesus himself says so. And He practiced what He preached.

Thine to work as well as pray,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunshine in.

—Whittier.

HAVE YOU MADE YOUR WILL?

By Earnest O. Sellars.

It is surprising how many people have not made a will. If this has been done you doubtless have remembered all those with reasonable cloims upon you but have you remembered your Brother, the Lord Christ?

He is a relative who has done more for you than any one else. He "was rich, yet for your sakes became poor, that ye through His poverty might be rich." He denied Himself an earthly home, wore a crown of thorns and hung upon a cross that you might sit upon a throne.

The will we make is our last message to the world. We wonder how He will feel as He hears others mentioned and no thought or mention is made of His name when your will is read. Think of being in His presence, where alone we can realize the cost of our redemption, and hearing our last testimony to the world read and no mention made of His name, "which is above every name?"

Jesus needs your money. His cause here on earth suffers for lack of it. Millions have never heard that Jesus died for them. In your life you may have felt it necessary to put all of your money into your business; you may have loved it too much to part with it, but you must part with it eventually, why not make good the loss He sustained by your withholding your tithes and offerings? Add a codicil to your will today and change His sorrow to joy. Be honest with Him while you live and continue to be honest with Him when you die.

Remember your money is going somewhere. You accumulated it; who can distribute it so wisely as yourself? This is a responsibility none of us can shirk or share with others. Neglect it and your money may go where it is not needed, perhaps where it may do actual harm.

Provide for all who have any rightful claims upon you but remember that to leave too much to young people may rob them of the incentive of industry and economy—two of life's greatest blessings.

Irreligious people give to orphanages and hospitals. Christian people should give to support and spread the Gospel. Timid ones find it hard to speak for Christ but they can help to support and train others thus furnishing a substitute, and the souls he wins to Christ may be stars in his crown.

Have you enjoyed the luxury of giving? Indulge yourself by bequesting a generous sum to God. We draw dividends on money only while we remain in this world and those who convert cash into character have abundant returns upon their investments.

None of us can imagine our joy in heaven to meet, from time to time, those just arrived from earth with tidings that it was through our bequest they learned of the Saviour and trusting Him had come to dwell with Him and all the redeemed in Heaven. He said, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, but lay up for yourselves treasures in heaven."

Whatever you do, do it quickly. The "night cometh when no man can work." Many a large legacy has been lost, many a good intention failed of fulfillment because men have procrastinated. Settle the matter today if possible.

There is only one better thing. Give the Lord what is rightfully His while you live. Income taxes and legacy taxes will consume much of your property unless you make your dispositions while you live.

—*The Christian Index.*

N. C. AND VA. CONFERENCE.

(Continued from page 2.)

10:30 The Christian Orphanage, Mr. Chas. D. Johnston.
11:00 Report Committee on Superannuation, Mr. D. R. Fonville.
11:30 Report Promotional Secretary, Dr. F. C. Lester.
12:00 Devotions, Rev. W. E. Wisseman.

Wednesday Afternoon.

2:00 Hymn and Prayer.
Historian's Report, Rev. C. E. Newman.
Licensure and Ordination.
Communion Service, Rev. W. E. Wisseman—Chaplain.
3:00 Reports:
Committee on Nominations.
Committee on Finance.
Place of Meeting.
Collectors.
Press.
Resolutions.
Final Business.
4:00 Adjournment.

NOTICE!

Delegates Attending North Carolina and Virginia Conference at Danville, Va., November 16-17.

Please send to Rev. M. T. Sorrell, 162 Third Avenue, Danville, Virginia, requests for entertainment. The Third Avenue Community Christian Church wishes to entertain all the delegates attending the sessions of the Conference. Let us cooperate with this generous gesture by sending in our names and when we will arrive, together with any other helpful information we can give. A pre-Conference service is being provided for the Church and for those delegates for whom it will be more convenient to arrive at Danville Monday afternoon or night. On arriving at Danville go to the Church for information and hospitality.

All delegates arriving by car will come out N. Main St., route 29, to Third Ave. Those coming from the North will stop on 29 coming into Danville at Third Ave. Since there is no gas allowance to meet trains and busses, those coming by Grey Hound will catch N. Main Street bus at station coming to end of bus line. Those on Virginia Coach line, will go one block to Main Street and catch same bus. Those coming by train will get loop line at station, change at Main Street for North Main Street coming to end of line.

J. H. Lightbourne,
President.

A. B. C.'s OF STEWARDSHIP.

(Continued from page 9.)

will never come merely by money, but it will never come without money, and apart from consecrated personality which has its inner springs and motives nourished and quickened by a sense that it has something which is not its own, that something has been done for it, that it has received far beyond its power to repay, and that because it has so freely received, it must as freely give. The earth is the Lord's and the fulness thereof, the world and they that dwell therein. I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God which is your reasonable (or spiritual) service.

CIRCULAR CHURCH, CHARLESTON.

We quote from a letter of a soldier stationed in Charleston: "How was the party Thursday night? Sailors and more sailors probably. What is it about your socials that draws so many sailors? I am wondering if it is safe for a soldier any more . . . If I get into town before next Thursday, I would like to make a financial donation towards the socials you are giving . . . The truth is I am far behind with my tithes to my home church, but I intend to make it up. What you are doing is a greater help to God's kingdom than any of us can realize."

Our Sunday School at Dorchester Terrace, seven miles north of our downtown church averages 50 in attendance even through the hot summer weather. We tried having a preaching service here on Sunday nights but the increasing use of the hall as a club house made it impossible.

The Orphanage

Chas. D. Johnston, *Supt.*

The most valuable asset this nation has is its children. What a world this would be without children—No patter of their little feet to be heard; no little laugh of the innocent child in the home. How desolate a home without children! We may be greatly blessed in this world's goods, we may have our every wish supplied so far as comforts of this life are concerned; but it cannot be complete without children. We know children are a great care and we have to make many sacrifices and assume great responsibilities in rearing them. God blesses the parents who are willing to make the sacrifices and assume the responsibilities of rearing a family of children. Some people don't want the responsibility or the care, but they will never know the joy of rearing children. We once lived across the street from a family in a certain town. In that family there was one little girl seven or eight years of age. The mother said she just hated children. We always felt sorry for this little girl because we realized she did not get much mother love which every child craves so much.

Sometime ago the writer had an all night trip to make, and the day coaches were crowded, so we secured a reservation on a pullman car so we would be more comfortable for the long trip. A lady with a little baby was on the same car and when its mother put it to bed, it being its first ride on a train and everything was different and strange, it became frightened and began to cry, and it was some little time before the mother could get it quiet. During the time the child was crying, we heard a lady near by say, "Oh! that baby." She did not want to be disturbed by the baby. Yet she, too, was once a little baby and perhaps cried just as loud.

Children. Yes, it takes children to make a world. They grow and develop into our leaders and fill high offices in church, state, and nation. Society owes every child born into the world a chance and an opportunity. When a child has been deprived of a home and its parents and is dependent, society, through the church or some other agency, must give it a home and care so it will have an equal chance with other children to make a good citizen.

The Congregational Christian Church has assumed the care and training of the little dependent children in the Christian Orphanage. That is why we come to you at this Thanksgiving season and appeal to you to be liberal in your contributions to help support the Christian Orphanage—your church institution. These children are wards of the church. Will you do your duty by them? If *you* do your duty that is all we can ask of you. Jesus said, "Inasmuch as ye did it unto one of the least of these, ye have done it unto me."

Chas. D. Johnston.

REPORT FOR NOVEMBER 4, 1943.

Amount brought forward		$15,264.18
Sunday School Offerings.		
Eastern N. C. Conference:		
New Hope	$ 1.39	
Beulah	6.90	
Plymouth	17.79	
		26.08
N. C. and Va. Conference:		
Pleasant Grove	$16.62	
Bethel	4.14	
Reidsville	12.80	
Bethlehem	25.16	
Mt. Zion, Sunday School.	8.50	
Tinnin Fund	25.00	
		92.22
Western N. C. Conference:		
Hank's Chapel	$13.06	
Big Oak	10.52	
		23.58
Eastern Va. Conference:		
Liberty Spring, B. Johnson Class	$ 1.00	
Mt. Carmel	8.23	
		9.23
Valley Va. Cent. Conference:		
Winchester	$ 6.24	
Linville	10.71	
		16.95
Alabama Conference:		
New Hope	$ 2.70	
Conference Collection	65.70	
Pisgah	2.41	
		70.81
Thanksgiving Offering.		
Mr. J. Spencer Love		240.00
Special Offerings.		
Cash	$ 2.10	
Herman Crump	5.00	
Mrs. Jones	10.00	
Mrs. Hill	30.00	
		47.10
Total for week	$	525.97
Grand total		$15,790.15

You all have powers you never dreamed of. You can do things you never thought you could do. There are no limitations in what you can do except the limitations in your own mind as to what you cannot do. Don't think you cannot. Think you can.

—Darwin P. Kingsley.

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

To Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name..........

Street or Route..........

City.......... State..........

Church..........

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words,

In Memoriam

THORNE.

In loving memory of Mrs. Maudie Rhodes Thorne, wife of M. L. Thorne, whom God in iHs infinite wisdom removed from our midst on Sunday, September 19, 1943. We the members of Antioch Christian Church, desire to express our devotion to her memory as a member of our Church, and the Woman's Bible Class.

She leaves to mourn, her husband, two sons, and a host of relatives and friends.

We, as a Church and individuals, wish to record our appreciation, and our sorrow as a tribute to one whose memory we will ever cherish.

Therefore, Be It Resolved:

1. That the Antioch Christian Church has lost a faithful member for which they mourn.
2. That we bow in humble submission to the will of our Heavenly Father.
3. That we extend to the family our sincere sympathy and earnest prayers, in the loss of their loved one.
4. That a copy of these resolutions be sent to the bereaved family, a copy be placed upon the Church records, and a copy be sent to The Christian Sun for publication.

Miss WINIFRED CLEMENTS,
Mrs. C. R. CLEMENTS,
Committee.

STEWARDSHIP OF MONEY.

(Continued from page 6.)

ever needed. And in addition our contributions to others could easily be doubled and then there would be plenty to spare. We have never stopped to count the blessings of God or reckon our personal and individual responsibilities and His goodness. Truly if today we should bring all of our tithes into the storehouse of our Lord the windows of Heaven would swing wide open and there would be blessings for every individual heart beyond its capacity to receive. If we could only believe, and may God increase our faith, we would contribute as we should and the power of God in our midst would be beyond human comprehension. Too often, I fear, we have evaded the question of stewardship of money by emphasizing the stewardship of life, of talents, and of time. Certainly we recognize our responsibility to give God a share of life, of talent, and of time. But in the giving of these essentials the stewardship of money is greatly emphasized. He who gives his money is not likely to withhold his life for where his treasure is there his heart is also. Any individual, any local congregation, any denomination that will tithe its resources will be blessed of God and enabled to render the service it should to its day and generation.

L. E. Smith.

FIFTH SUNDAY OFFERINGS.

This week the Eastern Virginia Conference meets in annual session and the other three conferences will meet in regular order for reports on the year closing and plans for the future.

The College wishes to express its appreciation of the contributions made to its program. Many of our Sunday Schools and churches have been thoughtful and generous but from this report it will be observed that we are far, far from the Convention's asking for the College. In fact we are only about one-third of the way. It is hoped that every church, and every pastor will consider this fact and be generous in their contributions to the College. I cannot overstate the needs of the College. The war has reduced our resources from students and every conceivable income other than gifts. Our only hope of meeting our budget is that churches and individuals may increase their contributions and that an increased number will join in the support of the College.

Previously reported	$4,380.14
Churches.	
Western N. C. Conference:	
Hank's Chapel	13.92
Grand total	$4,394.06

WHY I PLEDGE TO MY CHURCH.

Because everything I have comes from God, and by giving a part of my income to Him I thus acknowledge His ownership and my stewardship.

Because my church is the best institution through which my money can most profitably be used to extend Christ's kingdom.

Because when I joined my church I promised to support it, and I want to make that promise good.

Because making a pledge and paying it regularly reminds me constantly that I have a definite share in extending Christ's kingdom.

Because the missionary, benevolent, and educational agencies of my Church have no source of support other than the pledges of church members, and they depend upon my pledge.

Because I want to do my share in paying my pastor's salary and the heat, light, music and other things that go to make my church a comfortable place to worship.

Because I am not willing to accept the benefits of my church without contributing to its work.

Because by giving my money to Christ and His Church I am laying up treasure in heaven.

Because pledging to my church helps to keep me from growing selfish and indifferent.

—*Selected.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.
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"Will a Man Rob God?"

By REV JOE A. FRENCH

This ancient question was first recorded in the book of Malachi but since that day has been the constant and recurring question of God in his dealing with humanity. And like the man in the day of Malachi we ask, "Wherein have we robbed thee?"

Our message today is more specifically in answer to the second question, but not in terms of the answer given in Malachi. And this is not because we have not robbed God of tithes and offerings, for only the Lord knows the measure of our robbery here, but the robbery I am thinking of is more subtle and serious than the robbers of the tithe. It is the robbery of God of ourselves. We rob God in that we take our lives out of his hands.

God's eternal hope for humanity was that we make our lives according to his will and purpose. "Man's chief purpose is to glorify God and enjoy him forever." God made us for himself and then gave us the privilege to rebel against him.

According to the text (Malachi 3:8) those who do not tithe rob God, but what of the robbery that is far more damaging, that of taking from God a life that belongs to him and then embezzling it in sin? It is in our choice to take our life from God, rebel against him, and then misappropriate life, that we commit our greatest robbery.

Genesis reports that after God had created each group of things he looked upon it and "saw that it was good." What a glorious time God had creating and enjoying the fruits of his labor. And God could have gone on forever enjoying what he had made, but seeing all that he had made was good he desired company and companionship in the use and enjoyment of what he had created, so God created man.

Notice: First, man was created in the likeness and image of God that he might enjoy company with God and use to advantage what God had made. Second, man was to have dominion over what God had created. Even the garden was not given to man, "the Lord took the man, and put him into the garden of Eden to dress it and keep it." Third, there is not a hint in the scriptures that God gave what he had created to man. God reserved the right of ownership.

It is evident then, from the scriptures, that all belongs to God, yet the very first wilful act of sin on the part of man was against the property of God in partaking of that which had been forbidden. Cain also sinned in the misuse of that which belonged to God. His sin was threefold, he did not bring of the first-fruits, did not bring the offering in the right spirit, and then wilfully murdered a son of God.

But these sins were secondary, the fateful sin was that both Adam and Cain sinned in heart in taking their lives out of the control of God. What a pathetic scene of the Lord walking through the Garden hunting for man who had separated himself from God and how touching the Lord's question, after Cain had sinned in heart, "If you have been doing right, should you not be happy?" Man had separated himself from God and thereby lost his likeness and image of God.

Man had been created to act like God but he acted like the devil. God had been robbed of his most precious possession. "Will a man rob God?" Yes, when he does not act as belonging to God. "Behold, all souls are mine." "Ye are not your own, for ye are bought with a price." "Will a man rob God?" Yes, when he keeps from God that which belongs to him. "Will a man rob God?" Yes, when he embezzles and misappropriates through disobedience and wilful acts of sin that which God has made for his own glory and joy. The scripture tells us, after God had made man, that it was "very good." What is God's judgment of your life?

If we could always remember that we are not our own, that we are God's by right of creation, preservation, and redemption, what terrible sins of commission and omission we would avoid. We would then say, "I must not do this for I belong to God;" and again, "I must do this because I belong to God."

What a responsibility God gave me in the right of choice to either live for him or rob him! On that last night when Jesus said to his disciples, "One of you shall betray me," they looked in amazement at him and said, "Lord, is it I" We have not the defaming opportunity of betraying the physical Christ into cruel hands, but we do have the choice of robbing God or making a living and acceptable sacrifice of our lives. When God says to us, as he is saying now, "Will a man rob God?" O for the grace to say, "Lord, is it I?"

HISTORICAL SOCIETY. [illegible]
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY NOVEMBER 11, 1943. NUMBER 44.

ARMISTICE DAY--NOVEMBER 11, 1943

Catholic, Jewish and Protestant Declaration on World Peace

1. The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states and international society are subject to the sovereignty of God and to the moral law which comes from God.
2. The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious or other discrimination in violation of those rights.
3. The rights of peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial or oppressed peoples toward political responsibility must be the object of international concern.
4. National governments and international organization must respect and guarantee the rights of ethnic, religious and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development and to political equality.
5. An enduring peace requires the organization of international institutions which will develop a body of international law; guarantee the faithful fulfilment of international obligations, and revise them when necessary; assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.
6. International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.
7. Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

NEWS AND VIEWS

Sunday, November 14, is Men and Missions Sunday.

November 14-20 is Book Week. Watch The Christian Sun for important book reviews.

Said Allyn Robinson before the Eastern Virginia Conference: "Democracy must be economic as well as political."

Dr. Walter Judd, Congressman from Minnesota, will speak before the Richmond Public Forum on Friday evening of this week.

Dr. L. E. Smith states that Elon has enrolled sixteen ministerial students this semester of which eleven are members of our denomination.

Delegates to the North Carolina and Virginia Conference: Gather up the new subscriptions and renewals in your church and take them to Danville. Rev. F. C. Lester reports a generous response at the Waverly Conference.

Miss Alice Murphy, returned missionary from China, spoke last Friday evening in the Richmond Church and on Saturday evening in the Bay View Church at Norfolk. She was at Christian Temple on Sunday morning, at Suffolk Sunday evening, and at the Holland Church on Monday evening.

Rev. R. H. Peele, former minister in the Southern Convention and in recent years living at Lockport, New York, passed away on Saturday, October 30, and was buried on the following Tuesday. A host of former friends in Eastern Virginia and at Elon College, where he resided some years, will receive this news with deep regret. Our sympathy goes out to his relatives.

Dr. Howard Stone Anderson observed his seventh anniversary as pastor of the First Congregational Church of Washington on October 17. During this period Dr. Anderson has received into membership 652 members. Loose offerings have risen from around $3,000 to an amount which will exceed $7,000 this year. Pledges have increased so that both benevolences and current expenses have enjoyed a 75 per cent gain. In these years $15,0000 has been spent on repairs, rehabilitation and new equipment. The church has a modest Endowment Fund and a growing Building Fund.

On the front page of a Southern Pines newspaper dated October 22, 1943, is a three column picture of our church people as Mr. Wilbur J. Sanborn presents the keys of a new Plymouth sedan to the pastor, the Rev. Tucker G. Humphries. A scroll presented Mr. Humphries read:

"This Plymouth sedan is presented today, Sunday, October 10, 1943, to our pastor, Reverend Tucker Humphries, by members and friends of the Church of Wide Fellowship in recognition of his splendid services to the Church and community. Mr. Humyhries' sincerity, his friendliness, his enthusiasm have fostered a new spirit, a greater faith, and a closer fellowship in our church, and a broader concept of our relationship to and fellowship with God."

This is a fine tribute, and an excellent gift. Congratulations to both pastor and church!

NEWS FROM ELKTON PARISH.

We had revival services at Mt. Olivet (R.), October 3rd to 9th. Rev. R. E. Newton did the preaching. The attendance was good and the messages Bro. Newton brought were appreciated by all. Nine young people united with the church upon confession of faith in the Lord Jesus.

We had revival services at Bethel, October 17th to 23rd. Rev. Robert A. Whitten of Winchester did the preaching, and Prof. Owen Long of Lacey Springs had charge of the music which added much to the spirit and helpfulness of the meeting. Prof. Long had the children, young people and adults singing.

Bro. Whitten brought timely messages throughout the meeting. Fifteen young people united with the church, fourteen on confession and one by letter.

We had revival services at Mt. Olivet (G.), October 24th to 30th. Rev. R. E. Newton did the preaching. The attendance was good, and Bro. Newton brought interesting and helpful messages in this meeting also. Eight young people united with the church on confession.

It is believed that this group of churches have profited by these special services. The churches are grateful to these Brethren who were kind enough to visit with us and serve so acceptably for these meetings.

D. M. Spence.

LASTING PEACE THE HARD WAY.

By C. B. Riddle.

Aside from the war, a principal topic of the day is postwar planning. Such a measure is good, and it shows that we learned at least one lesson from another period.

But postwar plans, so far as they have been revealed, concern only the material realm. Underlying this is a fundamental of such importance that it should not be overlooked. That fundamental is to cast into discard the easy life which the people of the United States have been living within the last three decades. Somewhat changed now, but almost everyone is anticipating a return to the carefree, spendthrift, easy way when peace is restored.

It was because we sought and followed the easy way that we were stricken when tyranny and devastation overtook us. That is why we were unprepared. That is why we had no defense. That is why we had only a skeleton force of trained fighters. That is why we had so few ships, planes, tanks and guns.

If we again decide to follow the easy road, consider the job finished and lay down unworkable peace terms, recoil in the thought of being protected by the Atlantic Ocean instead of paying for real protection by the year-by-year plan, listen to and be influenced by the isolationists who are only temporarily under cover, what is being done today will have to be done again. Indeed, in a postwar period if we take the road of least effort, choose the method of solution which seems the least costly, and prefer above these our usual self-indulgence, two or more decades hence will bring upon the peoples of the world a war of devastation to make the present conflict a small and insignificant affair.

The choice is the realistic, hard way, if the generations yet unborn pay tribute to our foresight and determination. Defending the citadel now is not enough. Its future protection is all the more important, and that protection cannot be assured if we waste our time and substance in following the path of least effort and resistance. The Valley Forge of the present must be the Valley Forge of the future, if we fulfill our destiny and refuse to betray our past.

Is War a Judgment of God?

By Roy C. Helfenstein.

We frequently hear and read statements which refer to the war as being a judgment of God upon the world. But is it? Why should anybody wish to interpret the war as being a judgment of God? Man himself laid the plans for the war. Man alone started the war, and only men can stop it. There is no other choice now but to fight it out until the Victory for Freedom is won by an unconditional surrender of the Axis forces. There is no other way. But man alone is to blame for the mess the world is in—and what a mess it is! Then why implicate God by saying that the terrible situation is His judgment being pronounced upon the world?

With the modern mind already so bemuddled by antiquated and unenlightening concepts of Deity, it seems deplorably regrettable to make the confusion but the worse confounding by implicating God in any way with the war problem. Such certainly does not increase reverence for God in a day when so many people scarcely have even respect for Him and nothing of reverence.

To say that the war is a judgment of God seems to me to be an insult to Deity. God's judgment is always tempered with mercy, but where do we find any mercy in the war now being waged or in any other war for that matter? If war is a judgment of God, then the more furor involved in the war—the more furious the judgment of God. If war is a judgment of God then all the fiendish machinations devised by godless men to kill and overpower their fellowmen but emphasize the definiteness of it being a judgment of God.

But is the wreckage of bombed cities—homes lying in total ruin, schools and churches demolished, the mangled bodies of thousands of innocent children, millions of dead civilians and combatants, the heart-rending spectacle of destitute continents—is this a judgment of God? If so, all must say "What a Judgment!" And many would say "What a God to be so harsh in His judgments!" But is it a judgment of God, or is it the madness of godless man?

Following the old theological grooves one naturally arrives at the former conclusion. But why not extricate ourselves from those outmoded grooves and take the track of common sense in our thinking? Let's accept the challenge of Phillips Brooks who declared that "If a thousand old beliefs need to be abandoned in our march toward truth, we must still march on."

When theology presents a God for whom apology must be made, then those deductions, even though made by theology, should be labelled blasphemous. To say that war is a judgment of God when common sense declares it is the madness of man is as bad as to say that sickness and death—even though occasioned by human ignorance, carelessness or wilful neglect—are judgments of God.

The Old Testament writers in the light of their limited understanding frequently made God responsible for wars, and they even went so far as to declare that God ordered and directed wars upon occasion for His own vindication. But why should Twentieth Century Theologians in the light of the larger understanding of life and of God see fit to implicate God in war in our day? I am confident that any such implication is extremely repugnant to "the Lay Mind" just as it is to many ministers. By what authority does anyone declare that there is "anything in war as actually experienced which *demands* that it be interpreted in the Christian Category of divine judgment?" No theologian or anybody else can prove that such is true. And anyone who attempts to do so will but argue in circles getting nowhere.

"War with its monstrous and hideous deeds is the penalty man has to pay for his frustration of God's will, his thwarting of God's purpose, his defiance of God's law and his rejection of God's love." Why not let it go at that, instead of bringing God into the hellish picture at all by saying it is His Judgment, anymore than we would say that, if a man ignored the law of gravitation and jumped to his death from the top of the Empire building, that his death was the judgment of God?

It does not seem to many of us that the name or nature of God is made any more understandable or appealing by interpreting war as a Judgment of God, when the irrefutable truth is that "War is God's Heart Break." The war has not put God on a Judgment Seat but on a Cross.

EXECUTIVE BOARD.

The Executive Board met at the call of its chairman, Dr. H. S. Hardcastle, Friday, October 22, at Norlina, N. C.

The Board was called to order by the chairman at 10:40 a. m. Prayer was voiced by Rev. F. C. Lester.

All members of the Board were present: Chairman Hardcastle, Secretary Lightbourne, Harrel, House, Wisseman.

Sitting with the Board were Dr. E. M. Halliday, Secretary Board of Home Missions, New York, Promotional Secretary F. C. Lester, Dr. Jesse H. Dollar, pastor First Christian Church, Newport News, Virginia.

The chairman stated the Board was called to meet for the transaction of routine business and to discuss with Dr. Halliday aspects of the situation created by the resignation of Dr. William T. Scott as superintendent of the Southeast.

The first matter to come before the Board was the existing disproportion between the apportionments of the Convention to the several conferences and the totals of the apportionments to the Churches by the conferences.

It was moved by Harrell and seconded by House, that the secretary be ordered to write the chairmen of the Committees on Apportionments of the several conferences, urging that the conference totals to the churches for the apportionments conform to the amounts designated by the Convention. Adopted.

The second matter to be discussed was the editing, publishing and distribution of *The Annual.*

It was moved by Harrell and seconded by House, that the secretary, who is the editor of *The Annual,* be authorized to negotiate a contract for the publication of *The Annual* covering satisfactorily to the Convention such matters as the date by which copy must be submitted to the publishers, the date by which *The Annual* is to be distributed, the submitting of proof of all minutes and statistical tables to the editor by the publishers, the cost to the conferences at which *The Annual* is to be published; it being understood that if the present publisher of *The Annual* is not willing to enter into this contract that the contract be made with some other concern. Adopted.

A discussion was then had of the situation in the Southeast as it relates or may relate to the Southern Convention.

It was moved by Harrell and seconded by House, that a committee be appointed to formulate a plan of organization by which the agencies of the Convention may be coordinated, and that this committee first report

(Continued on page 15.)

THE EDITOR'S MESSAGE

THE EASTERN VIRGINIA CONFERENCE.

Excellent financial reports, a large attendance, addresses of a high order and hospitality plus; these were some of the features enjoyed at the Eastern Virginia Conference. The Waverly church has been painted and refurnished, thus providing a beautiful setting for the Conference. Dr. I. W. Johnson, who has recently celebrated his fifty-second marriage anniversary and the forty-fourth anniversary of his ordination, was re-elected as president. Chaplain H. E. Crutchfield was present for the entire session and urged the ministers to make weekly contacts with families who have men in the service.

Miss Alice Murphy described the great migration of 150 million Chinese and compared it to a journey on foot from New York to Denver. Calling attention to the Biblical statement that he who says to his brother, "thou fool" shall be in danger of hell fire, she pointed to the fact that we get our hells of fire by exclusion acts, lynchings, segregation, discrimination, Jim Crow laws, and the like. She continued, "Every lynching in America is headline news in the Orient. China, with her manpower equal to one-fourth of the world's population, has been pacifist. Will she now decide that the only way to deal with the white man is with power? Will she go Buddhist or Christian?"

THE CHURCH AND WORLD ORDER.

"Two tasks of immense significance face American citizens today," said Dr. Harry N. Holmes before the Richmond Ministerial Union. "The first is to make ourselves aware of the colossal issues at stake in this war; the second is to build an informed public opinion which will insist on a world government organization to prevent world anarchy and war."

Dr. Holmes pointed to three specific evidences that the church today is mobilizing itself to see that public opinion does not fail this time: (1) the Conference at Princeton University in August on the Church and World Order, which brought together representatives of the Protestant church all over the world; (2) the publication of the unprecedented document (printed on the front page) signed by representatives of Roman Catholic, Protestant and Jewish faiths calling for a world organization consistent with the moral principles for which the church stands; (3) the Bishops Crusade of the Methodist Church next January, when every Methodist home in the United States will be visited to urge its interest in a peace which will make permanent the sacrifices made in this war.

Dr. Holmes concluded his message with this striking statement: "God so loved the world; and if Christ made entrance into the world to save anybody, certainly he entered to save everybody."

BASIC ISSUES IN WORLD PEACE.

The arrival of another Armistice Day furnishes the occasion for an issue devoted to a consideration of basic problems in peace and world order. No institution has a greater stake in the post-war world than does the Church. In an issue so momentous, the collective testimony of the Church is important. The Church must not be deterred in its efforts by those who are convinced that there will always be "wars and rumors of war." War may never be completely eliminated, but of this we may be certain: the next war may be postponed and the number of future wars may be reduced. A present victory at the price of another war would be disastrous. A generation which has suffered two wars cannot stand a third.

The Inter-Faith Declaration (page one) rightly begins by calling attention to the "moral law which comes from God." By way of retrospect we see that disregard for the moral law has brought suffering and death. Obviously, and yet not so obvious for some, the new order is impossible without religion. The Delaware Conference testified: "In consequence of the prophetic tradition of biblical religion and in loyalty to the words of Jesus Christ himself, it is the function of the Church to discern the times and the seasons, to decipher the meaning of each succeeding era, and to bear witness to the word and will of God in each concrete situation."

It is significant that point two deals with the needs of individuals. Sunday School classes studied only last Sunday the international lesson on "The Sacredness of Human Life."

Point three deals with the rights of whole peoples, particularly those peoples which suffer most in the jungle world of international anarchy. A suggestion by Bishop McConnell is recalled: "If one wanted a mechanical exercise to enforce an essentially Christian conception in a global way at this hour it might be well worth while for one to keep on one's desk with his Bible a globe, that the presence of the globe itself might enforce upon the reader's attention the setting in which the Scriptures must be studied."

Point four considers the needs of the minority groups menaced by tyranny. This raises the problem of colonies. Most people are now convinced that the competitive struggle of powerful nations bent on extending their empires by grasping colonies is one of the most prolific causes of war. The Delaware Conference recommended that, "utilizing experience with the mandate principle, a system of administration of colonial territories under international authority be developed. In areas now under colonial administration, advance toward self-government should be carried forward in substantial progress. The affairs of peoples deemed not yet capable of self-government should be administered as a common trust, by an international authority, in the interest of these peoples as members of a world society."

The fifth point covers the method for achieving the foregoing goals, the complex issue of machinery to keep and to build the peace, demanding an international organization complex enough to handle international problems and strong enough to prevent aggression. Many voices are now unanimous in the conviction that "It will be a calamity of the first order if the nations do not find ways to utilize to the full enterprises already begun for the sake of a better world for mankind after the war." The continued collaboration of the allied nations, utilizing the machinery already set up, and ultimate collaboration with neutral and enemy nations would seem to be the goal in view.

Point five also anticipates necessary revision from time to time. The making of peace may not be possible all at once; it may have to be a process applied to different nations at different times. It has been proposed that first there will be an armistice of considerable length during which various temporary measures will be taken to disband armies, put the post-war governments upon their feet, start the rebuilding of ruined cities and communication systems, deal with the problem of threatened and actual starvation and, in general, get the machinery of world order running again.

Then, after this temporary alleviation of pressing problems had continued long enough to give men's tempers time to cool, and after the full extent of the problem of post-war reconstruction had been seen clearly, there could be a peace conference—or a series of such conferences—to write the peace treaties. By this method it is hoped that people the world round will be given time to achieve a state of mind in which a lasting peace can be negotiated. As Paul Hutchinson has well said, "Experience should have taught us that no peace animated by the spirit of vengeance has within it the promise of durability."

To meet this difficulty, as well as others implicit in making a durable peace, Dr. Albert W. Palmer has presented his proposal for appointment by the United States Congress of a standing commission on permanent peace, which will continually place before the world the various bases on which this nation will be prepared to make peace with those against which it is now at war.

Point six recognizes the essential place of economic collaboration in an enduring peace. Karl Marx declared that up to the date in which he was writing in the middle of the nineteenth century there had been no human history on a wide scale, that human history could not really begin until after the world-wide stttlement of the economic problems which affect human destiny. Peace involves food and access to raw materials. Years ago Norman Angell pointed out that modern warfare in the last analysis of its destructiveness means shooting your customer. Starving people do not have anything to exchange for goods produced in this country or anywhere else.

The seventh point is a brief charter for domestic reform, which reminds us of the close intercourse of national and international issues.

R. L. H.

Pattern for Tomorrow

Rev. Allyn P. Robinson, Jr.

Ever and again religion has gone to the family for its greatest concepts. "What is God like?" men ask, and in moments of insight and inspiration prophets and seers have used the language of the family to give answer. "As a father pitieth his children, so the Lord pitieth them that fear Him," wrote the psalmist. "I am as a Father to Israel," Jeremiah hears God saying, and Hosea finds the Eternal declaring, "You are the sons of the living God." "When you pray," says Jesus to His disciples, "say, Our Father."

Our Christian forbears went to the family not only when they wanted to understand God, but when they wanted to point out a man's relationship to his fellowmen. Paul told the Athenians that "God . . . hath made of one blood all the nations of men." To the church in Rome Paul urged that they "be kindly affectioned, one toward another, in brotherly love," and to the Galatians Paul denied that the ordinary divisions which men set up have any meaning in Christ. Said he, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one in Christ Jesus."

Although the Christian ideal has thus for centuries been stated in terms of the family, the world has been slow to accept such an ideal. Now in the twentieth century it begins to dawn upon men who have rejected the Christian ethic as otherworldly idealism, that it is not that at all but rather the most stark realism. In going to the family for its interpretation of the world, Christianity has not only been declaring an ideal but understanding a fact. The kind of world we live in is essentially a family unit. We can deny that fact and have world-wide chaos, or we can accept it and have world order. Chesterton was right when he said that "man cannot break the laws of God; he can only break himself against them."

The apt title of a popular best-seller states a fact; this is "One World." Russians, Americans, Britishers, Japanese, Germans, Negroes and whites, Orientals and Occidentals—all of us—are living in the same house. *Either we will make this house a home, or we will destroy ourselves in fratricidal strife.* We will own our kinship under God, or denying it, we will lay waste the earth and its people.

The creation of a good home is not easy. It requires an abundance of love and patience, a sense of justice, some sound cooperative planning and some very practical arrangements regarding the mundane matters of food and clothing and shelter. Our world home will require no less, and in the family of God we must remember that there are no step-children!

The world-wide conflict in which we are now all engaged is not an accident of fate. It is a symptom of the world's disease. It is the end result of man's greed and pride, man's insistence to "go it alone" in a world that demands "togetherness." We are suffering together today because individually we tried to escape suffering and to find our own private havens. We are dying in masses because we tried to live unto ourselves alone.

In this fateful hour when we choose between world order and chaos, the Church of Christ has a great responsibility. It must proclaim anew its true insight into the nature of the world, its oneness under God. It must provide the dynamic of a great love and devotion that will prepare at least some of the children of men to take the long view and to make the sacrifices that will be called for.

Beyond this the forces of the church in America must be prepared to run the risk of imperfection by finding concrete and practical expressions for the faith that is in them. They must war against political isolationism. They must see to it that those Senators who stand against international collaboration suffer the removal that their lack of vision has earned for them. They must be committed to the idea that the spiritual

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

This is Thursday night, November 4th. We have just returned home from the 123rd session of the Eastern Virginia Conference, held in Waverly, Va. The Conference opened yesterday, November 3rd. As the President it became my privilege to deliver the address—or sermon—almost at the very hour in a church on the same lot where 44 years ago I was ordained to the Christian ministry. How the time has flown during the intervening years. Drs. N. G. Newman, J. Pressley Barrett and W. W. Staley, the Ordaining Presbytery, laid their hands on my head and said those beautiful words of consecration to the ministry of Jesus Christ. Drs. Barrett and Staley have passed to their reward. Dr. Newman was present yesterday and enriched the Conference by his genial spirit.

Somehow the impressive words of my dear friend Dr. Staley came back to me yesterday, as the anniversary of that great experience was recalled. The spiritual fervor of his heartfelt benediction: "My brother, may God bless you in the Ministry of the Lord Jesus Christ," is fresh in my soul. When I climb the hills of the New Jerusalem I shall expect to find him with a glad hand-shake and a joyous welcome to our eternal home.

The Conference session which closed today was well-attended under the present difficulties of travel. Two hundred and seven people were served lunch in the church dining room on the first day. That was fine. The program was crowded by the attempt to put three former days work into two days and one evening. But the committees and speakers adapted themselves to this abbreviated program without complaint, and with effective cooperation. The reports of the churches indicated progress in benevolences and a number of churches have paid off their church debts during the year, while others are in line to complete such a program before another Annual Conference.

The three Bible Studies in Acts by Dr. H. S. Hrdcasatle were one of the outstanding features of the Conference. A course of Bible Studies each year has become an important number on our Conference program. It should continue to be a strong point in our work. Dr. Hardcastle is well qualified to do that kind of work, and his methods and spiritual interpretation are inspiring and helpful. He gives food for both mind and heart.

The next session of the Conference is scheduled to meet with the church at Franklin, Va. Dr. Wm. T. Scott will be the host pastor at that time and place. People who have attended Conference sessions in Franklin will anticipate a pleasant session next year.

Rev. R. L. Jackson and his church were genial hosts to the Conference which closed today. He is a young, active and progressive pastor and inspires his people to do things for the church and the kingdom. The church building has been recently improved under his leadership. It is beautiful and very attractive. Many words of approval and congratulations were expressed by visitors to the church, during the Conference sessions.

We turn over a new leaf and begin making the record for the new year. In all these busy days let us not forget the Conference Theme: "Promoting Spiritual Living." There is a need for that kind of living. Society cannot save us from decadence, and from despair. But Jesus Christ can help us by the presence of His Spirit in our hearts. God is present. He will help those who seek to live in the light of His word. Our faith should affect our living in these trying days. Let us live with Him and for Him.

I. W. JOHNSON.

PEACE.

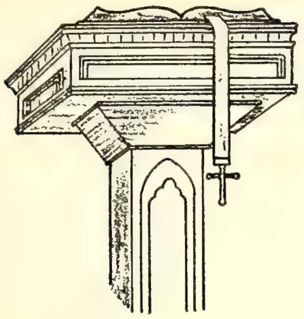
Our country is at war. War is disturbing and destructive. The present war is the most destructive so far as property and civilians are concerned that the world has ever known. As a Christian nation we did not want war. We were not ready for war. We were determined not to go to war with any people or any nation. But when war was brought to our door and forced upon us, we had no choice in the matter. We are tired of war. Our government is anxious for peace. Our men and boys in the service would welcome the cessation of hostilities. Our mothers, wives, and sweethearts are praying for peace. We all want peace. Organizations, committees, and individuals have had and are having much to say about the kind of peace that is to come when war is at an end. We are all agreed, I think, that it should be a just and enduring peace—not a peace that will last for years or for generations but forever. But if we have an enduring peace something other than enactments, armaments, and armies will be necessary. An enduring peace will not be realized by displomacy, treaties, or international commitments regarding military standards. A peace that will last will be the result of education. Treaties may hold back the tides of war so far as the present generation is concerned but to make sure of an enduring peace we must begin with the children of today. Teach them the horrors and the destructiveness of war as compared with peace and orderly conduct upon the part of nations as they live together in a world at peace. In the past we have glorified the heroes of war and left unsung the apostles of peace. Histories should be rewritten so as to give more space to those who advocated peace and less space to those who waged war. When the present war is tabulated its horror and destructiveness should be amplified, but the heroes of the war while given proper recognition for their services should not be glorified and honored as the greatest characters of today. So long as we put this kind of emphasis for the information of our children and young people we may expect the recurrence of war. On the other hand we should exalt those who have stood for peace. I am not speaking of the pacifists. They perhaps should and will have but little to do with the peace that is to come. But I am speaking of those who have consistently stood for amicable adjustment of national differences and have worked earnestly to prevent hostilities. We must hold up to the children of today and to the children of succeeding generations the joy and glory of peace. Mr. Hitler has given the world a convincing lesson as to what can be done with the children of a nation by the process of education. The world should take the opposite view and transform itself into one vast camp of peace. It can be done by education and only by education with Christianity in the core.

L. E. SMITH.

SUPERANNUATION.

Previously acknowledged	$ 483.64
Mt. Auburn, Manson, N. C.	19.00
Elon College, N. C.	60.00
First, Burlington, N. C.	58.37
Interest	2.22
Total to Nov. 4, 1943	$ 623.23

BOARD OF SUPERANNUATION,
By: *Mattie Cox Parker.*



THE ONE FOUNDATION.

DEDICATORY SERMON BY DR. L. E. SMITH AT THE CHRISTIAN TEMPLE, NORFOLK, VIRGINIA, SUNDAY, OCTOBER 17, 1943.

We are here today to dedicate this beautiful house of worship to the glory of God and to the salvation of men. I would like to announce as a topic "One Foundation" and as a text I Cor. 3:11. "For other foundation can no man lay than that is laid which is Jesus Christ."

The usefulness and durability of any building are dependent upon its foundation. If the foundation is faulty, the building is insecure. If it is firm and secure, the building will endure.

I recall when we were ready to erect this building: the architect had been selected, the plans adopted, the contractor employed, and a mass of material was on the ground. The workmen started to dig for a foundation. They thought perhaps they would have to dig three to four feet before they found solid earth. But instead they struck mud and quicksand. The building inspector said that we would have to drive piles to make the foundation secure. They began driving the piling. There are 286 pine trees varying in length from 40 to 80 feet, a veritable forest right under this building. There are 32 trees under the tower alone. These trees were driven by a huge trip hammer weighing 3,000 pounds, dropped ten to fifteen feet, fifteen times until the pile could not be driven an inch further. This building rests on a solid and secure foundation. Twenty thousand dollars worth of material and labor were put into the foundation. All this represents love, devotion and sacrifice on the part of a humble and loyal people.

But there is a higher, a holier, and a more sublime foundation upon which this building—this church—this congregation—must rest if it is to withstand the storms of time and eternity. And the storms that we face today are severe. They come not with the roar of the wind but with the stealthiness of a thief eating away at our faith, destroying our loyalty and blasting at our hopes. They threaten the whole structure of our Christian religion. They are without parallel in all human history. Not since the days of Charlemagne has the church faced such persecution as it faces today in Axis dominated countries. Not since the days when the Mohammedans, on a crusade of death, swept across North Africa, has the church been threatened with such complete destruction. Not since the days of the beginning of the eighteenth century has the church been faced with such worldliness and indifference. Not since the days of Tom Payne and Bob Ingersoll has the church been threatened with so much doubt, scepticism, and unbelief as it is today.

In the face of these conditions thoughtful and honest men everywhere are asking: "Why this persecution? Why this indifference? Why this failing faith and unbelief in the Church of the Living God?" Why? Because of unbelief in God. Because of unbelief in Jesus Christ as the Son of God. And because of unbelief in the Bible as the word of God.

This apostasy began, I think, decades ago when under the guise of "intellectual honesty" and "freedom of the truth" the critics began blasting at the bulwarks of spiritual power, digging at the foundation of our faith, and questioning the fundamentals of our Christian religion. They were endeavoring to prove that the Bible, the word of God, our hope, was untrue in its entirety.

Like many other destructive things the movement had its beginning in Germany. The war lords of the royal house of Hapsburg dreamed of world domination, of the universal reign of the "super race" or absolute control of the world by use of the sword. But they knew that this would require war, bloodshed, ruthless destruction of life and property constituting other nations. And the war lords knew that they could not lead their people into such a crusade of destruction so long as they believed in God, so long as they accepted Christ, and so long as they endeavored to live by Christian principles. So they set about to destroy these eternal verities. The efforts were known as destructive or higher criticisms aimed at the destruction of Christian faith and Christian principles.

The movement swept across the wide seas and the great oceans to this fair country of ours and found rooting in some of our great universities and schools of religion, and thence into many of our pulpits and on into many of our homes, the minds and souls of many of our people. This movement developed into what we know as "naturalism" and later into so-called "modernism." They said "We shall make an intellectual approach to religion. We shall subject the whole system of Christian practices to reason. We must be able to prove everything before we shall believe anything. We shall remove the miraculous from teaching and practicing." And they did to a limited degree. And wherever they did, they removed the effectiveness of preaching and the power of the Spirit.

Today we put great emphasis upon fellowship. But fellowship alone will not make us Christian. Business has its fellowship. The brothel has its fellowship. And the world has its fellowship. But only the Church has its Christ.

We have begun to soft-pedal sin, to eliminate it from our preaching, and to tear it from our hymn books. We disavow the scriptural statement that "all men have sinned and come short of the glory of God." We say that all men have not sinned. That the new birth is not necessary. That we may be led into the Kingdom instead of being miraculously born into our spiritual heritage. That by our own efforts we may approach perfection. That Christ need not be looked upon as a Saviour but as a friend. God help us.

We have wandered far and may God bring us back to the one sure and safe foundation—Jesus Christ, our Lord—the hope of the world, the way, the truth, the life. This foundation was laid in love: "For God so loved the world that he gave . . ." It was laid in sacrifice: "I am the good shepherd. I lay down my life for the sheep." It was laid in devotion: "I will not leave thee nor forsake thee." "I will eat and drink anew with you in my Father's Kingdom."

That we may know about this foundation, God has given to us the Bible, His word of truth, given by inspiration for salvation. It is time we turned its pages not with critical intent but with purposeful belief. It is the word of God and it is high time we accepted it or rejected it—miracles and all. Life and nature are filled with miracles. Religion itself is the greatest of all miracles. There are just two attitudes to take toward miracles and only two: Take them or leave them. Who are we to accept only that part of the Holy Word of

(Continued on page 10.)

Missions
The World for Christ

LATE OVERSEAS NEWS.

Gripsholm Due December 2.

A letter from the State Department says we may expect the *Gripsholm* to reach the United States about December 2. The *Teia Maru,* bringing repatriates from Japan, China, the Philippines and Indo-China to Goa, has been reported making steady progress. The complete list of passengers is not yet released but the Department has confirmed all the names of those from Peiping and Tientsin reported in the October issue of the *Missionary Herald.*

Travelers Reach Ports.

Miss Hardeman and Miss Nelson of the Madura Mission and Mrs. Nilson of the Near East Mission with four children have reached this country after uneventful voyages. Mr. and Mrs. Ross Thomas and their children, who had been delayed for months in Durban, South Africa, waiting for a steamer to America, have now been reported from New Zealand.

Outward bound, Mr. and Mrs. Philip Ward of the Near East Mission have met again in their new station at Beirut, Syria. Mrs. Ward, as a badly needed nurse for the University hospital, was able to travel by air, while her husband took a roundabout route by ship. They were the first new appointees to reach the field since Pearl Harbor.

Miss Armstrong and Miss Smith of the Foochow Mission reached India after a rapid voyage and may be in China already, as another member of the same party has reached Kunming.

Outward Bound.

The month of September saw the largest number of outward bound sailings of any month since 1941. Miss Lindsley and Miss Martin sailed to rejoin their school at Scutari near Istanbul in Turkey. Dr. Parmelee sailed for Syria to join a relief expedition being formed there under the Near East Foundation.

Miss Dow, Mr. Hausske, Miss McClure and Miss Reed of the North China Mission started on an adventure of faith for China via Portugal and Portugese East Africa, hoping that eventually they can get connections for India and China. The report that they were on their way was greeted with a rapturous "Personal news glorious" in a reply radio from West China.

A Report from Geneva.

Tracy Strong, Jr., who represents the American Board and the Committee for War Victims and Services in Switzerland, has reported that he has been able to secure the release of approximately 100 French refugee students from reception camps and get them located in Swiss universities. Normally they would be in work centers instead. Part of the special grant of $500 from the Committee for his work has been used for the support of a group of refugee Protestant theological students from France.

Foochow News.

No letter has come since the typhoon. A letter written just before it reports that most of the mission members from Shaowu had availed themselves of the Board's special grant to come down to Foochow for the first general mission meeting in years and for a badly needed change of scene. Bubonic plague was active both in Foochow and up the Min River. Inflation had reached the Foochow area with a vengeance. Flour was selling for about $20 a sack; Chinese brown sugar cost almost $1 a pound; and rice which used to retail at about $3 a load now costs $33. The missionaries are showing the effects of years of strain and inadequately varied diet, but are carrying on grittily.

West China Carries On.

Even more difficult problems of diet and living costs face the group in West China, where also the Board has guaranteed to back them up with what money can do to meet the desperate situation. Miss Van Kirk is completely recovered, but Miss Boynton broke her arm in July. Mr. Cross after conference with the rest of the group, has been assigned to post-war planning duty with the National Christian Council of China.

Mr. Hunter reports from Sian that Mr. Chang Heng-ch'iu, the able and beloved general secretary of the North China Kung Li Hui, has reached Sian and taken leadership in making contacts with the emigre church members.

—*Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 4, 1943.

Sunday Schools.	
Auburn, Raleigh, N. C.	$ 7.85
Wood's Chapel, New Market, Va..	10.00
Liberty, Henderson, N. C.	16.69
Antioch (R), Seagrove, N. C.....	2.24
Liberty Spring, Suffolk, Va.	5.00
New Center, Seagrove, N. C.	1.72
Total	$ 43.50
Specials.	
First, Burlington, N. C., S. S....	39.00
Total for the week	$ 82.50
Previously acknowledged	3,891.23
Total since Sept. 1, 1943....	$3,973.73
War Victims and Services.	
First, Burlington, N. C..........	$ 49.60
Pfafftown, N. C.	6.86
Total	$ 56.46

Gratefully,

Mattie Cox Parker,
Secretary.

A MINISTER WANTED.

The Mission Board of the Southern Convention is anxious to employ a minister to work in the Norfolk area. This will be church extension, which will be temporary or permanent according to the ability of the minister and the cooperation of the churches in that area.

What church in the area will take the lead, suggest a minister, suggest a place, and give a list of members in the proposed section?

We need your assistance and cooperation.

J. E. West, *President.*

PATTERN FOR TOMORROW.

(Continued from page 5.)

welfare of men depends not alone upon devotion to high sounding principles but upon economic and political cooperation, and sound corporate planning for the common good within the nation and within the family of nations.

To live in a good home is a near approach to heaven, but to live in the same house with folk with whom one has no familial relations is hell, as an unwanted child or person unhappily married would tell you. Ours is a choice between world order and world chaos, between heaven and hell. Let the church go again to the family, if it would reveal to men the pattern for tomorrow.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

LIBERTY SPRING.

The Woman's Missionary Society of Liberty Spring Christian Church has held twelve monthly meetings, which were full of interest and inspiration.

Mrs. E. F. O'Berry, our efficient president, has been able to accomplish many things this year through the fine cooperation of our members.

We sent a large box of hospital necessities to Grants Hospital, in Grants, New Mexico. Many flowers, cards and trays have been sent to the sick of our society and community.

Our World Day of Prayer was observed, our mission study book reviewed, and our spiritual life superintendent taught the Gospel of St. Luke in a most interesting manner.

We were very proud of our young people and their leader, Mrs. J. W. Story; Willing Workers and their leader, Mrs. Roscoe Harrell; and the cradle roll and their leader, Mrs. Rosa Duke. With these ladies the societies have done very good work during the year.

A Life Membership was presented by the society to one of our members, Mrs. C. E. Byrd, for the wonderful service she has rendered the society.

All of our organizations are going to reach the goals for the year. We are at present seeking God's guidance as we make plans for the coming year.

Mrs. William Harrell.

SHELTON MEMORIAL.

It is a great pleasure to report that we women of Shelton Memorial Church, Portsmouth, Va., are becoming more mission-minded. Now that we have fellowship with this body of women in our missionary activities of this Convention, it is a joy to attend the rallies and district meetings when we can. When were were an isolated Congregational Church and all our meetings and conferences on missions of the Middle Atlantic Conference and Associations were held in the larger cities, naturally a great distance from us, it was rarely possible for us to attend. So our contributions were sent by mail to the secretary or treasurer. Not having the personal contact of fellowship, it was not as inspiring as it is now.

We strive to have our society meet the requirements for the Standard of Excellence. We had a life membership last year and this year we have a memorial.

Our books prescribed last year were read and reviewed, the different members taking different chapters and thus having a part in it. We were fortunate in having one of our members who had lived in Panama and traveled in those countries on the Rim of the Caribbean to review the book by that name.

After a visit of some of our women to the Christian Orphanage at Elon we were urged to sponsor one of the little girls there. A visit from her endeared her to all of us, and when we want anything for "Gladys," it is readily forthcoming.

Our programs are arranged and the leaders selected for the year.

Both Dr. and Mrs. Lewis are missionary enthusiasts, and are urging Shelton Church to become more likeminded. Mrs. Wm. F. Lawrence is our most efficient Secretary and Treasurer and has done more personal work in fostering this missionary spirit among us than, perhaps, any other member.

Our meetings are well attended. We meet at 11:00 a. m., adjourn at 12:30 for lunch and then stay for meeting of our Woman's Guild. In that way we make the first Thursday of each month our "Church Day."

Mrs. J. H. Fleming.

BETHLEHEM, NANSEMOND.

The Woman's Missionary Society of Bethlehem Christian Church has had a good year's work. The society is divided into three circles and each circle has its own monthly program and all meet at the church for a quarterly meeting. At the beginning of the Conference year we planned our year's work, and worked to meet our goal.

In November we gave our Thanksgiving and public service program with our Spiritual Life Superintendent conducting devotionals and our pastor was the speaker for the service.

We observed the World Day of Prayer with all missionary organizations of the church taking part. Our Bible study has been taught by our spiritual life leaders, Mrs. T. U. Savage and Mrs. R. E. Brittle. They have given us well-prepared lessons on the Gospel of St. Luke at each of our monthly meetings, which were very hopeful.

Our hearts were made sad by the loss by death of one of our charter members, Mrs. J. W. Folk, who was vice-president at the time of her death. She was a lovely Christian character and had at some time filled almost every office of the missionary society of her church.

The Cradle Roll Superintendent, Mrs. Wallace Bryant, held her rally on the fourth Sunday in June at the regular church service. The offering was $27.00. It was indeed a lovely service. We know Jesus said, "Suffer the little children to come unto me, for of such is the Kingdom of Heaven."

Our society has met all the requirements for the year.

Mrs. C. W. King.

RAMSEUR.

The Women's Missionary Society of the Ramseur Church has closed its year's work, having had much success.

Our study of the book of Luke was given at each meeting by some member of the society. We had our programs from the literature in the packet.

For our Friendly Service Project we chose Grants Hospital. We also sent a box of clothing to the Elon Orphanage at Easter.

We observed the World Day of Prayer with the Pleasant Ridge Church.

Our Public Service was held in May in our Sunday School.

We met with the Asheboro Church for the review of our mission study book, "On This Foundation," given by Rev. W. E. Wisseman. Our other study book was reviewed by two members of our society.

We are glad to have a part in this work and hope that we may accomplish much more in the coming year.

Mrs. Sherman Maness.

SHILOH.

The Shiloh Missionary Society has had a very successful year. We have again reached the Standard of Excellence.

Our news item might be that we gave a play entitled "Unto the Least of These," for our public service. This taught many to see the need of sacrificing and giving to missions.

Another thing we are very thankful for is that we had two new members at the last two meetings. We hope to continue to grow more in the coming year.

Mrs. N. W. Brooks.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

RALLY PLANNED.

The officers of the Eastern Virginia Pilgrim Fellowship met with Rev. R. L. Jackson on Sunday, October 17, 1943, to plan for the coming year.

Three meetings were planned—one in November, one in February and another in July. The themes of these will be "Personal Religious Living," "Social Action," and "The Church Universal." At each meeting there will be discussion groups led by such capable leaders as Dr. Truitt, Dr. Lester, Dr. Hardcastle, Dr. Dollar, Miss Foard, Miss Weber, Mr. Slater and Mr House.

We are hoping to make this year one to be remembered as an especially active and inspiring one and we are planning a few things that probably haven't been tried before, so we are counting on each individual member of all the churches.

Let's start the year off with a bang by making the November meeting a great success. The Suffolk Church group has graciously invited us to hold the meeting there and to stay for a special service that night, November 21, when Mr. R. L. Jackson will speak.

For the afternoon meeting the guest speaker will be Rev. J. E. Neese, pastor of the Bay View Christian Church. The Newport News Pilgrim Fellowship will conduct the service of worship and after the meeting will be served by the young people of the Suffolk Church in Fellowship Hall.

That's a lot to come for—so we'll be expecting you. Remember November 21, 3:00 P. M.!

MARJORIE MOORE, *President.*

The program for the rally will include also discussion groups on "Worship" by Miss Foard; "Immortality" by Dr. Hardcastle; "What Cen We Believe About God and Jesus" by Dr. Jesse Dollar; and "Prayer" leader to be announced.

YOUNG PEOPLE AND WORLD ORDER.

It is a hard thing sometimes, as you know, to discuss the problems involved in world order in a young people's meeting. The movie last night, the date in the offing, the party at school—all seem so much more important to young life. The other is so abstract and far away. Why should we worry about "world order?"

I'll tell you why. Because your future is involved in the attitudes and opinions you are developing now toward other nations and other peoples; because the future of the world depends upon your wisdom and understanding which day by day is becoming a part of you; because some day the responsibility will be yours to take up the tasks of the world where your parents have left off; because God is depending upon you to build a better and finer world—a world of good-will and brotherhood.

You have an opportunity to discuss this great question of world order in your meetings and to seek Christian solutions. You have an opportunity to do all in your power to make friends with people of other nations and races. You can seek to understand the attitudes and purposes of those differing from you. You can seek to discover how other people live, how they worship, what their problems are and what we all have in common. Why are these important? Because unless we understand each other we shall never solve the problems which now separate and divide us. Let each society devote some time to "World Order" this year in the interest of a just and peaceful world. This kind of world will come only as our hearts and lives are prepared for it.

PROVERBS ON PEACE.

Bishop McConnell: "We must make power responsible. We must make justice universal."

Aristotle: "The purpose of the state is that the state should pursue peace in the way a doctor pursues health."

Dr. Harry N. Holmes: "Every generation is at the mercy of the generation that follows it. The institutions, the ideals, the hopes of civilization reared in one age in a moment of great flaming passion rest in the keeping of the next generation. We are the principal trustees of a heritage of freedom. We must have victory today in this conflict for the sake of our fathers who went before and the children who come after."

Paul Hutchinson: "Fundamentally the question which millions in Asia and Africa are asking is this: Is this a white world? Men have proceeded for three hundred years as if it were. White empires have spread across the globe; and where the white man has gone as conqueror, he has insisted on his social as well as his political supremacy. A racial world war would make the wars we have so far suffered pale into insignificance alongside its ruthlessness and savagery."

Bishop McConnell: "If there is a global war, there have been forces working all over the globe of which the war itself is the outburst in expression."

Dr. Emily Hickman, Dean of Women, University of New Jersey: "I believe that the cause of war today may be traced to the fact that we are in a war pattern, that we have organized society to become accustomed to this war pattern, and that the chief element in it is nationalism.

"Out of that background we can expect nothing but war, especially in a world where we are thrown together so closely. Today we are connected as we have never been before. In transportation, communication, and our whole productive system we are one. And still we try to organize our world politically in divisions, each of which considers itself powerful enough to do as it desires. Out of such an arrangement we can get nothing else but war. We are not going to find peace unless we bind our international economic affairs in cooperation with each other. If you want to have prosperity for the United States, you must have prosperity for the world. This means a change of attitude in the United States that is virtually revolutionary."

DEDICATION AT LYNCHBURG.

On November 7th at the morning services the Honor Roll of men in the armed forces of the United States was dedicated at the First Congregational Christian Church, Lynchburg, Virginia. There are twenty-five young men representing our church in the service. Parents and friends sat in a body, a quartet sang three selections, and the minister brought an appropriate message. There was a large attendance at this service.

J. HOWARD SMITH.

FOR THE CHILDREN

Dear Friends:

The day on which our Children's Page comes out in THE SUN this week has been chosen as World Community Day by The United Council of Church Women. Your mothers will go together to church on that day with the women of every denomination to think about, "The Price of Enduring Peace." The reason that your mother will be interested in this day is that she wants you to grow up to be the man or woman that God wants you to become. You can best become that person in a world where Christian Brotherhood is practiced. So your mother and mine will set aside this day in which to think how they may help to bring about an Enduring Peace.

This day is my birthday too! When the Armistice was signed for World War I on November 11, 1918, I was an eight year old girl with brown braids, "pigtails," and red-ribbon bows tied on them. When our farmer neighbors heard about the Armistice being signed on my birthday they all came to my home. They brought good things to eat and we had a regular feast together. There was much talk and our neighbors joined us in prayers of thanksgiving and humns of praise. The awful war had ended.

Ever since that birthday I have been deeply interested in peace. But none of us were interested enough to keep peace. Now, once more, those whom we love have gone away to battle to kill men and boys and children of other nations whose people love them; just as devotedly as you love your fathers, brothers and uncles.

If you want to give me a birthday gift that I would like more than anything else, just remember to do your bit to help us to have peace. You say that "I'm too small to do anything!" But you are not. Every time you hear anyone call a Japanese a "Jap," every time you hear anyone call a Negro a "Nigger" you can ask that person to call them by their real names. When you were out playing games with other children and John called Sammie Clyde an ugly name, you saw a fight start because of name-calling. The same thing can happen between Nations and Races of People. Only a very short time ago I heard a Christian Negro say that being called names hurt him deeply on the inside. "It is hard to forget such hurts because they leave scars," he said.

On this day, and on every day that we are to live during the coming years let us pray to God that He will help us to have enough courage to help people instead of hurt them. The cowards are those who hurt people. It takes real heroes to help people and to heal up the hurt places. I am counting on you to help your "Mommies" to bring an "Enduring Peace" upon our earth.

Sincerely,
DOROTHY TODD.

FROM ONE MOTHER TO ANOTHER.

Our son is beginning stage of mimicking. "You'll have to be careful what you say before him now," my next door neighbor said to me only last night. That set me to thinking. (I recalled the time when a child came to see us. She told my husband something that her father had said about him in her hearing. She didn't realize that she was spilling secrets.) "Do Aubrey and I say things before Oliver that would hurt people if he were to tell them?" I asked myself. Then after the self-examining process on that question I said to my neighbor, "I don't believe we've said anything before him that would hurt anyone if he told about it. We're usually so busy trying to think up ways of helping people, in our job, that there isn't much time for just gossip." But the self-examination didn't end there. It is still going on. "Are we saying or doing things that will hurt our son's attitude toward life or people?" Just last summer a mother said in a conversation before her small son and daughter, "Everyone of those treacherous Japs ought to be killed!" Her voice was so full of hate and ill-feeling that even I squirmed. Her words keep ringing across the days that have gone since then. Will the seed that she is planting in the thinking of her children become the trees of hate which will crucify more of God's children forty years from now? Let us, as mothers, take care in choosing the thought-seed that we plant in the mind of our children.

I have been worrying about a bit of news that I just received concerning Seminary Classmates of ours: Alvin and Marilee Scaff who went to the Philippine Islands as missionaries shortly before the war. They have not been heard from directly in this country, but a Japanese Red Cross cable from a friend reports: "Larry Scaff born April 22." No details. It is probable, but not certain, that the Scaffs are in the interior of Negros, out of Japanese-occupied territory. So, I have been worrying about Marilee and her young son. Yes, I'll admit that the details which I've been worrying are those of a physical nature. Did Marilee have a doctor to attend her? Did she have any clothes for the baby to wear? Have they suffered any bodily harm? Suddenly I was ashamed of myself!" "Certainly God is caring for these simple needs of those friends of mine who have dedicated their bodies and souls to the bringing of His Kingdom there in the Philippines." The truly poor are those who are poor in spirit. My son, or your son, here in the plenty that is America could easily be more poor in spirit than Little Larry Scaff in the Philippines if we constantly fed him on a diet that starved his spirit: a diet of hatred in attitude towards people whose skin is not white, or name-calling, of gossip, ugliness, envy, selfishness and falsehood. Is our nation to blame that sons do not come home from battle-fields or are we mothers ourselves to blame because we have talked and lived hatred before our children? Let us take care!

I heard one phrase, spoken by a mother, at our recent Missionary Conference that hasn't ceased to ring in my thinking yet. Her phrase was this: "I don't see how any red-blooded American could be a Pacifist after Pearl Harbor!" Another person spoke very wisely in reply, "You know that is one reason why I admire Dr. Douglas Horton so much. Even though he is not a Pacifist, he asks that all of the money which he gives to War Victims and Services go to the Conscientious Objectors because he believes so strongly in their right to their convictions here in our Democratic America."

There are about seven thousand American sons who are working in Conscientious Objector Camps, or C. P. S. and I, for one, feel that in the days to come they and their mothers will be rewarded for the convictions which mean so much to them. We are all guilty of sinning against our world brothers. We have at times forgotten that we were children of the same Father. Let us work and pray and teach our children diligently so that they do not forget.

Sincerely,
DOROTHY TODD.

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

THE SANCTITY OF THE HOME.

Lesson VII—November 14, 1943.

Golden Text: *"Blessed are the pure in heart, for they shall see God."*—Matthew 5:8.

Lesson: Exodus 20:14; Matthew 5:27-30; Mark 10:2-12.

Devotional Reading: Proverbs 2:11-22.

A Stab in the Heart.

"Thou shalt not commit adultery." The home is the heart of society. There are other institutions that might be hurt and yet society itself might not be mortally hurt. But a stab at the home is a stab in the heart. A sound, healthy, wholesome home life is absolutely essential to sound social life. Anything that hurts the home mortally wounds society and civilization. Therefore high up in the list of the commandments that deal with a man's relations with his fellowman is this command. "Thou shalt not commit adultery." It is a commandment safeguarding the sanctity of the home life. According to Jesus when a man and a woman are really joined in holy matrimony, and cleave to each other, they become as it were one flesh. Any illicit relationship on the part of either of them automatically breaks this holy relationship and union. The man and the woman may go on living with each other, but in a spiritual sense they are no longer man and wife. Home life can never be safe or sanctified if a man or a woman "run with other men or women." Alas that all too many people after promising "to keep thee only unto her or him" so long as both shall live, break their marriage vows. What tragedies there are because of unlawful relationships in and out of the marriage state.

Adultery in the Heart.

"Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." They are the words of Jesus. They are searching, stabbing, startling words. They demand that we keep the heart with all diligence, for out of the heart are the issues of the life that now is and of that which is to come. They condemn the lustful look, the suggestive and salacious story, the evil imagination, the amorous gesture. They make adultery a matter of thought as well as overt act.

Stern Measures.

"And if thy right eye causeth thee to stumble, pluck it out and cast it from thee . . . and if thy right hand causeth thee to stumble cut it off and cast it from thee for it is profitable for thee that one of thy members should perish, and not that thy whole body should go into hell." That is strong and stern language. But Jesus knew the value of a human soul. And he knew the power of the flesh. The lusts and loves of life must be kept under stern discipline. Even if a thing is as dear as one's eye, or one's right hand, it must be cast out of life if it is a stumbling block. The dearest companions must be shunned if they cause one to sin, the dearest pleasure must be given up if it causes one to sin, the otherwise harmless habit must be sacrificed to the highest good of the soul. Living for Jesus was a serious, even as it was a joyous business. One cannot follow the line of least resistance, one must fight the good fight of faith, one must keep his body under him, one must say "No" to himself.

Ethical Progress.

For your hardness of heart Moses wrote this commandment. Moses did permit divorce. But it was a concession to human weakness, and was not the ideal and hence the original divine plan. Even from the beginning God had ordained that the marriage vow should be inviolate and inviolable. One man for one woman. Marriage for better or for worse, until death did the couple part. But a concession had to be made to the weakness of human flesh in the childhood of the race. Marriage was not a trial balloon. Neither was it to be a temporary thing. Indeed in its best sense it was not a mere physical thing but a matter of spirit. In the divinely appointed marriage a man and woman become one. What God has joined together man is not to put asunder. Alas for the man who breaks another's home, who violates the sanctity of the marriage relationship.

What Man Has Joined Together.

What God has joined together man is not to put asunder. But it is another thing with what man has joined together. The sad and sober and serious fact is that there are a number of marriages that ought never to have taken place. And a serious problem arises because they have taken place. Jesus himself said that there was justification for separation —when the marriage bed has been defiled the union of man and wife has already been broken. It is quite evident that Jesus is here dealing with a principle and that among other things he was insisting that it was a poor rule that would not work both ways. Under the marriage laws or customs of his day, women had little, if any rights. In His usual role as champion of the weak and the oppressed, and in the light of the custom of His day, He enunciated this principle. The letter killeth; the spirit maketh alive. If one takes Jesus literally, absolutely literally there does not seem to be any grounds for the re-marriage of divorced people. But why should we take Jesus literally here when we do not take Him literally, for instance in His remark about plucking out the eye or cutting off the right hand? Let it be understood that the writer does not condone the easy and numerous divorces in modern life. Jesus would condemn many of them in uncompromising and scathing terms and tones. It is a dangerous business for a young man and young woman, or an older couple too, to come to the marriage altar with any reservations, or with any spirit of mere experiment, concerning marriage. If couples really meant to cleave to each other, until death did them part, and if they made every effort to preserve the sanctity of their marriage vows, there would be far fewer broken homes, and far more happy homes. And religion can help tremendously. As a rule folks who pray together and worship together stay together.

The Enemy Within Our Gates.

Even as we are fighting an enemy without our gates, there are many enemies within our gates. Liquor is, of course, one of them, perhaps the greatest enemy within our gates. But easy and widespread divorce is another, and serious enemy within our gates. Statistics at one time revealed that one marriage in every six or seven in American ended in the divorce courts. Ill fares the land, to hastening ills a prey, where that condition long obtains.

There is no Fate that plans men's lives. Whatever comes of us, good or bad, is usually the result of our own action or lack of action.

—*H. N. Casson.*

SOME READING SUGGESTIONS.

By Carl Hermann Voss,
Extension Secretary Church Peace Union and World Alliance.

If you pale at the thought of long winter evenings staring you in the face and of unlimited leisure at your disposal, you may want a few suggestions for your reading list. Most of us complain because our evenings are too short and our leisure too limited. Thus, we have little enough time for reading and more ''reading hints'' appall us. There are many, however, whose lives are cursed with ennui and who find time hanging heavy on their hands. They rarely want to be directed in their reading. Whether you belong to the ''Crowded Hours'' school or to the ''Time Hangs Heavy'' school, these books will enliven your dreary days. They may even incite the most indolent mind to thought and, in many instances, impel to concrete action:

Make This The Last War.

Make This the Last War introduces a talented young man named Michael Straight who has travelled widely in Europe, Asia, and Africa, was an honor graduate of the London School of Economics and of Cambridge University, served with the State Department, and has written prolifically for the Free World magazine and the New Republic. With deep fervor and passion Straight discusses the future of the United Nations and counsels the world organization for the well-being of all people. He believes with R. H. Tawney that war is either ". . . a crusade, or it is a crime. There is no half-way house."

The brilliant and impassioned writing of this book has caused Pearl Buck to say that Make This the Last War "is a young man's sword and he wields it with strong right arm . . . I have not read a book coming out of this war which has moved me so much as this one. The powerful vision of strong and intelligent youth, pleading for and demanding a better world and eagerly drawing up the plans and the ways for making that better world, shake the heart and bring tears to the eyes and fire the will." This book was published by Harcourt, Brace and Company.

Agenda For a Postwar World.

Dr. J. B. Condliffe, former member of the staff of the League of Nations, one-time professor at the London School of Economics, more recently a faculty member of the University of California, and now the associate of Dr. James B. Shotwell in the Carnegie Endowment for International Peace, has donned the mantle of the prophet in Agenda for a Postwar World, published by W. W. Norton & Company.

Dr. Condliffe uses less than 230 pages to draw the blueprint for the world of tomorrow. In simple and lucid sentences, he discusses the stages of reorganization which must follow the wrenching dislocation of total war. He understands the need for a sound, political foundation for economic wellbeing and the complete necessity of economic cooperation on an international scale.

Dr. Condliffe is no Utopian. He foresees the gigantic problems which face us in the immediate years after the close of World War II. Debt and demobilization, repayment and reparation, and the dangers of postwar inflation are all carefully explained. Dr. Condliffe notes that "the utilization of the world's resources cannot be dissociated from the necessity for keeping order in the world. Moreover, no individual or community can ever escape the responsibility that goes with power. The United States is the most powerful community in the modern world. The responsibility of its citizens is an inescapable function of that power."

How to Win the Peace.

In How to Win the Peace, published by Lippincott & Company, Dr. Carl Hambro, one-time Premier of Norway and former president of the League of Nations Assembly, tells how we lost the last peace. In a fluent and facile style, not distinguished, it is true, for either logic or continuity, but characterized throughout by verve and vision, Dr. Hambro outlines the rise of fascism. He describes the kind of world which he hopes will rise phoenix-like from the ashes of a Europe in flames. He writes particularly about Germany and its Nazi hordes.

Dr. Hambro feels that the decline of the democracies can be stemmed by a knowledge of what democracy means in its emphasis on the dignity of the individual and the maintenance of democratic procedures. In similar fashion he demands an awareness of the paganism and barbarism implicit in the fascist menace. Hambro has lived "The Good Life" and is a contemporary example of Plato's "philosopher king;" but his days of service are certainly not over. Soon he will go back to Norway to help his courageous countrymen rebuild their pillaged land and to aid the United Nations in creating a world order of justice. Carl Hambro knows how hard it is to win the peace, and he warns us that the road will be long and hard before we have created that type of world society which will justify the carnage and chaos of this war.

Economic Union and Durable Peace.

Otto Tod Mallery speaks convincingly of Economic Union and Durable Peace, his latest publication. Mr. Mallery is a foremost citizen of Philadelphia, Pennsylvania, and a leader in the recreation movement. He is affectionately called a "social engineer" by his friends, and in this volume, published by Harper Brothers, Mallery speaks of Economic Union as "a transitional method for a period of change . . . a functional approach to minimize and adjust some of the causes of international economic conflicts that otherwise must continue to result in war." Mallery points to the series of economic agreements which the United States government has made with other nations during this war, and which, he contends, should be continued and expanded to include more nations afterwards, thus setting a pattern for the postwar world. The integration and extension of these mechanisms and functions are collectively termed "Economic Union." Mr. Mallery discusses with simplicity and effectiveness the work already done along this line by the Hull Reciprocal Trade Agreements, the Lend-Lease Program, the International Labor Organization, the Fact Finding Secretariat and Technical Staff of the League of Nations and the International Bank. At times Mallery over-simplifies; but his argument is well reasoned and his facts are sound. Above all else, he is motivated by deep religious faith and a high ethical note is sounded throughout this book.

Look Forward, Warrior.

Mrs. Ruth Bryan Owen Rohde, the distinguished daughter of William Jennings Bryan, is known to many as our former Minister to Denmark, but she will be increasingly well known by her new book, Look Forward, Warrior, Dodd Mean & Co. Mrs. Rohde writes with eloquence and passion. Her book reveals the splendid characteristics which marked her years as a diplomat. With deep conviction she speaks of the power of the United Nations as they pit "free men against driven men." Unique features of this gemlike book are: (1) its Declaration of Interdependence, a paraphrase of our own Declaration of Independence, and (2) her Constitution for the Union of the Nations. She has thought through the implications of an international police force and understands the dangers of such an expedient. She has considered carefully the responsibilities our nation must assume in the postwar world. Most excellent of all in this carefully wrought and movingly written little book are the splendid quotations from the speeches of Woodrow Wilson as that tragic figure travelled across the country on his fatal tour in 1919 after returning from Versailles. Seldom does the printed word bring tears to the eyes of the reader, but this happens in the case of Look Forward, Warrior.

Under Cover.

Lest we forget that fascism at home is just as dangerous as fascism abroad, all of us should read Under Cover by John Roy Carlson, published by Dutton Company. This is a first hand investigation of home-grown fascist groups. The book is factual and gives names, dates, and places of the fascist threat here at home. Mr. Carlson points out how isolated fascist groups work together in one great scheme to undermine the unity of the American people, and how individual, seemingly unrelated instances of domestic fascism are all part of a single pattern to "divide and destroy." Every American should read Under Cover and vow he is not to be swerved from the main task of destroying fascism, that he will not tolerate the deadly poisons of anti-British, anti-Russion, anti-Negro and anti-Semitic propaganda, all of which is basically anti-American.

The Jews.

The Jewish problem, essentially a Christian prolbem, should also be considered. The Great Hatred by Maurice Samuel, Knopf & Company, or Why a Jewish State? by Leon I. Feuer, Richard R. Smith Company, or the Making of the Modern Jew, by Milton Steinberg, Behrman's Bookhouse, all help to understand the problem of that religious minority. They are vital to your thinking, politically and spiritually.

If you look upon the role of the church as formative in both the winning of the war and the winning of the peace, you should consider it your religious duty to be well informed on public matters.

The above books are aids to being well informed.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

The writer was reared on a farm. He knows something of farm work. He also knows how discouraging it is sometimes when the seasons seem to be against you. His farming experience has been lots of help since taking charge of the Orphanage twenty-seven years ago. But out of all our experience of farm life, this is the first year that we have had to use a subsoiler plow to break up wheat and oats land to make a seed bed to plant the grain. The drought has continued so long and has baked the land so hard it is a problem to condition it for small grain. But when we have a problem of this kind to meet we cannot afford to give up and cry about it. It sometimes takes lots more work and more expense; but we have to work it out which we are doing.

We are now looking forward to a good Thanksgiving offering this year from all our churches and Sunday Schools. We have already mailed the little envelopes to all the Sunday School Superintendents for distribution. If we have failed to send enough or if you failed to get them, write us a card telling how many you need and we will be glad to mail you as many as you need.

At Thanksgiving we always look to the good women to send us enough hens for Thanksgving. It seems to us that if the good women in a church would get together and give one hen each, it would be easy to make up a coop and express to us. We will pay express charges and return the coop to you prepaid. The good women have always looked after seeing to it that we have chicken for Thanksgiving dinner, and during the twenty-seven years we have been Superintendent, you have only failed us one time. That year we had no chicken dinner for Thanksgiving. We were forgotten that year. We know you *will not* forget us this year.

The picture of the little girl at the top of our letter is a little fatherless child. We have many more like her. Don't you get a real joy down in your heart when you make a contribution to help to train her to be a nurse or secretary when she grows up? Or perhaps fit her to take her place in some other vocation in life?

Chas. D. Johnston.

REPORT FOR NOVEMBER 11, 1943.

Amount brought forward		$15,790.15
Sunday School Offerings.		
Eastern N. C. Conference:		
Liberty Vance	$17.69	
Pleasant Hill	5.30	
		22.99
Western N. C. Conference:		
Pleasant Grove		3.70
Eastern Va. Conference:		
Liberty Spring		7.00
Thanksgiving Offering.		
Miss Laura Kennedy....	$30.00	
Mr. Julian Price	25.00	
Mr. R. H. Coble, Family.	5.00	
Mrs. H. E. Pearce	10.00	
		70.00
Special Offerings.		
Mr. Cooke	$20.00	
Mrs. Wilson	38.28	
Mrs. Simmons	25.00	
Mr. Cook	18.00	
Rosemont, J. M. Bible Cl., for Simmons Children..	25.00	
		126.28
Total for week		$ 229.97
Grand total		$16,020.12

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EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

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Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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THE ONE FOUNDATION.

(Continued from page 7.)

God that we ourselves can explain satisfactorily to our own great selves?

That others may know about this one foundation that God has laid for us upon which we may build, we have the Church whose glorious privilege it is to preach this everlasting gospel and to propagate this eternal faith. For three thousand years the people had no church. God spoke to them through nature, through His prophets, by His spirit. They had their altars in the open but no house of worship. Then finally under King Solomon He built the temple in old Jerusalem and then hitherto the tribes came up to worship that they might learn of His ways and walk in His paths. But not until Christ came did the Church become universal. When He came wherever a company of believers congregated, there was the Church and today the Church of Christ dots this great city by the sea and all cities and every countryside throughout Christendom.

But we are interested today in this church—The Christian Temple—standing on this corner. Into this building have gone love, prayer, and sacrifice. We have given many times out of our necessities. We have prayed long and into the night.

I recall and if you were in the church then you will recall that when we were planning to build we wanted to build in keeping with our love and faith. But we were poor. There was little wealth among us. We met one night and took a solemn covenant that we would pray for the church until it became a reality. Just such a church as God would have us build. I recall that as I would call at the home of Brother Eley, Mrs. Eley would always greet me, "I have kept the covenant," and if she should stand in this altar today, in all probability she would say, "I have kept the covenant." And so have many of us. We dedicate this church this afternoon to the glory of God and to the salvation of man. But of what value unless we dedicate ourselves. I call upon you, the members of this church, one and all, to present yourself at this altar with utter and absolute abandon that God may take you, fill you, and send you out to win the lost of your great city and of the world to Christ and into His Kingdom.

EXECUTIVE BOARD.

(Continued from page 3.)

its recommendations to the Executive Board. Adopted. (The following were appointed: Lightbourne, Harrell, Lester.)

It was moved by House and seconded by Harrell, that this Board express its interest in the possibilities of uniting certain areas within the Southeast region. Adopted.

It was moved by Harrell and seconded by Wisseman, that Rev. Richard L. Jackson be elected to membership on the Board of Christian Education to succeed Rev. H. G. Councill, who has removed from the Convention. Adopted.

The president announced the appointment of Rev. William J. Andes as chairman of the Committee on Rural Life.

It was suggested that Rev. Albert D. Stauffacher and the Arts Guild be invited to have place on the program of the 1944 sessions of the Convention.

Adjournment at 3:30 p. m.

JAMES H. LIGHTBOURNE,
Secretary.

FIFTH SUNDAY OFFERINGS.

Elon College wishes to express its gratitude for the response to the appeal to the churches and Sunday Schools to receive offerings for the College on the fifth Sunday in October. The response is gratifying. Many of the churches and Sunday Schools responding wish their contributions credited on conference apportionments, others have written in requesting that they not be credited on conference apportionments but that they be considered as a special offering for the College. Such requests are certainly timely and most appreciated. Indications now are that the churches' support of the College through conference apportionments for the year now closing will be greater than in previous years but we shall still be cnsiderably short of the Convention's asking of $12,500. If those who contribute and those who do not contribute could realize fully the contributions that the College is making, its present needs greatly increased by the misfortunes of war, they would be glad that they have given and if they have not given, they would certainly send a generous offering before the year closes. We are most appreciative of this increased support of our college.

Previously reported	$4,394.06
Churches.	
N. C. and Va. Conference:	
Burlington	50.00
Virginia Valley Conference:	
Concord	2.01
Sunday Schools.	
N. C. and Virginia Conference:	
Happy Home	5.52
Ingram	9.35
Durham	21.65
Labanon	1.26
Pleasant Grove	4.98
Eastern Va. Conference:	
Liberty Spring	12.00
Rosemont	50.00
Oak Grove	2.20
Windsor	6.51
Eastern N. C. Conference:	
Mt. Auburn	4.15
Liberty Vance	10.33
Morrisville	6.44
Chapel Hill	10.00
Western N. C. Conference:	
Pleasant Hill	13.25
Pleasant Ridge	6.52
Ether	7.37
Virginia Valley Conference:	
Leaksville	4.87
Newport	4.50
Antioch	8.00
Timber Ridge	4.69
Grand total	$4,639.66
Less amount received from Eastern Virginia Conference	70.71
Total	$4,568.95

Note: Since the Eastern Virginia Conference closed its year the first of October will the Churches and Sunday Schools sending in offerings since conference closed please write the College immediately whether these credits are to be given for 1942-43 or for 1943-44. This is important. The offerings from Eastern Virginia Conference are included in this report but are deducted from the totals awaiting answer to the above question.

L. E. SMITH.

The New World Order

By CARL HERMAN VOSS.

Now, as never before, we have need for World Order. Such a necessity does not mean the "New Order" of the Nazis, for that is neither "new" nor is it "order." Our objective is a sane and secure world for all mankind.

We anticipate no such reversion to medieval cruelty and obscurantism. Our ultimate victory over fascism, both at home and abroad, will stem, we hope, the tides of paganism and barbarism called forth by the Nazi-fascist onslaught. This war will, however, have been in vain and World War III an inevitable result unless we fuse our military achievements with a resolute program of action to achieve a workable, equitable world order—a world government of nation states merging national sovereignties into a democratic system of collective security, to maintain the peace and achieve a higher measure of justice than we have hitherto known in the annals of human history.

Religiously, we move toward World Order because the realization is persistently and increasingly borne in upon us that we are "brothers one of another." God has set man upon the face of the earth to know himself as a brother to his fellows everywhere without distinction of race, class, caste or clan. Jew and Gentile, bond and free, negro or white—we are all one people—all children of God. Less than this we cannot accept if we call ourselves Christian. The visions of prophets and of Jesus, the hopes of seers and saints through the entire Judaeo-Christian-humanist tradition, have become an inescapable imperative for everyone everywhere.

Geographically, we move toward World Order because the radio and the airplane have visibly shrunk the earth. No longer are Asia and Africa, dark continents. The people of Chungking and Johannesburg are our next-door neighbors. As Weldell Willkie so aptly phrased it, we live in "One World," and the refusal to recognize this quite obvious fact will be suicide for the race.

Politically, we move toward World Order because governments of the free peoples must needs be concerned with decisions shared in common and decided upon in concert. The Parliament of Man, the Federation of Mankind, must become a reality. Joint counsel and shared aspirations are a necessary part of the program which all nations must follow in years to come. The ill-fated but admirable League of Nations was only an indication of the strong, well-integrated Union of the Nations we must build at the close of this war. An Anglo-American alliance, the joint military effort of the Four Great Powers, the Atlantic Charter of the thirty-two United Nations, are only steps, courageous and forthright steps to be sure—but only steps toward the political Confederation of the Nations of the World.

Economically, we move toward World Order because our future prosperity demands a pooling of resources in sheer materialistic terms—as, of course, in the spiritual sense, "no man liveth unto himself." This truth is becoming crystal clear to the nations of the world. Reciprocal trade agreements, lend-lease programs and economic planning on an international scale are a trend we can no more bid cease than could a Canute the tides. Economic security cannot be achieved in one land alone while another part of the world starves. Peace and plenty are indivisible. They must be shared by every nation on the globe. Otherwise, the words "peace and plenty" are a hollow mockery. When one man anywhere in the world goes hungry, we too hunger.

"World Order" is a slippery term, an easy phrase capable of abuse as are all catch words and neat slogans. We must guard its noble possibilities against misuse. The religious, geographic, political and economic necessities of World Order impel us by thought and then to action. We shall bitterly rue the day we let these opportunities slip through our fingers.

The responsibility devolving upon our generation is overwhelming. May we face our destiny!

Let it not be said of our generation: "They saw their chance, but they let the challenge go unheeded."

Rather, let it be said in years to come: "They filled their role admirably. They caught the vision and an age of freedom and fellowship; an era of sanity and security came to birth."

That is the meaning in our day of a great and noble concept, the World Order which demands our all! That is our newly discovered Declaration of Interdependence!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY NOVEMBER 18, 1943. NUMBER 45.

Christianity the Hope of the World

By DR. DOUGLAS HORTON

Speaking Before the 134th Annual Meeting of the American Board

It would not be difficult for any visitor from Mars to this earth to see that the one hope for humanity's future lies in Christianity.

As a noted Oriental scholar has said, all the real achievements of the last centuries—the respect for human personality, the humanitarian movement, the abolition of slavery, individual freedom, the emancipation of women, the ideal of moral purity, the concept of social reform, the rise of democracy, the assault on war—have derived their greatest support and their greatest driving power from the men and women who have drawn deeply from the fountains of the Gospel of Jesus Christ.

The foreign missionary movement of Christianity is a symbol of the fact that the Church stands for the unification of men and nations under the laws of brotherhood which are the laws of God as Christ revealed them. In all nations it attempts to bring into being a type of men and women who, governed by their own conscience, can be trusted to keep the welfare of mankind to the fore. The foreign missionary movement of the church is opposed in principle and in particular to the international hatred which is being disseminated today and bids the nations which are to gather at the peace table, if they have any concern for their own future, to build their new world order on the foundation of Christian principles of the Fatherhood of God and the brotherhood of man.

NEWS AND VIEWS

The Editor is speaking on Tuesday of this week in Danville and on Friday in Raleigh.

Books reviewed in this issue may be ordered from The Pilgrim Press, 14 Beacon Street, Boston, Mass.

Rev. Richard L. Jackson preached last Sunday in the Cleveland Park Congregational Church, Washington.

Chaplain Harlin M. Campbell of Camp Pickett and Rev. Roy D. Coulter of Camp Peary attended our Richmond Church last Sunday.

Rev. R. L. House will preach at the First Christian Church in Portsmouth next Sunday. Francis H. Wise, a ministerial student in Union Seminary, will supply for Mr. House.

There had better be more system in the construction of churches if loans from the Baptist Home Mission Society are to be forthcoming, warns Dr. C. Harry Atkinson, secretary of the edifice department. Addressing Nebraska pastors, he said churches should look like churches. Where you find a large but empty seating space in churches, he intimated, you can usually find a large building debt. The society will refuse a loan unless the proposed structure is artistically and usably sound and approved by church architects.

MINISTERIAL CLUB.

When Dr. Elisha A. King retired from the pastorate of the Miami Beach Community Church, which position he had held for nineteen years, he did not wish to get out of touch with the churches and ministers of the Miami area. He called together a group of Congregational pastors and they met in his Study at 237 N. E. 108th Street, Miami, his new home. This was on December 16, 1940. At that meeting the new study was dedicated with a service prepared by Dr. J. D. Kuykendall, pastor of Plymouth Church, Coconut Grove. Rev. Leslie J. Barnette, pastor at Coral Gables was elected secretary. This was the only organization except that Dr. King acted as chairman. Rev. G. W. Penn is now secretary.

The brethren met at eleven o'clock once each month and enjoyed a program consisting of papers on vital themes, book reviews, discussions on present-day church problems. At one o'clock Mrs. King served a delicious dinner. The meeting of the brethren monthly proved to be a builder of morale and a means of cultivating a friendly and cooperative spirit. The Club served also as host to many of our national leaders when problems of denominational importance were discussed with great frankness.

GEORGIA NEWS.

Rev. Melvin Dollar has been about the busiest man in all Georgia this summer. In addition to carrying his own program at the United Congregational Christian Church at LaGrange he has ably assisted in revival meetings at Oak Grove, Georgia, and Old Antioch, Andalusia, and Pisgah, Alabama.

Mr. Dollar is enthusiastic in his zeal for his church and its work. He is a product of our Thorsby Academy, Southern Union College, Piedmont and Elon. He interrupted his seminary training at Duke University in order that he might fill the vacancy at LaGrange but expects to return to seminary next year. Mr. Dollar comes from a long line of preachers, having two uncles, and a cousin now in the ministry, and his Grandfather Dollar was one of the pioneer Christian ministers in Alabama.

DAILY BIBLE READINGS—TRUTHFULNESS AT ALL TIMES.

November 22nd Through 28th.

Monday—False Witness Forbidden. Exodus 20: 16; 23: 1, 7.

Tuesday—Perjury Forbidden. Matthew 5: 33-37.

Wednesday—Gehazi's Sin. II Kings 5: 20 27.

Thursday—The Sin of Lying. Acts 5: 1-11.

Friday—God Hates Falsehood. Proverbs 6: 16-19.

Saturday—God Loves Truthfulness. I Samuel 3: 10-18.

Sunday—True Children of God. John 8: 42-47.

Meansville-Woodberry Parish. Rev. Luther Ballou announces successful meetings at all of his churches this summer and reports especially large attendance at both Liberty Chapel and Crest Churches. He also had Vacation Bible Schools in three of his churches.

PROGRAM.

The following is the Program for the One Hundred Eighteenth Annual Session of the Eastern North Carolina Conference, Congregational Christian Churches, November 23rd and 24th, at the First Christian Church, Henderson, North Carolina.

Tuesday—Morning Session.

10:30 Call to Order.
Song Service, Joe W. Stephenson.
Presentation of Program.
Report of Executive Committee.
Appointment of Special Committees.
President's Message.
11:30 Report on Evangelism, Rev. J. F. Apple.
12:00 Communion Service, Rev. A. C. Todd.
12:30 Adjournment.

Tuesday—Afternoon Session.

2:00 Hymn and Prayer.
2:10 Reports:
War Victims and Services, Rev. A. P. Robinson.
Home Missions, L. L. Vaughan.
Foreign Missions, Mrs. E. M. Carter.
Woman's Work, Miss Margaret Alston.
3:00 Hymn.
Address, Mrs. J. Riggs Brewster, Missionary to Greece since 1914.
3:40 Report on Stewardship, Rev. J. Lee Johnson.
Address, "How to Finance the Church," Rev. F. C. Lester.
4:20 Report of Treasurer, W. J. Ballentine.
Report of Nominating Committee.
Miscellaneous Business.
Benediction.

Tuesday—Evening Session.

7:30 Devotions, Music by the Choir of the Host Church.
Sermon, Rev. Tucker G. Humphries.

Wednesday—Morning Session.

9:30 Hymn and Prayer.
Minutes.
Roll Call.
9:50 Reports of Committee on Education and Standing of the Ministry, Rev. Allyn P. Robinson.
10:00 Christian Education, Rev. J. E. McCauley.
10:30 Address, Dr. L. E. Smith.
11:00 Hymn.
11:10 Report of Committee on Appropriations, Rev. A. C. Todd.
11:30 Announcements.
11:40 Address, Mrs. J. Riggs Brewster.
12:00 Adjournment.

Wednesday—Afternoon Session.

1:30 Hymn and Prayer.
1:40 The Orphanage, C. D. Johnston, Superintendent.
2:00 North Carolina Council of Churches, Rev. A. P. Robinson.
2:15 Reports:
Superannuation, Rev. J. A. Denton.
Religious Literature, Rev. M. L. Grissom.
Social Service, Rev. R. T. Grissom.
3:00 Reports of Special Committees.
Miscellaneous Business.
3:40 Closing Meditation, Rev. J. E. McCauley.
4:00 Adjournment.

Extending Our Horizons

Rev. J. H. Dollar.

Address Given Before the Eastern Virginia Conference.

The subject which I have chosen is only another way of stating the theme of the Conference. The purpose of this speech is to outline how such promotion of spiritual living may be expressed through the work of the Home Missions Committee in cooperation with the Board of Missions. The Christian Missionary Association is certainly to be counted upon in this proposed program.

The circumstances prevalent in the Conference are ideal for the program I am proposing because so few churches are in debt and so far as I know no applications for funds for the erection of new church buildings are pending. It seems also that the time is propitious for the considerations which I am to present.

There is scarcely a church in the Conference that has not been aided by the Committee on Home Missions, the Mission Board of the Convention, or the C. M, A.—or all three. While this help has been given, in most cases most liberally, it has kept the mission funds tied up rather sternly because there has never been a definite policy established for the gradual withdrawal of aid as a challenge to the aided churches to hasten to full self-support.

If our outreach is to be effective, our local churches must be strengthened for the outward drive. I should like, therefore, to suggest the following ways by which the horizon of church extension through the Home Missions Committee, the C. M. A., and the Board of Home Missions may be realized. I do this with the feeling that the work of all three missionary agencies should be coordinated, but we must deal here primarily with the future program of the Conference Committee with the C. M. A. in view.

A definite plan should be established setting forth proportionate amounts to be matched by stipulated sums provided by the congregation seeking mission aid. If aid is to be given a congregation for the erection of additional facilities, such as an addition to its house of worship, the needs of the congregation for such expansion should be carefully studied and sufficient aid given to make needed additions possible. But such aid from our mission funds should be only the amount beyond the ability of the local church to provide and should be granted only when funds to complete the project have been obtained in cash or collectable pledges by the aided church with the distinct understanding that the amount initially given is final and no more is to be expected.

Moreover, we should come to a clear understanding, as our national boards have so well done, that everything that comes into the hands of the Home Mission Committee is not to be given away, but a percentage should be established for gifts with a definite portion to be paid back over a scheduled period and at a low rate of interest.

In addition to these policies, it should become the immediate policy of our Missionary Committee and Boards not to make gifts or loans for use in building to any church which does not employ a competent church architect to draw the plans or secure the approval of such plans by a committee elected by the Mission Board for such purpose. The monstrocities erected by ambitious preachers and suffered by innocent congregations who trusted their judgment are an abomination to well ordered worship and education in the church of the living God—and the country is full of them, of all denominations.

Our Horizon, our Vision, should be extended in yet another direction if our missionary work is to commend itself in an increasingly effective manner to the people of our Conference with the expectancy that their gifts to missions are to increase appreciably, as they should do under the inspiration of a more progressive plan for effective aid to the churches.

Let us examine our aid to churches and parishes in the matter of pastors' salaries. If a church wants to establish full-time ministerial service, as several churches of our Conference should do, or a group of churches desire to establish a larger parish and employ a minister full time, missionary aid should be extended to make possible such a forward step by supplementing the minister's salary, making it a living salary and not a starving stipend. The amount of aid given by such missionary interests should be determined after a well-planned Every-Member Canvass has been completed in such a church or churches. The minister employed, having been assured a living salary, should not be permitted, by the terms of the mission aid, to accept any form of remunerative work outside his pastoral duties, and, if such a minister does find other employment which of necessity cuts his effectiveness in his pastoral duties, missionary aid should be immediately withdrawn.

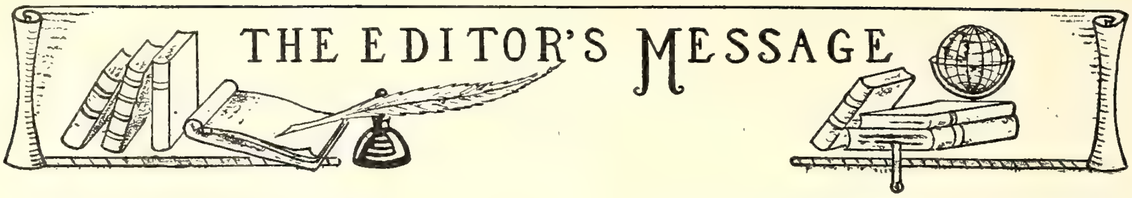
In the matter of providing new facilities or establishing full-time pastoral relationships, all aid from our mission funds should be set up on a sliding scale, the amount of the first annual grant to be reduced by say ten per cent each year and the field made entirely self-supporting in ten years. Such a plan would encourage initiative on the part of the aided churches. Otherwise, as has been done in many cases, the aided church endeavors to provide only such funds as may not be expected from the missionary funds. Such a static condition encourages complacency and definitely discourages self-reliance and pride of self-support. In this matter of aiding churches we should be ever mindful of the danger of destroying the initiative of a church group by feeding them too long out of the missionary milk bottle. A church can be pauperized by too much outside aid. The sooner it can be put upon its own, to sink or swim, the sooner it will learn to swim.

We should look in still another direction: that of a policy and plan for the establishment of new churches. I know of only one new church having been organized within the bounds of our Conference during the past year. That is the Copeland Park Community Church in a defense area at Newport News. We anticipate that this new church will continue to be housed in its present quarters—a Community Club Building on the project—for the duration, which, in all probability will see its demise.

Maybe we could have organized other churches and erected suitable buildings if the money to do so had been available to initiate them. We do not have the money for two reasons: 1. We have had no over-all plan which would provide it. 2. Not having designated a part of our funds especially to church organization and extension, the churches already established quickly found use for it, and there seems no good reason why they should not have received it in the absence of a plan to raise money strictly for new work.

The remedy for this lack of funds, it seems to me, is the creation of a division of church extension in the Home Missions Committee and a part of the missionary apportionment designated for the establishment and aid of new churches. A better plan still: an additional item in our ap-

(Continued on page 15.)



THE EDITOR'S MESSAGE

HOW READEST THOU?

Aungervyle long since placed an exact evaluation on books for those who preached to others: "You, O Books, are the golden vessels of the temple, the arms of the clerical militia . . . fruitful olives, fig trees knowing no sterility; burning lamps to ever be held in the hand."

Books are indispensable to an effective ministry. Actually, books are a trustworthy index to the character of a man's ministry. A survey of ministerial reading conducted in Pittsburgh some years ago gave this conclusion: "Ministers stay put and cultivate their fields a short or long time in general correspondence to the yearly expansion of their bookshelves. At the lowest extremity of ministerial desperation there was found one theological waif who has averaged slightly over a year per pastorate during his ministry. During twelve years he has been in nine churches. During his entire ministry he has purchased only four books per year. Seventeen theological birds of passage fluttered across the field of vision who have perched for an average of only two years since entering the ministry, in each pastorate they have held. Since entering the ministry these seventeen men have bought a yearly average of 25.5 books. Next, thirty-eight ministers who had enough of what it takes to feed the Lord's flocks, to stay an average of three years at the same address, went a-shopping for thirty-seven books yearly.

It is an established fact that those who have few books spend little time in sermon preparation. The working minister is usually the reading minister. One must acquire discipline in the use of time and money in order to buy books and then read them. But it can be done. Dr. L. Wendell Fifield reviewed 1,200 books during his ministry of eight years in Seattle. A minister may neglect his reading and some of his members will never detect it. Others will wonder what is wrong. Still others will know the reason for his monotonous preaching. We are pleased to include in this issue reviews of a cross section of ministerial reading.

R. L. H.

THE CONTEMPORARY CHRIST.

"Our Eternal Contemporary," a widely used phrase attributed to Nicholas Berdyaev, suggests the title of the Founders Lectures for 1942, given by W. A. Smart and published by Abingdon-Cokesbury Press ($1.50). "The Contemporary Christ" is a skillful study of the relevancy of Christ in our modern world. The author, a professor in Emory University, is one of the comparatively few recognized theologians of the South. The book does not abound in handy illustrations ready for homiletic consumption, but competent guidance is offered in the formulation of a sound Christology. Keen ethical insight, sound Biblical scholarship and reverence for the person of Christ are the distinguishing marks of this book.

Dr. Smart calls attention to the many serious moral problems of today about which Jesus had nothing specifically to say: "the abolition of child labor, protection from unemployment, the right of labor to organize, reform of methods of punishment, the guarantee of free speech, and the like . . . The answer to our problem is to be found, of course, in the spirit which Jesus has released in the world, and specially in the hearts of his followers . . . The revelation of Jesus was not ended with His death, for through the days to come he would still be leading into truth through the Spirit which he would give to his men. Certainly his Galilean disciples were not ready to hear all that Christianity had to say to the world. But he left them under the guidance of this ongoing revelation which would lead them age by age into all truth. Each new generation must discover Jesus anew. Every new situation calls for a new word from Him. He must be contemporary with our world as he was contemporary with that of Paul. Greater work than He had done would His disciples do after He had gone to the Father."

PRAYER POEMS.

One of the unforgettable items in a service of worship conducted by Dr. Robert W. Gammon was the "Lesson from the Poets." Where did he find all those choice poems? Well, here is one answer to the problem in an anthology, compiled by O. V. and Helen Armstrong and published by the Abingdon-Cokesbury Press ($1.75). Selections for varied moods and occasions are included. Those who practice the stewardship of prayer will remember this book when gifts are contemplated. Here is also a fresh opportunity to study the music and vocabulary of prayer. Pertinent verses from the Bible at the foot of the pages form a kind of running concordance on the subject of prayer. This is a valuable book for use in private or corporate worship and should find its way into many homes.

THE INNER WORLD.

There are good books and great books. Harper & Brothers has published a truly great book by John Wright Buckham, professor emeritus of Christian theology, Pacific School of Religion. The scholarship of a lifetime has been distilled in this superb volume. The reader is led through the enchanted caverns of the inner world to behold the findings of the seer, the sage, the philosopher, the mystic, the ethicist, the theologian and the psychologist. The book is a veritable "conspectus of the inner world." It is written on the assumption that we cannot understand the external world without learning more of the world within. "Man is not man as yet." The task of Christianity is to "make men themselves.". Time and struggle ensued before the Prodigal Son finally "came to himself." The persistent question of the Master was, "Would'st thou be made whole?" This "wholing of man" is described (Please turn to page 7.)

Young Africa Goes to School

By George W. Carpenter, Ph.D.

Educational Secretary, Congo Protestant Council.

Many young Americans now overseas are discovering with surprise that Christian schools have preceded them into the remote corners of the earth, preparing the way for understanding, friendship, and effective team-work at every sort of task. The total impact of these schools is immeasurably great. It must in any true appraisal be counted one of the major formative forces of this era. It is a force that makes for the fullest self-realizaztion of all peoples and so contributes to the growth of a democratic world order.

Nowhere have these schools made a larger contribution than in Africa. Here the archaic patterns of tribal culture existed until yesterday in almost complete isolation from the outside world, but are today being overwhelmed by the alien cultures of the colonizing powers. That the adjustment is being made successfully is due largely to the great resilience and power of adaptation which African peoples possess. It is also due to the existence, all over the continent, of Christian schools which serve as mediator and interpreter between African and European conceptions of things.

Interpreter the school must be indeed, and the teacher, for the barrier of language that stands between the African and the European is the first of many that must be overcome. No African is even moderately well-educated if he does not speak at least two languages fluently—that of his tribe and the European language used in his area—English, French, Afrikaans, or Portugese. Many Africans need three or more languages. Some use six or seven. I know one African pastor who, in addition to French and some English, knows fifteen African languages well enough to preach effectively in any of them. Fortunately Africans have a strong natural bent for languages; their memories are retentive, their minds quick to catch new words and idioms, and they practice assidiously without the least embarrassment.

But culture as well as language must be interpreted. Writing was unknown in Africa, cut off as it was by deserts, mountains, a forbidding coast and terrifying diseases. Now that these barriers have been overcome, the whole world of books awaits the African, beckoning him to take for his own all the heritage of man's accumulated knowledge and wisdom. Hence the four R's—reading, writing, arithmetic and religion—as the basic tools of understanding and growth, hold central place in the primary schools of Africa. Coupled with them are the most urgently needed applications of knowledge to their own problems of daily life: hygiene to help them combat disease and improve the health of their communities; agriculture to help them secure more adequate food supplies and, where possible, a cash income from the sale of produce; simple carpentry and masonry to acquaint them with the use of improved tools and enable them to build better houses and make better furnishings: geography and history to acquaint them with the backgrounds and relationships of the people with whom they have contacts, and the interchange of raw materials and manufactured goods in which they are equally concerned with the rest of us.

In material equipment few of these schools would take a prize. Often the school building is merely a grass-thatched hut, hardly distinguishable from the other structures of the village. Rude wooden benches or mere logs serve as seats, crude tables as desks. The single panel of blackboard was once part of a packing case, but black paint makes it serviceable. If imported chalk is not obtainable, sticks of hard clay from the river bank will do. Some schools have reverted to the method of the ancient Greeks and write with pointed sticks on a bed of sand on the ground.

Books are scarce too. The many tribal languages of Africa make it exceedingly difficult to carry out the basic educational principle that schooling should begin in the child's mother tongue. Often cognate languages must be grouped together to form a unit large enough to make the publishing of books practicable. Even so, hundreds of different languages are used in these village schools, and in many of them only a handful of books or leaflets exist. Primers are passed from hand to hand until they are worn to shreds. Sometimes there is no book intermediate in difficulty between the primer and the New Testament. Yet the children do learn to read and write, and many of them go on to the more efficient and better equipped schools at the mission centers for further training. For many thousands of African boys, however, and a much larger proportion of girls, the village school is the only one they will ever know. Strong efforts are being put forth, therefore, to make them more effective, through the provision of better-trained teachers, better equipment, better oversight, stronger community interest and backing, and more vital courses of study.

In teacher-training and in general education at upper grade-school and high school level, notable progress has been made in recent years in many parts of Africa. The vast majority of such schools are boarding schools located at mission stations and operated under the direct supervision of missionary teachers. The best of these schools contrive to maintain the atmosphere and social structure of an African community even while they cultivate a growing understanding of the common world culture to which we all are heirs. African crafts and art forms are studied appreciatively under the best obtainable African teachers. African tribal lore and local history are investigated and recorded. The laws and customs of tribal society are studied with a view to ensuring respect for the old ways and the preservation of all that is compatible with modern conditions of life. The object of these schools is not to turn out an imitation European, but to create a new and finer type of African.

Above all these schools are Christian in aim and character. The Christian faith is not presented abstractly as a body of theology demanding intellectual assent, or as a series of historical occurrences remote in time and place. Rather it is the touchstone of judgment in all the choices and acts of daily life; it is the viewpoint from which all else is regarded and understood. Africans are profoundly aware of unseen forces at work in nature and in human personality. The Christian view of God as Creator, sustaining Power, compassionate Father, and redeeming Love is supremely satisfying to them. As one old African woman remarked when she heard the story of Jesus: "I always knew there must be a God like that!" The African finds indeed that Christ comes to him "not to destroy but to fulfill."

So essential for the stability and development of the peoples of Africa are these Christian schools that in many areas they are accorded government support and constitute the main school system of the colonies. In Belgian and Portugese colonies, however, the political dominance of the Roman Catholic Church results

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

Much is being written and said about race relations. More should be said about human relations. The latter is a greater problem than the former. The distinctions and seggregations are evident in all races. Color is not the only line of segregation. If sharp lines are drawn on the color basis, deeper channels and wider separations have been made on other misguided distinctions. There are more distinctions set up as barriers between people of the white race than between the white and the other races. There should be a great improvement in inter-racial relations. But that can be done most effectively by some laboratory work within our own race, as a foundation for the inter-racial approach.

Let us, in the church, begin with the ministers. Will the relations between ministers bear close and critical inspection? The majority of them are disposed to be critical of their brethren, and, in turn, are exposed to a like criticism, based upon birth, early youth, type and place of education, personal habits, type of pastorate, rural or city, amount of salary and many other things of a kindred nature. Success is envied and failure is condemned. In the face of these conditions which obtain in every denomination, and between denominational groups, the minister goes forth on his mission under many handicaps. It is a marvel that so many are able to succeed in their calling. It is well to remember the saying: "He that is without sin among you, let him cast a stone." A speech on inter-race relations should always be tested in the fire of personal human relations. That test, when applied to ourselves, may lead to an inner revolution, before one undertakes to start an inter-racial reformation. Human relations among ministers could be freed from the limitations of narrowness, bigotry, prejudice and that dangerous ally unreasonable and unmitigated superiority complex, by the indwelling spirit of Jesus Christ.

A book could be written upon the subject. Facts and human factors should be compiled and analyzed. Here is a great field for careful research. The finding would be surprising in all races. The above suggestions about ministers are fragmentary. Every profession, every occupation, every industry would yield enormous material for study and adjustment. In the last analysis one faces some heart searching conclusions. If this world is to live peaceably as nations we must learn to live at peace with our own kindred and neighbors. No person is prepared for the hard tasks of living in the world until he knows something about getting along with people. Schools and colleges should have a department of human relations. Race relations will be included, but human relations will be the major part of the program.

Many of the artificial barriers set up between people are little less than nonsense. All people are not equal. They differ in temperament and in talent. These differences should be understood and evaluated. Human relations should be studied and understood. The repeal of all segregation laws would not solve all the human problems. Law does not settle anything in that field. Love and understanding can remove mountains and convert a desert into a fertile field. Human problems must be approached with consecration and charity. Forced action in this field is conducive to bitterness and strife. Human relations is a timely topic which should replace some of the other dangerous attitudes of approach to a difficult problem.

I. W. JOHNSON.

THE ELON COLLEGE COMMUNITY CHURCH.

We do have a church at Elon College, a very active and well organized church. The usual programs of a local church are conducted regularly with some added features made possible by the College. The membership of the church comes from the community, the orphanage, the faculty and student body. The total membership is 421. We do not have this many active members. The children in the orphanage constitute a large percentage of our membership and we are glad to have them. We have only seventy-five contributing members. The orphanage contributes a nominal sum for its entire group. Our total annual budget it $3,050. The pastor's salary is $900 for the year. This budget does not include money raised by the Missionary Societies. Our organization consists of the Sunday School, Student Christian Association, Board of Deacons, Business Board, Finance Committee, Board of Ushers and other organizations. The Church conducts religious Emphasis Week once a year and observes with fitting services special days of the church year. During the past ten years we have not failed to receive members on confession of faith and by letter of transfer nor have we failed to meet the financial askings of the Convention and Conference in any part. For the year recently closed reports revealed that all financial obligations had been met, all bills paid, sufficient money to meet Conference requirements was in hand and during the year a total of twenty-five members had been received into the fellowship of the church—sixteen on confession of faith and nine by letter of transfer. The church at Elon College by no means expresses the total spiritual life of the College and community. The College itself is a Christian institution and in many ways exerts a Christian influence over the student body and throughout the community. Through the years many young men entering Elon College without any outward or confessed intentions of becoming ministers have during their college experiences decided to give their lives to Christ and to the gospel ministry. A member of the present senior class apparently had no intentions of entering the ministry until the past year. He is now preparing to enter the seminary following graduation in May.

It occurred to me that the Church at large might want to know something of the character and program of the Elon College Community Church and the emphasis put on matters spiritual on our campus. The statement embodied can easily be verified by the records of the Church and the College. We covet the sympathy and prayers of the Church at large that we may be able to take advantage of the opportunities that come to us through the large numbers of young men and young women that come to our campus and the new friends who move to our village. Under God we endeavor to render the most efficient service possible.

L. E. SMITH.

It is hoped that this revolution which is enveloping the earth in suffering and destruction may awaken man to a n appreciation of why he is here upon the earth and the destiny which is his heritage.

—Charles Clifford Peale.

BOOKS -- KNOWLEDGE -- POWER

THE INNER WORLD.

(Continued from page 4.)

as an age-long developmental, healing and redemptive process. Since "each man in the last analysis sees and interprets the world through his own experience," we readily understand the importance of high and intelligent experience. The geography of the inner world becomes a vast and engrossing subject under the leadership of Professor Buckham. Progressive steps in the growth of the mature personality are clearly delineated. This book is a superlative answer to the question, "What lack I yet?" One cannot commend too highly this book by John Wright Buckham, noted Congregational minister, author and theologian.

The Church and Psychotherapy.

The church is becoming "psycho-sensitive" and "therapy-minded." This book, the valedictory of Karl R. Stolz, is written with the conviction that "the Christian Church has an almost unlimited therapeutic value of which multitudes stand in need." The death of the author has removed from our midst an able writer, teacher, and administrator. He was a Congregational minister and had served for the past sixteen years as the Dean of the Hartford School of Religion Education.

The book may be divided for convenience into two broad divisions: the healing ministry of Christ and the healing ministry or opportunity of the Church. Here is a brief statement of his thesis: "The basis of the cures of Jesus and of His redemptive mission was His own sublime trust in God as the source of life and the determiner of the destiny of men, confidence in himself as the herald of the Kingdom which is opposed to the forces of evil and all that hampers human beings, and the faith of those who appealed to Him for deliverance . . . He pressed into the service of humanity, prayer, the authoritative attitude, material aids, suggestion, challenge, and instruction. These processes and methods proceeded from His dynamic personality and were regulated by his invincible faith . . . In the outpouring of praise, thanksgiving, and petition Jesus unlocked the stores of release and relief which resided in God and in himself and made them available to suffering humanity."

A glossary of psychological terms, selected bibliography and index add greatly to the value and usefulness of the book. You will want not only to read this book but have it for future reference. This Abingdon-Cokesbury publication may be ordered for $2.50. And a good buy at that!

On Being a Real Person.

Dr. Harry Emerson Fosdick has published a succession of books containing his previously broadcasted sermons. Here he gives his readers a partial moratorium on sermons, although some of these chapters have been heard as sermons over National Vespers. They do, however, fit into the purpose of the book to explain and illustrate the working of a mature personality.

A real person is characterized by wholeness and coherence. "The process of personal synthesis starts early, and if the rudimentary reflexes are compared to notes in the musical scale, tunes are soon heard, intermittent, but indicating that composition has begun. The separate groups of habits are taken possession of by traits that marshall and arrange them. Specific modes of adjustment to life appear that characterize the individual so that the growing child now has recognizable peculiarities. Between themselves these characteristics are often inconsistent, but they represent areas of increasing synthesis. The various groups of habitual activities are falling under the control of interests, attitudes, dispositions and sentiments that begin to offer a design for living. The central criterion of successful personal living is somehow to pass from mere "multiple selves" into the poise, balance, and cohesion of a unified personality.

Scripture references are numerous and are illuminated by this psychological study. The index and list of references indicate the depth and breadth of this study. The book is published by Harpers for $2.50. The reviewer would venture to suggest that five dollars could not be invested more wisely than in this book by Fosdick and the one by Stolz reviewed above.

Religion and Health.

Seward Hiltner, Executive Secretary of the Federal Council's Commission on Religion and Health, has written a very good summary of the field of mental hygiene and religious therapy. The author deals with two basic problems: healing through divine resources and mental health through religious education. This twofold emphasis gives the proper balance between the curative and the preventive approaches to the problem of illness. Those who are acquainted with this field will find little that is new in this field. The author has leaned heavily on other authorities. The book is, however, well written and gives a rather comprehensive view of religion's relationship to health. This is a Macmillan publication priced at $2.50.

Some To Be Pastors.

This book by Peter H. Plenne will help the young minister form the right kind of pastoral habits. Older ministers who have read widely in this field will not be greatly profited by reading the book. The average minister will be stimulated to examine anew his pastoral program as he reads such chapters as "Ministering to Children," "When Death Comes," and "In a World at War." The price of this Abingdon-Cokesbury publication is $1.50.

Great Nights of the Bible.

Realizing that "some of God's mightiest acts in the drama of providence and redemption, as well as some of man's saddest failures and most momentous decisions" have taken place at night, Clarence E. Macartney has written a book describing sixteen Biblical experiences which have their setting in the night. Some ministers will like this book for its simple style, its obvious homiletic divisions, and its rich Biblical content.

The book will prove to be a disappointment to others. Much of the Scriptural content is simply rehearsed rather than illuminated. Being so engrossed in the Biblical nights, the writer rarely gets around to the opportunities of contemporary nights. A chapter on "The Night of the Ghost" deals with Jesus walking on the water. There is no adequate treatment of this miracle reported in Matthew 14:29. He claims that anyone can walk on the sea, but the sea is moralized—the sea of sickness, loneliness, disappointment, pain, sorrow and temptation.

This book is published by Abingdon-Cokesbury and the price is $1.50.

Planting a Church in a National Background.

It is quite possible that a few ministers buy books almost exclusively for one purpose, namely, to furnish sermonic material. Surely every minister should buy one or more books each year on general church administration and promotion. Here is just such a book written by one of our own men, Dr. Elisha A. King of Miami Beach, Florida.

This book is a history of the Community Church in Miami Beach from 1920 to 1940. The fluid and delightful style of the author make its reading a pleasure. Various pictures of the church make the story even more vivid. The methods of church organization and publicity used by Dr. King in the development of this unique church are capable of adaptation in any church. The minister who is endeavoring to develop an adequate program and relate his church in a wholesome way to its community will find help in this book.

Dr. King now serves as Minister Emeritus of the Church. The book may be ordered for $1.00 from the author at 237 N. E. 108th St., Miami, Florida.

Keeping Your Church in the News.

This book, written by W. Austin Brodie and published by Revell, strives to show the pastor of the average church how to prepare interesting "copy" for his church and how to secure newspaper publicity for it. The chapters cover various phases of publicity: mechanics of copy preparation, press relations, planned publicity, essentials in news writing, and "Hitting the Front Page."

Emphasizing the well known fact that the most difficult thing about a news story is writing the first paragraph, the author points out a number of "leads" which may be used in order to give variety in news writing. After reading this book one concludes that a minister should not only know how to prepart a good sermon; he should also know how to prepare good copy for the right kind of church publicity.

How to Make Friends for Your Church.

A former radio writer, newspaper editor, United Press correspondent and public relations director, John L. Fortson, has now written an handbook for building goodwill for your church. Mr. Fortson deals with the technique of getting publicity for the church and, the more basic problem, how to make church affairs newsworthy. The section on "Some Tools and Techniques" and the pictorial Supplement offer very practical helps. The volume is published by The Association Press and may be had for $2.00.

Robert Lee House.

Life is What You Make It.

"Life is What You Make It," by Alfred Grant Walton, is not a new publication moist from the presses. Rarely are books reviewed that are not new, except perhaps, in the case of classics that are read and reread and reviewed by students. But a backward glance sometimes helps to find the

(Continued on page 10.)

Missions
The World for Christ

BALLOU ON GRIPSHOLM.

The American Board of Foreign Missions has just received word through E. R. Stettinius, Jr., Acting Secretary of State, that the following cablegram has arrived for them through the American Consulate in Bombay, India, signed by Rev. Earle H. Ballou, Chester, Vermont, a Congregational missionary from North China now on the repatriation ship *Gripsholm*. Mr. Ballou's message addressed to the Board reads: "Cables joyfully received . . . all nineteen including Tracy Strong two months high spirits. Letter follows from Africa."

Mr. Ballou is the husband of Mrs. Thelma Havens Ballou, and has three sons in the United States armed services. He was on his way home from North China and had reached Manila when Japan attacked the United States. Later he was a prisoner of war in Manila.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 12, 1943.

Sunday Schools.

Morrisville, N. C. .... $	.66
Ramseur, N. C.	10.00
Cypress Chapel, Va.	12.55
Mayland, Broadway, Va.	1.50
Newport, Shenandoah, Va.	5.50
Hanks' Chapel, Pittsboro, N. C...	7.43
Wake Chapel, Fuquay Springs, N. C.	6.10
Chapel Hill, N. C.	4.03
Linville, Va.	9.36
Lebanon, Semora, N. C.	1.24
Oak Level, Youngsville, N. C., Church and S. S.	4.79
Apple's Chapel, Gibsonville, N. C.	6.70
First, Greensboro, N. C.	12.52
Bethlehem, Broadway, Va.	3.36
Total .... $	85.74
Previously acknowledged	3,973.73
Total since Sept. 1, 1943	$4,059.47

War Victims and Services.

Newport News, Va. .... $	120.62

Gratefully,
Mattie Cox Parker,
Secretary.

ANNUAL REPORT.

Following is the Annual Report of the Woman's Mission Board of the North Carolina Congregational Christian Conference for the year October 1942-October 1943:

Receipts.

Women's Societies.

Albemarle ....$	38.46	
Asheboro	37.95	
Asheville	50.00	
Auburn	8.13	
Berea	37.20	
Bethel	27.65	
Bethlehem	20.00	
Burlington	1,171.76	
Carolina	13.00	
Church of Wide Fel'ship	75.00	
Concord	23.75	
Durham	288.66	
Elon College	326.50	
Erskine Memorial	120.00	
Flint Hill (M)	4.22	
Flint Hill (R)	12.00	
Fuller's Chapel	30.00	
Greensboro, First	360.62	
Greensboro, Palm Street	49.78	
Hanks' Chapel	59.23	
Happy Home	97.80	
Haw River	45.00	
Hebron	44.00	
Henderson	99.29	
Hines' Chapel	100.00	
Hope Mills	15.00	
Ingram, Virginia	50.65	
Lebanon	17.85	
Liberty, Vance	111.50	
Liberty, Virginia	17.00	
Lynchburg, Virginia ...	47.34	
Mebane	27.22	
Monticello	43.20	
Morrisville	9.00	
Mount Auburn	77.50	
Mount Zion	15.00	
New Lebanon	24.70	
Parks' Cross Roads	60.00	
Pleasant Cross	12.50	
Pleasant Grove, Virginia	49.07	
Pleasant Hill	25.71	
Pleasant Ridge (G)	33.50	
Pleasant Ridge (R)	20.00	
Providence Memorial ...	15.00	
Raleigh	171.40	
Ramseur	42.99	
Randleman	10.00	
Reidsville	230.00	
Salem Chapel	30.75	
Sanford	94.71	
Seagrove	12.50	
Shallow Ford	37.32	
Shallow Well	90.25	
Shiloh	43.57	
Smithwood	11.25	
Turner's Chapel	81.13	
Union, North Carolina..	67.35	
Union, Virginia	85.00	
Winston-Salem	15.00	
Youngsville	15.25	
		4,850.21

Young People's Societies.

Albemarle ....$	10.00	
Burlington	42.13	
Durham	60.64	
Elon College	20.00	
Greensboro, First	37.99	
Hanks' Chapel	5.00	
Lynchburg, Virginia ...	2.00	
Ramseur	10.20	
Reidsville	117.28	
Sanford	58.30	
Turner's Chapel	8.00	
		371.54

Willing Workers.

Burlington ....$	6.75	
Durham	50.22	
Elon College	11.14	
Greensboro, First	32.40	
Turner's Chapel	5.00	
		105.51

Junior Willing Workers.

Durham ....$	29.75	
Elon College	10.82	
		40.75

Cradle Roll.

Asheboro ....$	8.09	
Burlington	26.64	
Durham	25.05	
Elon College	15.00	
Greensboro, First	12.73	
Henderson	5.50	
Parks' Cross Roads	7.00	
Raleigh	10.00	
Ramseur	5.00	
Reidsville	10.00	
Sanford	6.00	
Turner's Chapel	5.00	
		136.01

District Rally Offerings.

Alamance and Guilford-Rockingham-Forsyth .$	16.54	
Durham-Wake and Vance-Warren	6.72	
Halifax	13.81	
Randolph and Chatham-Lee-Moore	7.70	
		44.77

Miscellaneous.

Conference Offering ....$	29.47	
Mrs. O. H. Paris, Circle Bible Med.	7.00	
World Day of Prayer...	3.20	
		39.67
Total Receipts		$5,588.28

Disbursements.

Mrs. D. P. Barrett, Conference Speaker ......$	20.00	
Guide Books	10.30	
Expense, Board Meeting, 1942	21.08	
Mrs. F. C. Lester, Literature Packets	4.00	
Susie D. Allen, Expense of Treasurer	17.23	
Bank Fees	1.95	
		74.56
Treasurer, Mrs. W. V. Leathers, for:		
Atkinson Mem. Fund.	2.00	
China Relief	64.28	
Easter Offering	4.65	
Elon Orphanage	4.00	
Grants Hospital	2.35	
Japanese Evacuees ...	8.85	
Life Memberships....	170.00	
Memorials	70.00	
Pilgrim Fellowship ..	5.00	
Second Mile Gifts ...	296.47	
Thank Offering	502.30	
World Day of Prayer.	25.05	
Missions, Gen. Fund ..	4,308.77	
		5,463.72
Total Disbursements		$5,538.28
Balance in Bank, October		50.00

Respectfully submitted,
Susie D. Allen, *Treasurer.*

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

NEWPORT NEWS.

The Woman's Auxiliary of the First Congregational Christian Church of Newport News has had a most interesting and active year.

Our auxiliary is divided into five circles. The Friendship Circle was formed this year and is composed of the young married women of our church. A great deal of emphasis has been placed on friendly service. Each circle chose its own project. Boxes have been sent to our boys in the service. The letters from some of them make us feel that our efforts to bring them a little of home have been appreciated. Boxes of linen, clothes, and other needed articles were sent to the Elon Orphanage. Sewing kits were made in answer to a request from Friendly Service Headquarters. Contributions have been made toward the equipment of a casualty station.

In cooperation with the City Federation of Churches, the auxiliary has had a part in furnishing the decorations for the interior of the chapels at Fort Patrick Henry, and in sending flowers and magazines once a week to the officers ward.

This year the auxiliary presented the church with a beautiful baptismal font. We were fortunate in securing one that matched the interior of the auditorium. Much beauty and sacredness has been added to the lovely baptismal service through the use of this font.

Miss Angie Crew taught our Bible study, the Gospel of Luke. Two meetings were held, and both were well attended. Those who have heard Miss Crew will know what a privilege it was to have had her with us.

Mrs. Mason Webb will be our president again next year. With God's help we expect even greater things of our society.

Mrs. Carlton Steger.

HINES CHAPEL.

We at Hines feel that this year has been about the most successful year yet for our missionary society. We have increased our membership, attendance has been good, more interest has been noted, and the programs have been more interesting.

The society is very fortunate to have an active and efficient president, Mrs. Rowland Iseley. We anticipate another successful year under her guidance.

At our last meeting the society presented Miss Vergie Forbes with a Life Membership as a token of appreciation for her faithful service as secretary for the past several years. She was unaware of the fact that her name had been presented for a certificate Needless to say, it was a pleasant surprise for her.

Mrs. Anna Belle Carter has had charge of the devotionals for the year. She has given a study of Luke and rendered inspiring devotionals.

The pamphlets on Latin America have been given by various members of our group. We will meet all requirements for the Standard of Excellence.

The nominating committee submitted the names of last year's officers for re-election: Mrs. Rowland Iseley, president; Miss Vera Gerringer, vice-president; and Miss Vergie Forbes, secretary and treasurer. The society felt that reviewing achievements and progress made under their leadership for the past several years, they should be reinstated. Various other committees were also elected.

Our most recent social was given at the home of our president. It was in the form of a Brunswick Stew, and the beautiful backyard was a most appropriate setting. The time, Saturday afternoon, September 18, was likewise appropriate. The members, their families and guests assembled at the announced time. There was a surprise—our otherwise confiding secretary, Miss Vergie Forbes, arrived, but not before a visit to Rev. W. E. Wisseman. With her was Pfc. Henry Creig, her newly acquired husband! We wish for these two fine people a long and happy life.

Can you doubt that our group is really accomplishing something? We covet your prayers for the success we may have in the coming year.

Vera Gerringer.

WINDSOR.

The Woman's Missionary Society of the Windsor Christian Church has come to the close of another year feeling very fortunate indeed that each society in our church has at least reached its apportionment goal and some have gone over the top.

The society observed the World Day of Prayer with the other three churches of this charge. We used the service recommended for this day. Members from each church took part.

Our pastor, Rev. T. Fred Wright, gave us a most interesting review of the study book, "On This Foundation." We had a very good attendance for this and everyone seemed to enjoy it.

During the year our spiritual life leader, Mrs. J. M. Raby, has conducted the study of the Gospel of Luke in a most interesting way. The book having been read by the members, questions are asked and discussed by the society.

One life membership was taken by Mrs. J. M. Raby.

Although we are few in number, we are glad to have a part, even if it is a small part, in the carrying on of this work in Christ's Kingdom.

Mrs. C. E. Fulgham.

EURE.

On Easter Sunday, April 24th, the Eure Missionary Society sponsored a special service in their church at which time gifts were presented to the church and the men in service were honored. The program was as follows:

Prelude—Spring Music.
Song—America the Beautiful.
Easter Scripture Reading—Rev. J. M. Roberts.
Easter Hymn—Christ Arose.
Offering—For Elon Orphanage.
Song—America.
Presentation of U. S. Flag to the Church.
Salute to U. S. Flag.
Song—There Are Many Flags.
Hymn—Onward Christian Soldiers.
Presentation of the Christian Flag.
Salute to the Christian Flag.
Song—God Bless America.
Presentation and Roll Call of the Honor Roll Service Men of our Church. "Taps" in Their Honor.
Acceptance for the Church of the Flags and Honor Roll Chart—Rev. J. M. Roberts.
Recognition of all Parents and Wives of Our Men in Armed Forces.
Address—Hon A. P. Godwin, Sr.
Remarks.
Song—Blest Be the Tie.
Benediction.

The program proved to be most effective and we had a crowded church for the occasion.

Mrs. John W. Artz.

LIBERTY, VANCE.

We began the year 1942-43 with the determination that our church should become more mission conscious. Our pastor, Rev. J. E. McCauley, taught the book of Luke for us. The study of our other books

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

EASTERN VIRGINIA PILGRIM FELLOWSHIP TO MEET.

The Eastern Virginia Pilgrim Fellowship will meet in the Suffolk Christian Church on Sunday, November 21, at 8 P. M. The afternoon program will include an address by Rev. J. E. Neese and several discussion groups, all on the subject "Personal Religious Living."

Supper will be served by the young people at 6 P. M., at the cost of 35c a plate. The evening program will include a sermon by Rev. R. L. Jackson.

The young people and ministers in Eastern Virginia are urged to attend this Fall Rally.

WHAT CAN YOUTH DO FOR WORLD MISSIONS?

By Walter H. Staves.

In this present hour of chaos and disorder the activities of world missions are suffering more than those of any other field. Because of tension and open warfare it has been necessary to recall some missionaries. Although the foreign mission program is suffering it is by no means relinquishing its work. Communications to the American Board from missionaries are received daily begging for permission to remain at their posts although invading armies are pounding at city gates. Some have even refused orders to return home and are remaining at the risk of their lives. World missions is a vital and live concern for these brave men and women.

Many people ask, "What happens to the mission school, church or hospital when missionaries return home? It seems such a shame to have all this work disappear." The fact is the work does not disappear and this is the most encouraging part of the present problem. In most cases when missionaries are forced to leave their posts the work continues under the direction of nationals, native born individuals who can assume leadership. Much of the hope for the continuation of the work rests with these native leaders.

With so much enthusiasm for world missions evident on the field in spite of dangers and handicaps, what about the enthusiasm at home? *What can youth do for world missions?* The false impression that world missions is a dead subject and an interest maintained only by adults is fast being dispelled. Young people throughout our churches can and have done a great deal in the interest of world missions. But in spite of the mounting interest and the growing number of missionary activities among youth groups, many groups within the Pilgrim Fellowship still fail to realize the importance and challenge of such an interest.

In the very definition of the word "Christian" is contained the idea of a life of sharing; to be a true Christian one *must* share his belief and experience. The first thing therefore that youth can do for missions is *to discover for themselves the meaning and companioushship of Christ in their own lives.*

Youth can also bring to American churches a restored motivation for loyalty to Christ and his program for living. Youth must witness to the fact that the challenge of Christ was not a defensive measure but an offensive action. "He who finds his life shall lose it, and he who loses his life for my sake shall find it." (Weymouth translation.)

Young people can *inform themselves about missionary activities* by getting acquainted with the work of the American Board of Commissioners for Foreign Missions, the Board of Home Missions, and the Council for Social Action. Only informed individuals can effectively teach others.

Youth can also become girded for the task of future *missionary leadership.* Here are some specific ways. Can you add others?

1. Become a member of the missionary committee of your local Pilgrim Fellowship group and help make it an active committee.

2. See that your Pilgrim Fellowship group has a representative on the Board of Missionary Education of your local church. Acquaint yourself and the members of your group with the missionary plans and program of your church.

3. Take advantage of hearing and talking with missionaries on furlough.

4. Share in some phase of Student Summer Service.

5. Know intimately young people of other races.

6. Practice sacrificial giving.

The effectiveness of the missions program in days to come depends upon an active interest of the young people today. What can youth do for world missions? For an individual or for a Pilgrim Fellowship group the opportunities are unlimited, the field is world-wide.

—*Pilgrim Fellowship.*

BOOKS-KNOWLEDGE-POWER.

(Continued from page 6.)

better book. After a period of time has elapsed a sifting process has taken place and only the best remain with their covers worn and soiled, a real evidence of usage.

This is such a book. It came to me in the midst of the Indian Summer. It too is a small book. Just the right size to take along on a bus ride or trolley trip. There are twelve chapters of helps. The book is of a most practical nature.

Dr. Walton is pastor of the Tompkins-Flatbush Congregational Church in Brooklyn and President of the Board of Home Missions of the C. C. Churches. He is also well-known for his radio broadcasts over the NBC Network.

The book is full of helpful illustrations. His contacts with people have made life different in many cases. The world is populated with people who need to be shown how to make their lives.

One of the finest illustrations was given on facing fear. He concludes his thought with these words: "When we deal with fear we are dealing with a friend of man that may become one of his greatest enemies." He further points to the part the Christian church and those who lead can play in helping young people establish Christian living.

This book is available to those who would like to read it at the Congregational Library, 14 Beacon Street, Boston.

A. S. H.

Music in the Religious Growth of Children.

Abingdon-Cokesbury Press has just published a war edition of Elizabeth McE. Shileds' "Music in the Religious Growth of Children." The price of the book is $1.25.

Music and its functions probably presents the greatest problem in the Sunday School at the present time. There are enough trained teachers, superintendents and vast resources of literature, but a scarcity of usable music and workers trained to teach it.

Miss Shields has pioneered in this work. Perhaps no other woman has spent so much time and thought on the proper words and settings for childish minds and voices. Unlike many children's workers sha has not narrowed herself to this field alone, but has also written, taught and directed religious education methods. She has recently retired from active work after having served as editor of "Junior Life," and "Pearls for Little Ones," publications of the Presbyterian Church; and later as Pictorial Bible Lessons and Beginners' Departmental Lessons. Following these years of service she became the first Director of the Children's Division of the Presbyterian Church, and it was from this office that she retired.

Types of songs, number of songs and teaching methods have long been controversial in many churches. Miss Shields' experience in teaching and informal study work have equipped her to give sound advice and true inspiration.

In spite of being labelled a "War Edition," the book is very attractive. It is interspersed with snatches of song and any number of suitable music for age groups. There are only ten chapters making the book especially readable for people with a limited amount of time to give to study and preparation.

Its compactness guarantees that it will be read by a number of people who would not be interested in a lengthy or highly technical book. Her treatment of the theory of music and all of its science is a combination of understanding and love.

From the first glorious chapter on "Our Heritage of Music" through "The Leader" and "Listening to Music" the book sparkles with real beauty and common sense. The result that follows is worthwhile. Each chapter is concluded with questions "To Enrich the Group." As this indicates the book could well serve as a text for children's workers or parents.

Some beautiful poetry is used in the book. Some of this is for the purpose of illustration and other for working means. The practical points in the book are numerous. One of the best is a discussion on "Correct Concepts" which points the way to describing music for children before they are allowed to sing it.

Time was when families gathered around the hearth to make music together. Time is when families should be gathering for that privilege again. The author prays that there may constantly be more families who find music a necessity and joyous part of life.

A chapter on Home and Church relations is pertinent to the approaching Advent season when there is greater opportunity for such relations. Suggestions for songs to be sung, music to be played and phonograph records that are suitable.

This book would make an excellent gift for a church worker or parent. She says, "As it is impossible for one to lead another to appreciate what he himself does not value, it is important that parents as well as teachers have a personal appreciation of music and experience the joy of listening to what is fine and good and of singing with others."

A. S. H.

From Jesus to Paul.

Joseph Klausner, translated from the Hebrew by William F. Stinespring.

The appearance of a second book by Klausner on the sources of Early Christianity was welcome news to this reviewer. Klausner's first book, "Jesus of Nazareth," was such an important contribution to the field of scholarship that no serious student of the Life of Christ could neglect a careful study of it. The second book, "From Jesus to Paul," is no less startling or significant.

It has frequently been true in the history of Biblical study that scholars from other fields of study such as the classics, comparative religion, and archaeology have revealed new insights and perspectives that were obscured from the sight of the Biblical specialists. It is probably true that few Christian students have the knowledge and understanding of Palestinian Judaism or even Hellenistic Judaism comparable to that of this professor of Hebrew Language and Literature in the Hebrew University at Jerusalem. This book then can cause a great stir in Christian circles and it has already done so. From vehement cursings to high praise have been the appraisals that have already appeared in religious magazines and periodicals.

Klausner first makes a clear and dispassionate examination of the environment of the Early Church in the first century, both in and outside of Palestine. In fact he emphasizes throughout the book the great difference between the Judaism of Palestine and that of the Diaspora. The Jews that had been scattered over the whole Mediterranean area were soon separated from their native soil and language. Their rootlessness and insecurity made the maintenance of Hebrew traditions more difficult for them than for those born in Palestine and into the social pressure of Jewish nationalism and religious traditionalism. Klausner evaluates the significance of the proselyte movement in the synagogues of the first century and indicates that it made no small contribution to the growth of Christianity under Paul. But more important than the proselyte movement in numbers and also in influence was the large number of "God-fearers," the peripheral fringe that characterized Judaism of the Diaspora. These "God-fearers" were in reality just the symptoms of the disintegration of the pagan religions of the Greco-Roman period and the evidence of the religious syncretism that sprang out of the unified political world view.

The evaluation of the sources, the Book of the Acts of the Apostles and the Epistle of Paul, follows moderately conservative lines. Only in a few instances does the author urge the primacy of the Epistles over Acts. He believes that Luke, the author of Acts, was a close disciple of Paul. He emphasizes the controversy between Peter and Paul at Antioch and perhaps overdraws the divergence between Paul and James, the brother of the Lord, at the Jerusalem council. He maintains that Paul was led to emphasize the "spiritual Christ" because of the inferiority he felt before those who had followed the Christ of the flesh. Paul, Klausner says, was not the extremist on the ethical side that Jesus was. Rather he finds that Paul was in many regards an opportunist, becoming all things to all people that he might save some; using the Law as authority to annul the Law; declaring old ceremonial acts unnecessary and new ceremonial acts binding; magnifying the place of faith much higher than Jesus did and neglecting Jesus' emphasis on repentance. Paul emphasized far more than the usual Pharisee of his time the disparity between the flesh and the spirit. To him the flesh was sinful in both a religious and an ethical sense, yet compromise and consessions must be made for its sake.

The most interesting chapter of the book for this reviewer was the chapter on the personality of Paul. Klausner explains the many unresolved conflicts that he and previous biographers have found in the personality of Paul as the evidence of polarity. His great fanaticism in the persecution of the Christians before the Damascus experience is matched only by his great antagonism against the Jewish Christians in the churches of Asia and Macedonia. Paul could say, "Bless them that persecute you; bless, and curse not." Yet Paul could pour out abusive language on his opponents, calling them dogs, false apostles, enemies of the cross whose god is the belly. This polarity of character and personality is further revealed, says the author, by the peculiar mixture in Paul of the visionary mystic and the practical man.

In spite of the fact that Klausner as a Jew cannot accept Paul's teachings, Pharisaic and Talmudic though Paul's methods be, the author does find that Judaism does owe Paul a great debt. It is the opinion of the author that Judaism can live only where the Old Testament lives; and, since Paul leaned for support on the Old Testament far more than upon the words of Jesus, where Paul's letters are accepted as scripture the Old Testament must also be accepted.

It is not expected that any except Jews would agree with Klausner entirely, or even in the conclusions—but for those who would study carefully the history of early Christianity this book is as suggestive and provocative as any that has appeared for some time past.

Professor William F. Stinespring of Duke University has done a great service for the biblical student who cannot read the modern Hebrew. The defects in style in the book are wholly due to the author. The translation is smooth and the meaning clear.

Dr. Merton French.

Capitalism the Creator.

The foregoing is the rather startling title of an important book by Cary Snyder—a book which every minister should be familiar with. There has been a great deal of cheap talk by all of us ministers against capitalism as an economic system, when the fact was we had certain capitalists in mind rather than the system they represented. Many men lambast capitalism and capitalists without sufficient knowledge of either, and without recognizing that though capitalism has its weaknesses and its abuses, that such is not due to the system but to the personal equation of those that make up the system. We need to keep in mind that there have been and are both good capitalists as well as bad capitalists. With all the harsh things that many of us have said about capitalism in expression of our concern for a larger social realization, we have perhaps never taken account of the fact that capitalism, despite its faults has given us the material advantages which society today enjoys. And we have failed to understand that our attack should not be on the capitalistic system as such, but upon the faults that should be and can be corrected.

Dr. Synder in this thought-provoking volume reviews the history of capitalism in such an interesting manner and portrays the contribution which capitalism has made to society in such a forceful presentation, that the reader, if he thinks at all, must appreciate the fact that a system which has produced the greatest wealth and the greatest personal freedom in the history of the world has more to its credit than any other system yet known to man.

The present day does not call for the scrapping of the system, but for purging

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

HONESTY IN ALL THINGS.

Lesson VIII—November 21, 1943.

Golden Text: *"Thou shalt not steal."*—Exodus 20:15.

Lesson Text: Exodus 20:15; Leviticus 19:11, 13; Luke 19:1-10, 45, 46.

Devotional Reading: Matthew 6: 24-33.

Property is Sacred.

"Thou shalt not stetl." "Ye shall not steal, neither shall ye deal falsely, nor lie to one another." We have already seen that human life is sacred—there is a commandment "Thou shalt not kill." The integrity of the home is sacred "Thou shalt not commit adultery." And now we come to the sanctity of property "Thou shalt not steal." How can there be any organized or stable society or civilization, unless a man respects the property rights of another, unless a man regards as sacred the possessions of another. Even in that far-off day it was necessary that men respect the property rights of others. Think what it would have meant if a man took another man's sheep or goat or tent or household utensils whenever he felt like it, or whenever he wanted it. What anarchy and feuds and fighting would ensue, to say nothing of the instability of social life. So God said "Thou shalt not steal." And think what a mess the world would be in if property rights were not respected in our modern world, if a man could with impunity take my automobile if he wanted it, if he could come into my home and take my silverware when I wasn't looking, if he could get a farmer's livestock or the merchant's goods or anything that belonged to another. One has only to use a little thought and a little imagination to see how fundamental this law against stealing is, how it furnishes the basis for a sound social life.

As a matter of fact we are in the mess that we are in because men and nations have so flagrantly disregarded this basic law. Nations have all too often proceeded to take what they wanted if they had the power and might to take it. Japan for instance probably could have gotten China's raw materials by peaceable and honorable means if she had been willing to be decent about it. But she resorted to force because she thought she could get away with it. The same principle applies to Italy's rape of Ethiopia, and to Germany's ravage of Europe. But England and France and America have not been guiltless in this matter either. Thief is an ugly word, but perhaps every nation has been guilty of stealing. outright stealing, especially in the light of what Jesus would designate as stealing.

And what about individuals? How many people there are today who seem to have no compunctions about taking what does not belong to them. And I refer not only to those who "hold people up" at the point of a gun, or who take equipment from parked automobiles, and such things, but to those who steal in what they think is more refined ways. There are people, for instance who would blaze in anger if you accused them of stealing, who have a number of towels which they have taken from hotels or from Pullman cars, or other things which they have taken as "souvenirs." I saw a grown man crawl in the back of a trolley car the other day when the motorman was engaged at the front of the car. That man was a thief but he would probably excuse himself or justify himself by saying that it was all right because he was just getting a ride from a "corporation." It is appalling how young people and children will resort to practices that, call them what you will, are nothing but plain stealing. It does not take a cynic to say that there is an alarming wave of stealing and of theft in our country today.

Within the Law and Beyond the Law.

But stealing may be a matter, not only of taking, but of withholding. One may steal not only by what he takes, but by what he holds. The butcher who does not give sixteen ounces to the pound steals, the department store which does not give thirty-six inches to the yard steals. The merchant who sells inferior products as first class goods steals. Furthermore the man who does not do an honest day's work steals. And the employer who does not pay a fair wage steals. The man who falsifies his income tax return steals. The man who uses inferior materials in a building when first class materials are specified steals. This matter of stealing cuts deep into life. In the light of the ideals of Jesus it becomes a sobering and searching thing. There is perhaps nothing that this old world needs any more than a revival of old-fashioned honesty, just plain downright honesty. And honesty that goes beyond the law, honesty that can stand the searching gaze of the Lord Jesus Christ. Individuals need it, corporations need it, nations need it. Indeed honesty seems so high that many feel that they cannot attain unto it. They say that a man cannot be honest and stay in business, or make an honest living. But there stands the original law, written in the structure of the world that ought to be, and it has never been repealed. Still stands the ancient dictum, "Thou shalt not steal."

A Business Man Gets Religion.

There are many suggestive teaching points in the immortal story of Jesus and Zacchaeus but inasmuch as today's lesson is about honesty our main concern is with that virtue. Here was a man, rich, and rich because he had been unscrupulous and dishonest, and perhaps dishonest because of the kind of business he was in. But after he had had that interview with Jesus something happened, something radical and revealing. Nothing is said about any theological matters which he and Jesus discussed—they probably did not discuss any of the things which he became "so het up" about. But when Zacchaeus came away from that interview he was a changed man, and changed in a startling way. He immediately set about to rectify his past mistakes and to make amends for his dishonesty—he was willing to restore four-fold to any whom he had "gypped." And he began to give away money like "Scotty from Death Valley"—one half of his goods he would give to the poor. That sounds as if something had happened to the man inside. It was pretty good evidence that he had had a real change of heart. Unlike many of us, his change of heart reached clear down into his pocketbook. Many a business man would have to change his ways if he had a vital experience with Christ.

Judgment Beginning at the Church of God.

The church is not guiltless. It countenances too many sharp practices, too many things that smack of gambling, too many short cuts. In Jesus' day the religious leaders had made the house of God a den of thieves and robbers. The church of today had best look well to its business ethics and its practices.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

was carried on by members in the homes. We had one all day meeting. We have held twelve regular meetings and three public meetings.

We sponsored a Sunrise Service on Thanksgiving with good attendance. The offering was taken for War Victims and Services. We observed the World Day of Prayer, and the offering was sent to the regular place. At Easter we sponsored a program in Sunday School with the largest number in attendance of any public meeting. A special offering for missions was received.

We raised our apportionment with free-will offerings of money and used chickens and eggs to supplement our dues.

We have not gained in new members, although we have made an honest effort. The gas situation has been so they said they could not attend.

We are looking forward to the coming year with hopes of doing more for our Master.

Mrs. T. F. Ayscue.

HENDERSON.

We, the women of the Missionary Society of the Henderson Christian Church, are rounding up our year's work. We are going to form new circles and hope to accomplish great things next year. We have tried to put our ideas to work on the home front. Many of us are employed in essential work, and many have worked hard in victory gardens and canning foods for home use, but in summing up our year's activities we feel that sewing for the American Red Cross was our greatest pleasure and achievement. The chairman of the Red Cross in our county can count on our society for help for each box of sewing to be made and packed. The president of our society distributes the materials to members who wish to help with the sewing. We have made outing clothes for children, khaki utility bags, men's shirts and are now making pillow cases. While sewing these Red Cross garments we know we are indirectly sending our message to others across the seas.

Mrs. Lula N. Rawles.

DENDRON.

The Woman's Missionary Society of the Dendron Christian Church has its meeting the second Wednesday afternoon of each month. We had booklets made at the beginning of the year including a calendar of work and programs for the entire year. The Gospel of Luke was taught by Mrs. Thurman Williams and the two books on Latin America were provided for in the monthly meeting. The World Day of Prayer was held in cooperation with the other churches in town. The District Rally was entertained by our society last spring. We have had a Friendly Service department in our society for the past three years, which has rendered a service in our community. Two-thirds of our group subscribe to The Christian Sun and the *Missionary Herald.* Two new members have been added to the enrollment. We have gone "over the top" in our financial goal, besides contributing toward a memorial to honor the memory of Dr. W. D. Harward.

Mrs. Garland Spratley,
Mrs. Thurman Williams.

MT. AUBURN.

We are at the close of another year—a year that has been successful in many ways, although we always feel that we could have done more.

We used the program materials from the packet and the study of the Book of Luke has been interesting and inspiring. It was taught by one of our members. We observed the World Day of Prayer and asked other churches in our community to join us. Two of our members reviewed the mission study books.

We have met the requirements of the Standard of Excellence except for not having a representative at the spring rally.

We feel that there is a great need for our work to grow and we are thankful that we can do a small part in so great at task.

Mrs. Allen Kimball.

MONTICELLO.

The Missionary Society of the Monticello Church has had a very good year under the leadership of Mrs. F. S. Faucette, as president. The greatest accomplishment of her and her associates was the raising of money to put a much needed new roof on our church building. This has not been put on yet on account of war conditions.

We are buying war stamps and will trade them later for a war bond. This will be used in future years for some phase of the church work.

Our apportionment was increased ten dollars this year, but this will have been met when the year ends.

At our "birthday" meeting, Miss Russell McKinney read a history of the society. A candle was lighted on the birthday cake for each president who has served the society.

Our programs on the Latin American countries have been both interesting and instructive. For the review of our mission study book, we had Rev. W. E. Wisseman of Greensboro. This was very much enjoyed by a large number of our own members and by a big representation from Hines Chapel Missionary Society.

We have been glad to add a number of new members to our roll. We hope that these will get a blessing from being a part of our society.

For our World Day of Prayer program the pastor and members of Friendship Methodist Church cooperated with us. This was a beautiful and impressive service.

Mrs. F. S. Faucette.

REVIVAL AT MT. OLIVET (R).

Revival services which were conconducted by Rev. D. M. Spence and Rev. R. E. Newton for the past week at Mt. Olivet (Rockingham) Christian Church near Elkton came to a close Saturday evening October 9th with a good response each evening.

Rev. Newton of Luray who is pastor of the group of churches, Leaksville, Newport, Joppa, Dry Run and Mt. Lebanon is an able speaker and brought an interesting and very inspiring message each evening.

The attendance was good, the number increasing during the latter part of the week. Special music was rendered by Goldie Dofflemyer, Lucille and Ruby Alger, Ellen Monger, Thelma McDonald of Bethel. Rev. and Mrs. Newton, Margaret and Edith Newton of Luray, Mrs. Clarence Johnson of Elkton, Mrs. Joseph Frazier and children, Joan Louise, and Arthur Cline Frazier, and Mrs. Blondell of this church. Miss Louise Spence served as pianist throughout the services.

There were nine conversions during the week as follows: Dale Leap, Peggy Lilly, Elizabeth Lilly, Charlotte Life, Sheldon Haney, Ernest Frye, Norris Sandridge, Millard Sandridge, Arthur Cline Frazier.

At the close of the services on Saturday evening these young people were received in the church and were baptized by Rev. Spence the pastor. They were then given the right hand of fellowship by the other members of the church.

Mrs. Warren Good.

If a person is philosophical and has intellectual interests, old age is a very agreeable time.

—*Charles Evans Hughes.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Twenty-seven years of service and Twenty-seven Thousand Dollars for our goal for 1943. Twenty-seven years is quite a long stretch of time in one's life. It is more than a quarter of a century. Twenty-seven years makes a lot of difference in a community. It makes a lot of difference in an institution. The writer was invited some weeks ago to be present at a Home-coming Day service at his old home church at Haw River, N. C., a church that we helped to build and helped to pay for. We loved and still love the Haw River Church and its people. We were delighted to hear the old church bell ring again. But as we sat and looked over the congregation a little bit of sadness came into our heart. We saw so few people we knew. So many of the faithful men and women who were the leaders in the church thirty years ago have gone to their reward. We noticed a memorial window with the names of the first board of deacons of the church—all of them have gone to their reward. But as these have been called up higher as the years have gone by others have been called into the service to fill the vacancies created. The Haw River church was a live working church when it was built and has maintained its record all these years and it is a working church today. God bless the Haw River Church and its faithful board of workers. We will always have a tender spot in our heart for our Haw River Church.

The Christian Orphanage, during the last twenty-seven years, has had its misfortunes as well as its successes. It has had three fires—two barns and one old dwelling house. It has lost, by death, two chairmen of its Board of Trustees, Mr. W. K. Holt, and Mr. J. M. Darden—both men of fine business ability and sound judgment. Much of the progress the orphanage has made in the last twenty-seven years is attributed to their wise counsel and good judgment. The writer, as Superintendent, has always had a fine group of men and women composing the Board of Trustees of the Orphanage to work for. They have had the interest of the Orphanage at heart. They have been cooperative in every undertaking. They have pulled together for the success of the work. During all the meetings of the Board during the twenty-seven years, there has never been a disagreement or a cross word. During these twenty-seven years, more than a hundred acres of good farm land have been added. Two beautiful buildings have been built. A modern dairy barn, with modern equipment; a dairy herd of fifty Jersey and Holstein cattle, a machinery shed filled with modern farm machinery has also been added. All this is paid for. The Orphanage has had a progressive Board of Trustees and their motto has been, "Pay as you go." And by their good judgment and wisdom the church has an institution it may justly be proud of. Twenty-seven years of service and Twenty-seven Thousand Dollars our goal for 1943. We have faith to believe you will see that we reach it.

Chas. D. Johnston.

REPORT FOR NOVEMBER 18, 1943.

Amount brought forward		$16,020.12
Sunday School Offerings.		
Eastern N. C. Conference:		
Turner's Chapel	$ 11.74	
Oak Level	3.00	
Hope Mills	5.00	
		19.74
N. C. and Va. Conference:		
Apple's Chapel, 2 mos.	$ 13.88	
Ingram	6.99	
Greensboro, First	13.88	
Lebanon	1.50	
Durham	24.16	
		26.45
Western N. C. Conference:		
New Center	$ 12.90	
Flint Hill (M)	1.31	
Pleasant Union	3.45	
Pleasant Hill	8.79	
		26.45
Eastern Va. Conference:		
Liberty Spring, Friendship Bible Class and Jr. and Sr. Classes		1.00
Valley Va. Cent. Conference:		
Bethlehem	$ 2.30	

(Continued on page 15.)

The Board of Pulications Urges
EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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EXTENDING OUR HORIZONS.

(Continued from page 3.)

portionment table for the specific purpose of organizing new churches and erecting new houses of worship. If you are wanting to interrupt and say that we have yet a few churches which never pay their apportionment and therefore a new item would get the cold shoulder, my answer, based upon my experience with churches I have served, is from the scripture: "Ye receive not because ye ask not, or asking ye ask amiss."

The beginning might be, and doubtless would be, small; but it would be a beginning. If we follow the Mississippi River to its source, we find it to be only a drop in the bucket, but the point is that the drop is in the bucket.

Personally, I am always afraid to judge the usefulness or outcome of any measure of effort put upon the altar as a sacrifice to our God and to be used for His glory. The Kingdom itself started under the most unlikely circumstances of anything I know. But out of an impetuous fisherman came Peter the Rock. Upon this truth—the power of God to transform, to make and mold the seeming impossible—I base my faith that when what we do is done for Him, and what we give is given unto Him, He will find the ways and means of transforming the kingdoms of this world into the Kingdom of our Lord, Jesus Christ.

YOUNG AFRICA GOES TO SCHOOL.

(Continued from page 5.)

in the exclusion of Protestant schools from public aid. Efforts are being made to secure equal recognition for all Christian schools, for there is no doubt that from these schools are coming the leaders of the new Africa, men and women fit and ready to take their place in building a world of understanding and brotherhood in which all peoples everywhere may find fulfillment, freedom and peace.

BOOKS-KNOWLEDGE-POWER.

(Continued from page 11.)

the system of its wrongs and injustices. As the author so forcefully points out, a system which has given society its homes, its schools, its churches, its hospitals, its business and industrial enterprises has so much in its favor, that those who mercilessly attack the system should consider first whether they seek the junking of the system or the correcting of its faults.

Though this very interesting and illuminating book presents certain claims and positions with which one may take issue, nevertheless every minister needs to acquaint himself with other irrefutable data which the book contains. The book is easy reading. Its value is not in its literary merit, but in its factual material.

It is published by The MacMillan Company and can be secured at any book store for $3.75.

Roy C. Helfenstein.

Reading.

I try to average one new book each week. Some ministers read more than that. Other well read ministers read less. It is not the number of books, but the quality of the books, and the way in which they are read. One of the best books I have read this year is "The Robe," by Lloyd C. Douglass. Its description of Jesus's triumphal entry into Jerusalem, the week of His passion, and the subsequent spread of His teachings, is marvelous. His insight into the Roman empire of that day, its political fabric, its social customs, its religion, is very rewarding to the reader, for he has put it very entertainingly into his book. There are some scenes in the book which make otherwise commonplace knowledge to become living truths. It is a book easy to read, and hard not to read once begun.

John G. Truitt.

The Song of Bernadette.

This book by Franz Werfel has been numbered among the first ten most popular books for the past three years. This is unusual for several reasons. In the first place, it is unusual for a Jew to sing a Catholic song, and that in a way challenges even the most devout of the Church. It is unusual for the Catholic Church to praise the work of the Jew, but this book has followed the historical records so closely, that the Catholic press has been unlimited in its praise of the book. It is unusual that the simple recounting of an historical incident should find place among the best sellers. The answer lies in the fact that it tells the story of complete devotion and faith and how Heaven finds its way to earth through the hearts of those who are honest and sincere. It is the story of how the Mother of Our Lord used a simple child, Bernadette Soubirous, who was willing to give all of her heart and love.

New World A-Coming.

Recent riots in our country are indications of the tension existing in regard to racial discrimination. One of the biggest problems of America is to straighten out the Negro-white misunderstandings. That makes this book by Roy Ottley a must book. It is a clear, forceful, timely and colorful picture of modern Negro life in America. It is a "Life in America" prize book, and worthily so.

Aubrey C. Todd.

CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Timber Ridge	4.74	
Concord	.97	
		8.01
Alabama Conference:		
Pisgah		2.50
Georgia Conference:		
Conference Collection		101.05
Thanksgiving Offerings—Individuals.		
Mr. W. T. Dunn	$ 6.00	
Mr. John Sprunt Hill	25.00	
Mr. W. J. Carter	50.00	
Mrs. Mamie K. Perkinson	10.00	
Dr. J. A. Clarke	25.00	
Mrs. M. R. Rives	2.50	
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Mrs. J. M. Judd	100.00	
Mr. Calvin S. Clayton	25.00	
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Mr. E. M. Albright	5.00	
Mr. and Mrs. C. L. Jones	5.00	
Mr. Jas. N. Williamson	25.00	
		338.50
Thanksgiving Offerings Sunday Schools.		
Eastern Virginia Conference:		
Little Creek		7.32
Western N. C. Conference:		
Union Grove	$ 18.17	
Brown's Chapel, Mrs. Andrew Sanders	5.00	
		23.17
Valley Va. Conference:		
Beulah		15.00
Special Offerings.		
Mrs. Kelley	$ 5.00	
Mr. Dabbs	20.00	
A Friend	5.00	
Mr. Horner	38.32	
Mr. Baber	20.00	
Mrs. Blackwood	10.00	
Mr. Overman	10.72	
		109.04
Total for week		$ 712.19
Grand total		$16,732.31

Forward with Missions

BY REV. WILLIAM C. KERNAN

At the recent conference at Columbia University on Science, Philosophy, and Religion, two of the delegates demanded that "the entire missionary movement should be stopped." They objected to the assumption that "the post-war world could be built successfully only on the basis of Christianity," denied the statement, frequently made, that we are fighting this war to save Christian civilization, and stated that, so far as one of the major members of the United Nations is concerned, the war is not being fought for any kind of religious civilization at all, but only "for humanity—for freedom and the equality of all men."

This will come as a surprising, if not shocking, statement to all who believe in the Old and New Testament Scriptures and know how profoundly responsible they are for the forward march of freedom throughout the civilized world. For, this whole question strikes at the root of the most crucial decision that the world must make today—whether to believe that the origin of all freedom and equality is in God, or to affirm that freedom and equality, as well as all human values, are purely human and not related to God.

The revelation of Holy Scripture is to the effect that the rights of man and the sacredness of his person are derived directly from the creative act of God. Jefferson expressed it very well indeed when he wrote that "God who gives us life, gives us liberty." If this is not true, the only alternative by which to account for man's freedom is to attribute it to a social contract—an agreement between men that freedom is desirable and that, therefore, it will be guaranteed. But, involved in this position is the undeniable fact that freedom, which rests only upon the consent of man, can be destroyed whenever that consent is withdrawn. This is precisely what has happened in all fascist countries where the dictators do not feel moved to consent to the proposition that it is a good thing for men to be free.

Freedom, in the Biblical sense, does not appeal for its authority to man's consent at all, but to the act of God in creating man in his own image and in endowing him with rights which cannot be separated from his person. If, therefore, we want to see freedom and equal rights secured everywhere in the world, it is more, not less, knowledge of God and his Word that we need. Stop the missionary movement? Indeed not. Step it up!

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY NOVEMBER 25, 1943. NUMBER 46.

THANKSGIVING DAY--1943

Let Us Give Thanks

Praise to God, immortal praise,
For the love that crowns our days!
Bounteous source of every joy,
Let thy praise our tongues employ!
For the blessings of the field,
For the stores the gardens yield,
For the joy which harvests bring,
Grateful praises now we sing.

Flocks that whiten all the plain,
Yellow sheaves of ripened grain,
Clouds that drop their fattening dews,
Suns that temperate warmth diffuse;
All that Spring, with bounteous hand,
Scatters o'er the smiling land;
All that liberal Autumn pours
From her overflowing stores.

These, to that dear Source we owe,
Whence our sweetest comforts flow;
These, through all my happy days,
Claim my cheerful songs of praise.
Lord, to Thee my soul should raise
Grateful, never-ending praise;
And when every blessing's flown,
Love Thee for Thyself alone.

—*A. L. Barbauld.*

NEWS AND VIEWS

Mr. C. D. West of Newport News is now on an extended trip to Cincinnati and Chicago.

Sunday Evening services have been resumed by Dr. Frank H. Lewis at the Shelton Church in Portsmouth.

Mrs. LeRoy Ober reviewed *The Robe* by Lloyd Douglass, before a large congregation at the Christian Temple recently.

The following ministers from Eastern Virginia attended the North Carolina and Virginia Conference: H. S. Hardcastle, J. H. Dollar, G. C. Crutchfield, and F. H. Lewis.

Rev. W. C. Parker of Barnesville Parish, Georgia, reports successful Vacation Schools at Fredonia and Gaillard Churches. He also reports 16 new members received into the church at County Line as a result of the annual revival meeting.

Rev. J. E. Cook and the congregation of the Center Church, Atlanta, Georgia are to be congratulated on the steadfastness with which they have promoted their work under grave difficulties. Two years ago they lost their church by fire and due to restrictions caused by the war it has been difficult indeed for them to provide for themselves a church home. They have been able to construct a part of their church building on the old site and on Sunday, August 8th, held their first service and their annual Home Coming event. Rev. W. Millard Stevens, was the preacher.

Rev. Phillip M. Widenhouse, the minister of Central Church, Atlanta, Georgia, for the past two and one-half years, has resigned to accept the position as Director of Research and Church Planning of the Federation of Churches, Washington, D. C. Mr. Widenhouse has endeared himself to the people of the South and it is with deep regret that they lose him from their fellowship. In addition to being a leader in the Young People's Summer Conferences he is Moderator of the Georgia Conference this year and has made for himself a simnificant place in the life of the churches of Atlanta. We wish Mr. Widenhouse Godspeed. Central Church has not yet secured a successor to Mr. Widenhouse but an announcement is expected to come shortly.

MY VISIT TO ELON.

I am delighted with what I saw, felt, and learned during Religious Emphasis Week at Elon College, in which I had the privilege of sharing. To me as an alumnus Elon was always Elon of yesterday. Now I see Elon today—a living, breathing, growing Elon. I was greatly impressed with the student body, its size, its seriousness, and the amount of real work they are doing in the classrooms, laboratories, lecture halls, and their various other organizational activities. It is the busiest group I have been in for a long time.

CONFERENCE WEEK.

Say, in Conference Week, it's funny
How my pa gets in a sweat,
Waitin' 'round to see what happens
And what minister we'll get.

Pa says, "What this church needs
Is a man to raise the debt."
Ma says, "First we need the people
Then the bills will all be met."

Old Miss Jones drops in to see us,
And she says, "There'll be a fuss
If they send a young upstarter
To be practicin' on us."

And Bill Jones, who goes with sister,
Says, "I'm gonna make a shift
If they send us an old-timer
That'll let the young folks drift."

'Fiscal board all wants a preacher
That can make the old fire fall;
But my gang, we're for a feller
That can coach at basketball.

So I'm wonderin' how the preacher's
Gonna fit all down the line.
But I'll tell you one thing certain
I don't want his job for mine.

—Anonymous.

At noon each day, from Monday through Friday, I preached in their chapel, and they were there—more than four hundred of them, paying such close attention it was thrilling to preach to them. Still more were they to be commended for their attendance at the evening service at 7:15, for that was extra in their regular day. It seemed to me on Tuesday night that every student, along with the faculty, and townspeople, came forward at the close of the service in an act of reconsecration. It was one of the most inspiring sights I have seen in many a day.

It was impressive also to see how many of the young men and young women of the student body attended a morning watch service which they themselves conducted at 7:15 in the morning in the college chapel. It was only dawn at that time in the morning. How impressive it was to see them coming from all directions slipping quietly into their sanctuary for a fifteen minute service of quiet meditation, sweet organ music, and prayer. I could but give thanks for our college—the church college—where the best of religious influence is thrown about the students.

I was impressed with the fine, clean, wholesome atmosphere among the students at Elon. I held conferences with a good number of them in the faculty parlor afternoons from two to four o'clock, and all these conferences helped to confirm my conviction that we have a great student group and Elon and that our college is doing a good part by them. I ate a good number of my meals in the dining room and found the food good and wholesome.

Noticeable was the friendly relationship between the students and Dr. L. E. Smith, the president of the college. So far as I could see they greatly admired and trusted him. I was delighted with the faculty, their seriousness of purpose, their training, and their interest in their work. They attended the services in which I had a share, and like the students, were so ready to commend my efforts that it made me want to do a bit better every time I went into their pulpit. To me it was a week of spiritual uplift, goodwill, and renewed challenge. It was an experience I shall never forget. The appreciation expressed by everyone, the friendly relationship between the community and college, the hospitality of Dr. and Mrs. Smith, and other faculty and community homes; and the inspiration of the noble-minded youth; the beautiful sanctuary; the large pipe organ; the fine junior choir (many of whom were from our Christian orphanage); and the ready, eager, attentive student body gave me a new conception of our college and brought it right up to date in my appreciation and understanding.

John G. Truitt.

IMPORTANT NOTICE!

The Eastern Virginia Christian Missionary Association will meet at Suffolk, Va., on Tuesday, December 7. An interesting program is being planned and it is hoped that every church in the Conference will be represented.

Caleb D. West, *President.*

The Call of the Church

A Tribute to Dr. William T. Scott.

By Dr. John P. Jockinsen.

In The Christian Sun, dated October 7, 1943, these headlines stared me in the face, "Superintendent Scott Resigns." This news comes as a distinct shock to each one of our Florida Churches and to all of our pastors and people.

I first met Dr. Scott at our convocation at DeLeon Springs seven years ago when he read a rather laborious paper on the Christian ministry. But he won our hearts by his genuine Christian character and his friendly personality.

During these seven years he has grown tremendously and all of us, pastors and people, have learned to love and trust him. His sincere sympathy, his wise counsel, his all-inclusive good judgment, his disinterested and yet genuine friendship, his unfailing thought and care for the churches and their welfare, his deep concern for the church as a whole and the Kingdom of God, his Christian statesmanship in building up the work of the various conferences, have endeared him to the hearts of all of us. We were looking forward to the time when the State Conference of Florida could be self-supporting and when we could have Dr. Scott as our full-time Superintendent, not only to work with and help our various churches, but also to plan and to build new churches in the days of opportunity which are now opening up to us. But just as our hope is about to be realized, he is accepting a call to the Congregational Christian Church at Franklin, Virginia.

However, we wish him God-speed. We realize that Dr. Scott had to cover an exceptionally large and extensive area, that the work was unusually strenuous, especially with present travel conditions, that his duties took him away from home almost continually, where his growing children need a father's companionship and that sometimes he must have been between the devil and the deep blue sea in trying to serve, both the Board of Home Missions and the various state conferences with their peculiar problems.

Therefore, while we shall miss him, nevertheless we wish him abiding joy and enduring satisfaction as he enters his new field of service, and I am sure our hearts, our homes and our churches will always be open to him.

Dr. Scott has performed as good a service as that of any Superintendent I have known in my twenty-five years of service in the Christian ministry in four different state conferences. There have been many changes in pastors, especially during the past two years and Dr. Scott's counsel to the churches in these emergencies has always been unfailing. He has the confidence of the lay people, as well as that of our pastors, who sought his counsel as he helped these churches to discover and call some of our younger ministers, capable, devoted pastors as well as good preachers. The affairs of the State Conference have also been efficiently administered.

During my vacation in North Carolina, the Virginia Valley Conference invited me to give a series of addresses. It was a thrilling experience to visit the historic Virginia Valley Association and to meet with the rural people of that great area. For two days we fellowshipped with these good people, farmers, tradesmen and professional people. Out of about 150 delegates there were over forty men present and many young people. A layman served as the moderator, conducting the convention with business-like precision. He told me of how they had stabilized the ministers' salaries and had portioned out the various parishes, for every pastor had to care for four or five churches, consolidating them, reducing travel and eliminating friction. The young people had an important part in the conference. One young man, worthy and well qualified, was ordained to the Christian ministry to enter the chaplain service. The lay people were mostly rural people, simple and sincere in their religion, with family worship, devoted to their churches, friendly in their fellowship, especially as they gathered around those wonderful, out-door fried chicken dinners, and with a genuine interest in and concern for the work of the church at large. Here was Christianity at its best in the heart of America, and it did this city man good.

This experience was further confirmed as I preached for a few Sundays in a village church in North Carolina. There was a wholesome atmosphere that made me feel once more like a real human being. Everyone knew everyone else, and there was a warmth of fellowship which is often lacking in a church where large crowds congregate, pushing and mauling each other, each one seeking what he can get, and not thinking about what he can give and how he can share, and where a minister frequently seeks to escape from the pressure by slipping away, or shielding himself from the crowd and the

(Continued on page 13.)

O LORD OF HEAVEN, AND EARTH AND SEA.

O Lord of heaven, and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

The golden sunshine, vernal air,
Sweet flowers and fruit, Thy love declare;
Where harvests ripen, Thou art there
Who givest all.

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise
Who givest all.

O Thou from Whom we all derive
Our life, our gifts, our power to give,
O may we ever with Thee live,
Who givest all.

—*Christopher Wordsworth.*

THE EDITOR'S MESSAGE

DR. JUDD ON WORLD ORDER.

Speaking before the Richmond Public Forum, Dr. Walter H. Judd declared that the United States has "eaten up her cake of isolation with her own inventions." Referring frequently to the lamented policy of isolationism as it has been practiced by America in the past, the speaker said "Our own inventions have annihilated the two broad oceans which Providence placed on either side of us. We invented the steamboat, Germany and Japan didn't do that; we invented the airplane, they didn't; we invented the submarine, not Italy: and these three inventions have made it impossible for us ever to be isolated from the rest of the world again."

"The last war didn't fail," Dr. Judd added. "It was what we didn't do after the war was won that was the failure. The men who lie in Flanders may not sleep because of that failure, but they did their job and won the victory. We threw it away."

The United States has all to gain and nothing to lose by joining with other free countries in the construction of a new world order that will insure peace, according to Dr. Judd. He hailed the Moscow pact, the Connally and the Fullbright resolutions as steps in the right direction. He described the Connally resolution as "the most important act since July 4, 1776," if is is properly implemented and understood. Dr. Judd emphasized the important fact that our foreign policy of collaboration in the interest of peace must be an American policy and not simply a policy of a particular party which may be reversed with the next election. He pressed the conviction that we cannot have national prosperity and security by standing alone. He concluded by saying, "The United States can not escape from the world. She can not rule the world for the lack of manpower. She can not buy the world. But she can work with the rest of the world in the construction of a peace after this war that will insure that prosperity and that security which all free peoples of the world desire."

THE THANKSGIVING OFFERING.

We rejoice in the fine work which is being done at the Christian Orphanage. Successful business men on the board of trustees have cooperated with Superintendent Johnston in conducting the Orphanage on a sound and successful business basis. The care of orphans is an important part of our Christian privilege and responsibility.

The Thanksgiving Offering for the Orphanage should be received in every church. People like to feel that they are giving for a definite and worthy purpose. The giving becomes an experience of worship. So let us give. But that is not all of our responsibility. Send a prayer with every penny, a prayer for the faithful Superintendent, his staff of workers and the children. In these days when Christian leadership is so desperately needed, let us pray that the Christ who is able to touch the hearts of men and move them to compassion and generosity, will also touch the hearts of these little ones and lead them into Christian service.

Where could a more promising field be found for the growth of Christian character and the development of Christian leadership. The natural feeling of gratitude for a home provided by those who love Christ and His Church should prompt many to dedicate their lives in service to that Church which generously ministered to them in their hour of helplessness. The constant example of a Christian gentleman is ever before them in the person of Superintendent Johnston. Add to this, then, the skillful influence of a chaplain, a resident pastor, a worker trained in religious education or the services of a returned missionary and more frequent decisions for Christian service might be expected. Could this service, if desirable, not be provided? Having provided freely and generously for the temporal needs, there is every assurance that our people would respond to a call to provide more spiritual guidance. Even children "Shall not live by bread alone." This does not imply that the orphans have been without religious instruction and influence. It simply raises the question whether we have not reached the point where we need to provide definitely and skillfully our program of church related education. Surely it is not expecting too much to look to the Orphanage for ministers of the Gospel. Under the shadow of Elon College, great singers, inspiring leaders of young people and consecrated ministers of the Gospel should emerge. This work is humanitarian, but it is more. It is at the heart of the Church. It shares generously in the prayers, the efforts and the contributions of our people. And into the stream of our Church this great institution is capable of pouring a wealth of leadership. Imbued with a knowledge and love of our Church, this fraternity of redeemed and redeeming souls could serve as a powerful leaven in the Church of which they are a part. And what could be a better advertisement for the Orphanage than the presence of a score of Brother Charlie's boys in the pulpits of the Southern Convention? The Orphanage should continue to furnish young people of integrity and efficiency for service as nurses, stenographers and the like. Nor is this purely secular service of secondary importance. But on a par with this should be the conscious and constant plan to promote the ideal of Christian service as the crowning contribution of an Orphanage called Christian.

THE FAITH OF A HOME MISSIONARY.

Dr. Truman Dougless of St. Louis has accepted the invitation to become the new executive vice-president of the Board of Home Missions. In his published acceptance, Dr. Douglass said, "I shall undertake this work with profound humility and with many misgivings concerning my fitness for the great task, yet with a genuine glow of excitement at the privilege of having a part in planning the direction of our denomination's effort and forward thrust as it addresses itself to its national mission."

Dr. Douglass has not announced a platform or program. His "Statement of Personal Conviction," however, does give the basic faith of a national home missionary. We quote from this letter of acceptance:

"It seems to me increasingly clear that the major objective which determines the grand strategy of home missions (as, indeed, of foreign missions) is that all things shall be done 'unto the building up of the body of Christ.' That is, there is a profound sense in which the Church is an end in itself, not merely the means to an end. I welcome, therefore, the contemporary recovery of that 'high' view of the Church which was so clearly in the thought of the great Reformers, but which was gradually lost during the succeeding centuries as the Christian Community accommodated itself more and more to the patterns of secular culture and came at length to regard its own life and action as being largely instrumental to purposes external to itself. Both Luther and Calvin spoke of the Church as 'our spiritual mother.' Luther, for all his radical criticism of the ecclesiasticism of his day, declared: 'I believe that there is on earth, through the whole world, no more than one holy, general Christian Church. I believe that no one can be saved who is not found in this congregation.' Protestantism, especially of the liberal variety, has found it easier to surrender the charter claimed in those words than to plumb their meaning and to be about the costly business of fulfilling the divine vocation. Many of us are now seeing that the Church has conceived its mission in much too facile terms; that it is easier to satisfy the requirements of being an obviously useful 'service institution,' busy here and there, than to be itself that Community of Redemption in which men live the authentic life of the Kingdom.

"Behind and within this fresh awareness of the uniqueness of the Church's own life is a new responsiveness to the work of the Spirit. It is not too much to say that we Congregational Christians are rediscovering our vocation as witnesses to a living faith, not merely an idealistic humanitarianism faintly tinctured with religious sentiment. We believe that the servants of this faith find staying power in crisis-times, when the idealists grow weary. We believe that this faith, which sees man as standing even now in the presence of the Kingdom of God and as being addressed by His will, possesses insights into human needs and the conditions of their satisfaction which penetrate vastly deeper than the interpretations of an idealism which views man from the perspective of what he may become when an ideal society has been established, but which tends to neglect his present need of a richly personal and meaningful existence. We believe that this faith gives a qualitative distinctiveness to the Church's life and action, in the fields of education and humanitarian service, in our work for social justice, our church extension efforts (which are really evangelism), and in the fellowship within our churches. We believe that a Church which knows its own mind on these matters is able to collaborate with secular idealists more effectively than one which is weakened by the unconscious inhibitions which arise from uncertainty of conviction and the fear of qualifying its witness.

"In this view, the Church furthers its mission most surely as it deepens, strengthens and purifies its own life. It is not in the world to make men 'better' in accordance with the world's conventional standards of better and worse. It is here to offer redemption, which is a different and far costlier gift. When the function of the Church is conceived as 'serving' wherever it can, it may surrender that special field of service which is uniquely its own. It may confirm men in the old life, centering in themselves, instead of calling them to the new life which has its center in God. Thus the Church redeems men by becoming itself the True Church, by extending its boundaries and seeking to include the whole family of mankind, together with all its interests and pursuits, within the community of faith and obedience in which the will of God is known and done. The Church's service to the world is primarily the realization of its own nature and 'the building up of the Body.'

"There will be a quickening of new life in our Church Schools when officers and teachers look upon them no longer as places for instruction in conventional ethics and the facts of biblical history, but see that in these schools the Holy Catholic Church is bearing witness before the oncoming generation to the faith by which it lives. The missionary enterprise will be presented to our people, many of whom are wholly indifferent to it, as the inevitable expression of the Church's own life, seeking to extend the fellowship to include the whole human family and proclaiming, in act as well as word, that our God is the Father of all mankind. When the Church performs deeds of mercy and 'practical' service, it is not merely a philanthropic institution; it is living its life as the community of those who have received the love of God through Jesus Christ, and who thus know themselves to be brothers unto all men. When the Church enters the field of social action, it goes both to protect the purity and liberty of its witness and to announce that no human activity can be permanently conducted in separation from the purpose of God and in contravention of His laws of justice and love. When Christians understand the nature of the Church, even the parish dinner will become a holy meal, and those who serve will know that they are ministering before an altar.

"The endeavor to make this conception of the Church specifically and cogently relevant to the life of our time seems to me to define the field of the Christian mission. It demands a high degree of sociological intelligence, a patient and resourceful skill in co-operative endeavor with our fellow-Christians, and a tender and imaginative compassion toward human beings in their tragic predicament in this distraught and bewildered generation. Yet, before these gifts of mind and heart can serve the ends of Christian discipleship, we are summoned to a clearer understanding that the task of the Church is derived from, implicit in, the nature of the Church. It is called to do something because of what it is. It is the New Community composed of men and women who have received God's redeeming and reconciling grace through Jesus Christ our Lord."

R. L. H.

There is a hidden goodness in every man which, when it breaks through the surface of life, becomes a radiant power.—F. Raymond Clee.

CONTRIBUTIONS

SUFFOLK LETTER.

Certain days and seasons are important. They stand out like great mountain peaks as reminders of other days. The month of November brings us Thanksgiving Day. Forty-two years ago (not Fifty Brother House) on November the twentieth, this writer surrendered the loneliness of single life for the romance and the inspiration of a happy married state. For my part every year has convinced me that was the greatest event in my life. For these forty-two years my dear wife has been a faithful companion, a wise counsellor, a real helper and an inspiration to my work as a minister. She has had a great part in helping me to perform 2,510 marriage ceremonies during my ministry, in addition to many other contributions to the work of serving as a pastor to the churches of my field of labor. For this period of my life I am profoundly thankful during this month of Thanksgiving.

One of the most important events in any minister's life is his marriage. This is true of all men—but especially true of the minister. A mistake in marriage is a tragedy for the minister and the minister's wife. The minister's wife occupies a prominent place in the life of her husband and in the church which he serves. She cannot be at her best in retirement. If she is a "stay at home" the people ask questions and complain. If she is too officious they criticise. But she can render inestimable service when she is fitted for her place and uses good judgment in her relations with the people of a pastorate or parish.

It is very easy for a young minister to have an opportunity for making friends with members of the opposite sex. There are many church meetings attended by fine young ladies. If he is agreeable and socially minded he may find it convenient and interesting to have dates with young ladies. Then the people begin to make suggestions and to forecast the future. A wise young minister will not permit his feelings to run away with his good judgment. When one falls in love the minister is like all other young men. He is in danger of having a big heart and a little head, or great emotions and less careful thinking. Feelings and reason soon get mixed up and confused in this matter of falling in love and getting married.

Marriage is sacred and holy. It should be considered and entered into only on the basis of "till death do us part." It is more than a contract. Young men and young women who contemplate marriage should dismiss all thought of separation and divorce, except on scriptural grounds. It is time for our country to take the marriage relation more seriously, and the churches should lead in that advance movement. Many people regard marriage too lightly and enter into that sacred relation without much prayer and preparation.

A good home cannot rest upon an insecure foundation. Character and love and integrity must find a place around every fireside, if love is to remain and the home be kept upon a high level. As the home goes, so goes the church and the state and the nation. We must keep the right kind of home fires burning in our fair country. Christianity finds its rightful place in the home. Many marriages fail, but the true and faithful ones are the remaining hope of the future in America. If we cannot keep the marriage relation in its proper spirit and place, we cannot save America, much less the world.

I. W. Johnson.

DR. TRUITT AT ELON COLLEGE.

It is the custom at Elon College to have Religious Emphasis Week. This special period for special religious instruction and inspiration is sponsored by the College Church and the College itself. We always invite some outstanding minister to lead us in such a series of meetings. This year Dr. John G. Truitt, pastor of our Suffolk, Virginia, Church came to be our leader. Dr. Truitt arrived on Monday and spoke twice daily through Friday. His sermons were well attended by faculty, students, the orphanage, and townspeople. A junior choir composed of children of the community sang at each evening service. On Wednesday evening practically every person present, and there must have been more than 200, came to the altar to renew their vows and reconsecrate their lives to Christ. At the closing service Friday evening an invitation was extended to all who would confess Christ or who wished to unite with the Church either by letter of transfer or on confession of faith. Twenty children and young people came to the altar in response to the invitation, nineteen to unite with the church, eighteen on confession of faith and one by letter of transfer and one made his confession and requested that his name be sent to his home church for membership. It was a glorious experience.

The one theme running through the entire meeting was, "Christ and Him Crucified." Dr. Truitt held up Christ as the precious Savior of mankind. It was to be expected that there would be a response on the part of those attending to that kind and type of preacring. It is hoped that in this day we may catch a vision of the real purpose of the Church and preach the everlasting gospel without fear or favor. If Christ be lifted up men will be drawn unto Him.

L. E. Smith.

CHRISTIAN LAYMEN AND THE LIQUOR BUSINESS.

The time has come when the Church and the men who support her enterprises can no longer stand by and watch the liquor interests carry on their devastating work without doing something about it. The time has come to call a halt, and the Christian layman is the one to issue that challenge. The Woman's Christian Temperance Union has been left, all too long, to carry on the fight alone. Time to organize a M.C.T.U. The liquor business cannot carry on without public sentiment to back it up. It has been equally well said that if church members were to cease buying and drinking liquor, many places would have to close. There are even church officials who preside in various capacities at church on Sunday, and serve cocktails in their homes during the week. So effectual has been the propaganda program of the brewers and distillers that even otherwise good and respectable people see nothing wrong in tolerating liquor in their homes. Boys and girls, young men and young women, are the victims of this carefully planned exploitation on the part of the thoroughly organized liquor industry. When parents set the example then can ill-afford to complain if their youngsters go wrong. The President of the United States was elected to office on a wet platform—a promise to bring back the legal manufacture and sale of liquor, but *not the old saloon.* He has done both. We have every concoction today that, by the process of fermentation or otherwise, can be converted into an

(Continued on page 10.)

FOR THE CHILDREN

Dear Friends:

I wish for each one of you a good Thanksgiving Day. This is to be another Thanksgiving when we'll know as we feast on turkey and all the trimmings, that many people in the world are starving for food. Perhaps it isn't nice to remind you of this. Maybe you'll not be able to enjoy your feasting so much, if you remember those who have nothing. That will be a sign of our sympathetic Christianity. Christ could not eat when he knew that there were those who had nothing to eat. Let us give all that we can so that others may have enough food to keep them alive until they are free peoples again. Above all, let us pray for them, that they might feel our love coming to them in this time of need.

Today I received a letter of thanks which I feel is very appropriate for this Thanksgiving Day Children's Page. It is from a Japanese-American boy who is in one of the Relocation Centers. He is thanking the Junior and Junior High Departments of one of our churches which sent gifts to the Center:

January, 1943.

"Dear Friends:

"I am writing to you for my little brother who is the happy recipient of a painting set which you sent as a Christmas present to this relocation center. I want to thank you very, very much for it—and if you could see my 5 year old brother solemnly painting with his new gift . . . you would know that here is one boy which you have made happy on Christmas—your generousness is appreciated very much.

"In fact we were all looking forward to a vastly different Christmas than the ones which we used to have—I guess more so than the people outside of this center—although we are in the same war and being affected by it.

"We were going to call off the traditional giving of gifts to loved ones . . . and there is no chimney, or rather fireplace, to hang up the stockings . . . Christmas trees were out of the question, and we wondered how we were going to catch the spirit of Christmas.

"Then they brought greens from the mountain nearby, and each mess hall was decorated with evergreen and poinsettias made of red crepe paper. Each mess hall had a Christmas tree which we decorated with homemade decorations.

"Our own carolers went around and sang the ageless Christmas carols, and we knew Christmas was always what it was through the years, even without some material things which we took for granted.

"But what made us really glad when at the Christmas party in each mess hall, each person under 19 received gifts—and each family received family gifts.

"As people went up to receive them, the war and all it brought with it was forgotten in a moment of unmarred happiness. And we received hope in seeing that we still had friends . . . and the Christmas message had a special meaning for us. I think I sound 'stuffy'—well, I want you to know what your act has meant to us all, and express our heartfelt gratitude.

"My father and mother especially want to thank you for your gift as that made my brother so happy. May God bless you, and thank you again.

Sincerely yours,
KATSUMI."

We have been asked by our National Friendly Service Department to cooperate again this year with other denominations in sending gifts to boys and girls in Japanese Relocation Centers. Congregational Christian churches have been assigned the following Centers and this year in each case a minister is designated to receive the gifts. (You might select the Center which appeals to your group the most. There are some of our own Congregational Christian people in all of them.)

Rev. Paul Osumi
Canal Christian Church
Block 7
Gila River Relocation Center
Rivers, Arizona

Rev. Junro Amos Kashitani
Manzanar Federated Church
15-15
Manzanar Relocation Center
Owens Valley, California

Rev. Shosaku Asano
Third Christian Church
310-7-D
Colorado River Relocation Center
Poston, Arizona

They will be delighted to have as many things as possible for the 14 to 17 year old people, as so many more gifts were sent for very young children last year. Rev. Clarence S. Gillett, who heads up our Committee for work with Japanese Evacuees, writes, "It would be wonderful if some candy could be sent or even plain cube sugar if it could be spared; walnuts, raisins and chewing gum."

Below is a list of toys suggested for the Relocation Centers:

For Children 4 and 5 years of age:

- Bubble sets
- Tennis rackets with balls attached
- Scooters
- Tricycles
- Sand Diggers
- Simple throwing and rolling games
- Hand-car
- Ten Pin Games
- Blunt Scissors
- Big beads and string
- Wheelbarrows
- Climbing Apparatus
- Housekeeping toys
- Fire Engines
- Garages and Gas Stations
- Toy telephones
- Toy Villages
- Sand boxes
- Kiddie cars
- Push and pull toys
- Dolls
- Hammering toys
- Dishes
- Scrap Books and pictures

For Children 6 to 10 years of age:

- Ring toss games
- Tops
- Jump ropes
- Ball and jacks
- Metal and wood construction sets
- Picture puzzles—12 pieces and over
- Modeling wax
- Paper craft material
- Puppets
- Dolls and doll houses
- Stoves
- Housekeeping sets
- Weaving sets
- Sewing sets
- Bead looms
- Xylophones
- Toy pianos
- Map puzzles
- Black boards
- Magnet sets
- Collection of animals and birds—scrap book.

For Children 10 to 14 years of age:

- Tool chests
- Ice skates and roller skates with shoes
- Construction kits
- Bicycles
- Travel games
- Printing press
- Toy typewriters
- Globes
- Electric questionnaire
- Microscope sets
- Magnifying sets
- Telegraph sets
- Magic sets

For Children 14 to 17 years of age:

- Wood carving material
- Chemistry sets
- Microbe craft sets
- Puppets and marionettes

Among the most popular gifts are games. Games of most any kind will be most acceptable.

- Checker sets
- Chess sets
- Parcheesi sets
- Chinese checkers
- Dart (bull's eye) games
- Balls of all sizes
- etc, etc.

If any of you would prefer sending money instead of gifts, you may send it to Miss Pattie Lee Coghill, Friendly Service Department, 287 4th Avenue, N. Y. 10.

Rev. Wm. Q. McKnight, Box 263, Phoenix, Arizona, one of our Missionaries to Japan who has been very active at Gila, would be glad to give to anyone interested the names of some of the Japanese young people for "Pen Pals."

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THE CHRISTIAN ORPHANAGE

BARBARA JEAN AND JOHN FLOYD SIMMONS.

Today, Thursday, November 25, 1943, is Thanksgiving Day. Some of us are attending Thanksgiving Services in our churches. Many of our churches will hold their Thanksgiving Services on next Sunday. But all of us are celebrating Thanksgiving, for notwithstanding the dreadful war, we still have many things to be thankful for.

One of the greatest blessings that we have is the little children of this great land we call America. In many other countries today the children are suffering untold hardships and the people of those

Charles D. Johnston, Superintendent,

THANKSGIVING OFFERING

A GROUP OF CHRISTIAN ORPHANAGE BOYS.

lands can do nothing to alleviate their wants.

How thankful we Americans are that we have both the opportunity and the means with which to see that all of the children of our land are provided with food, clothing and shelter. Because of our generosity, even the orphan children have homes provided and are given the opportunity to become good and useful citizens of our great nation.

Certainly, in this time of crisis, we will be most generous in answering the appeal for our fatherless and motherless children.

Elon College, North Carolina

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

YOUTH WEEK TO BE OBSERVED.

Youth Week will be observed by more than 2,000,000 Protestant Christian young people of the United States and Canada from January 30 to February 6, 1944.

Sponsored by the United Christian Youth Movement, Youth Week observances will involve the participation of more than 50,000 youth groups, including the Pilgrim Fellowship groups of our own denomination.

"United Christian youth can make an effective attack on the crucial problems facing young people in American communities today," said Dr. Roy G. Ross, general secretary of the International Council of Religious Education, in announcing plans for Youth Week. "In a time when fellowship has been broken in so many parts of the world, a note of hope for the future is sounded in the theme for Youth Week—'One Faith, One Fellowship'."

Community service projects in areas of special need, "as a means of expressing Christian faith in friendly service," will be developed as an important feature of Youth Week activities in many communities. The war-time service program of the United Christian Youth Movement will serve as a guide for such projects.

Youth Week observances in many communities will include church worship services with an emphasis on youth; community-wide interdenominational youth services on an interracial and international basis where possible; church and community forums for discussing youth problems and opportunities for service; social activities in churches, sponsored by inter-church groups for developing fellowship among young people, and offerings from youth for relief and missionary programs.

A NEW WORLD MIND.

American historians, in their striving to make clear the different thought-patterns of Americans and Europeans in the Colonial era, created the phrase: the New World Mind. But today, born of spontaneous and universal aspirations, this old phrase is electrifying men of all colors and all countries.

Today, it is true as it has never been before, that humanity must achieve unity or perish.

Christianity today is the only great international force, except the forces of fascism and communism, which has a program for a united world. Christianity alone dares to trust man to find his way unhampered and uncoerced by fear, evil, ignorance, and poverty.

The Church and the New World Mind—never has the church faced such an opportunity!—*Editorial in Chesapeake Christian.*

CHRISTIAN LAYMEN AND THE LIQUOR BUSINESS.

(Continued from page 6.)

alcoholic drink: ale, gin, rum, beer, wine and all kinds of whiskies and brandies.

When it became evident that liquor was on its way back, the brewers and distillers held a convention. One man, in addressing the gathering said: "Gentlemen—our business, of which, for several years, we have been unjustly deprived, is coming back. This time we must be sure it is back to stay. There is one way we may be sure of this—let it center around a young woman. Where young women go young men will follow. We must make drinking socially respectable and universally popular." And it was none other than the present First Lady, and one Congresswoman, Mary Norton of New Jersey, who advocated the teaching of boys and girls to drink intelligently, but moderately. The argument was that by making liquor plentiful and easy to get, young people would not think it smart to evade the law. Now they think it smart to serve it on social occasions and to be familiar with the different brands, and how to mix them. Most drug stores today have a liquor section with an attractive window display. It's interesting, as well as distressing to stand off and observe who is attracted by these window displays. Most of them are young married couples and men in uniform. In pre-prohibition days places that sold liquor were known as saloons and bar-rooms. Women and minors were not admitted. Now they operate under varied names—cock-tail lounges, taverns, social clubs, road-houses, and worst of all, that lawless out-of-the way hot spot known as the jook-joint, which never closes and advertises that "the sky is the limit." Women frequent all these places and, with feet on the brass-rail, drink along with the men, while young girls, scarcely out of their teens do the serving.

I have before me as I write these lines a clipping from yesterday's morning paper: "Saloon keeper arrested and placed under bond for selling liquor to a 15-year-old girl." There's something about the damnable business of trafficing in liquor that brings the person who engages in it to the point where he or she loses all sense of honesty and common decency. Many liquor businesses are owned and operated by women. It is estimated that there are more girls working in places where liquor is manufactured and sold than there are attending our colleges and universities. What kind of mothers will these girls some day make? What kind of teaching will they be capable of giving their children? What is the duty of the Christian to the whole business anyway?

S. M. Smith.

MORRISVILLE CHURCH.

This small church has been working for the past three and one-half years. Under the wonderful leadership of the Rev. E. M. Powell of Henderson, more has been accomplished than ever with any former pastor. When he took charge here in March, 1940, there were 22 members enrolled. 30 have united since, 2 died and 3 dropped by request.

Our church has been painted inside and out, pews painted, Sunday School room divided, with a stove flue built, and new curtains for these rooms. We have built a wood room, purchased oil burner heater, collection plates, individual communion set, and song books, with name plate on outside of church. A much-needed drive-way has been built, Mr. Powell doing a good part of the work.

The members of this church are grieved to give him up as pastor, but wish him success in his new field.

Lessie Pugh, *Treasurer.*

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

TRUTHFULNESS AT ALL TIMES.

Lesson IX—November 28, 1943.

Golden Text: *"Wherefore putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another."*—Ephesians 4:25.

Lesson: Exodus 20:16; 23:1, 7; Matthew 5:33-37; John 8:42-45.

Devotional Reading: Revelation 22:10-17.

Truth is Sacred.

"Thou shalt not bear false witness against thy neighbor." God's name is sacred, God's day is sacred, the home is sacred, property is sacred, truth is sacred—these are the emphases in the commandments. Today's lesson emphasizes the sanctity and sacredness of truth. In brief form the commandment is "Thou shalt not lie." God himself cannot lie—it is absolutely contrary to his character. And God forbids man to lie. Man deals lightly or flippantly with the truth at his own peril, and at the peril of society. For there can be no stability of character if the truth is perverted by a lie, and there can be no social security either.

For We Are Members One of Another.

"Wherefore putting away lying speak ye truth each one with his neighbor; for we are members one of another." Paul gives a rather strange and startling reason why men should not lie. He does not say that if they lie they will go to hell in the next world, or be punished in this world. He says that men should not lie to one another for "we are members one of another." A lie has tremendous and terrible consequences. How could there be any social order if men could not believe what one said to another, if men did not believe one another, if men did not tell the truth. Anything that weakens mutual trust or confidence threatens society. The home, business, education, the school, religion are absolutely dependent upon the truth. Words are symbols to express thought and truth. When a man lies he gives a false signal. And when he lies he releases poison in the blood stream of society. One of the roots of the terrible mess in which humanity finds itself today, is the flagrant and flippant disregard for truth, on the part both of individuals and of nations.

The Curse of False Reports.

"Thou shalt not take up a false report . . . keep thee far from a false matter." "I heard" . . . "they say" . . . "did you hear?" . . . "I don't know how true it is, but . . ." How much of the world's woe is due to the evil and vicious practice of taking up a false matter or a false report. Reputations are besmirched and damaged, characters are brought under suspicion, hearts are broken and lives are wrecked because people do commerce in false reports and false matters. One should be sure he is telling the truth when he passes on anything he has heard, and even if it is true there is no reason why he has to pass it on. Be sure the thing is true, and then keep silent, is a good rule.

DAILY BIBLE READINGS—THE SIN OF COVETOUSNESS.

November 29 Through December 5.

Monday—The Command against Covetousness. Exodus 20:17.

Tuesday—The Sin of Covetousness. Luke 12:13-25.

Wednesday—Human Ambition. Matthew 20:20-28.

Thursday—Ahab's Covetousness. I Kings 21:1-7.

Friday—The Covetousness of Judas. Matthew 26:14-16.

Saturday—A Root of All Evil. I Timothy 6:6-10.

Saturday—The Peril of Wealth. Luke 18:18-27.

A Man's Word.

The Jews practiced the administering of oaths, but they did not believe an oath was binding unless it was made in Jehovah's name. It was of course specious reasoning. Why should a man's word be any more binding if he dragged in the name of Jehovah than if he did not invoke Jehovah's name? As usual Jesus went deeper than outward behavior and dealt with the inner spirit. He emphasized the fact that a man ought to have such integrity of character that when he said a thing he ought to be believed, even if he did not swear by anything. A man's word ought to be as good as his oath, or as we say, as good as his bond. As a matter of fact there are some folks that we would believe if they did not swear by anything, one would never question their word. On the other hand there are some people whom we would not believe if they took their oaths on "a pile of Bibles a mile high" as the old saying goes. It is a great thing when a man's word can be absolutely trusted. It is a tragic thing when a man's word cannot be trusted. A man ought to be such a man that when he says "Yes" or "No" that is the end of the matter.

Of the Evil One.

"Whatsoever is more than these is of the evil one." As Dr. Jefferson wrote, "If the world were the kind of world God wants it to be, then all the evidence that would be needed to prove a certain thing true would be that a man had asserted it. If it is necessary now in courts of justice to make use of oaths, that is because the evil one has corrupted many hearts and rendered the ordinary speech of humanity unreliable." It is not contrary to the spirit of Jesus to have men take an oath in a court of law. This is necessary because of the untruth and consequent distrust prevailing in the world, and in doing so a man is not sinning against Christ's teachings.

Lying, and Lying.

There is, of course, no point in making a distinction between lies. It is simply a figure of speech to speak about "white lies." Any lie and all lies are black lies. The point of this paragraph is that there are various ways, rather than degrees of lying. One can lie by a look or by an act as well as by a word. One can lie by not telling all the truth. One can even lie by keeping silent. One can lie by giving a false impression. In fact a great deal of modern advertising is plain lying, and anybody who knows anything about modern advertising knows this is the truth. Tested by the ideals of Jesus there is a lot of lying in the world today. One suspects that if Jesus really took possession of the hearts of many of us, the first thing he would do would be to bring us to task for the practice of lying to which we are consciously and unconsciously addicted.

The Truth.

"I am the way and the truth and the life." Jesus was the truth. There was no breach between what he said and what he meant, and between what he said and what he was. In him truth found a perfect incarnation. He was the truth and he spoke the truth. His words can be absolutely depended upon. He is God's Gentleman, whose word can be trusted.

Missions
The World for Christ

CHURCH EXTENSION.

We congratulate the members of the Convention that many leaders seem anxious to do more extension work within the bounds of the Convention, but they ought also to recognize the great extension work that has been done by the Mission Board since Convention Missions was adopted.

The Mission Board has entire charge of both Convention (Home) Missions and Foreign Missions.

While leaders are considering enlarging the boundaries of the Convention, we can help church extension materially by organizing new churches and strengthening the weak ones. That is just what the Mission Board, Conferences and C. M. A. have been doing for forty or more years.

A partial list of church extension work done by the board would include the following churches: Richmond, Newport News, First Portsmouth and Elm Avenue Portsmouth, Christian Temple, South Norfolk, Rosemont, Ocean View, Little Creek, Winchester, Raleigh, Franklinton, Chapel Hill, Winston-Salem, Asheboro and several others.

The churches and pastorates strengthened by the board would favor a longer list. What a glorious history!

The establishment of a church takes a long time, is very costly and requires the undivided efforts of a strong minister who never tires of work. He must know the history of the Christian Church and be able to justify its existence. In talking unity as a denominational principle, he must practice unity in the local church, conference and Convention.

J. E. West.

MISSIONARY OFFERINGS.
WEEK ENDING NOVEMBER 18, 1943.

Sunday Schools.

Winchester, Va.	$ 8.01
Ether, N. C.	1.51
Antioch, Harrisonburg, Va.	6.31
Antioch (R), Seagrove, N. C.	2.26
Total	$ 18.09

Individuals and Churches.

Concord, Timberville, Va.	$ 1.23
Total	$ 1.23

Specials.

Miss Angie Crew, Elon College	$ 20.00
Total	$ 20.00
Total for the week	$ 39.32
Previously acknowledged	4,059.47
Total since Sept. 1, 1943	$4,098.79

War Victims and Services.

Newport News, Va.	$ 67.00
Christian Temple, Norfolk, Va.	63.68
Total	$ 130.68

Gratefully,
Mattie Cox Parker,
Secretary.

REPORT.

Following is the report of the Committee on Home Missions, Eastern Virginia Conference:

We reaffirm our belief in greater church extension within the bounds of the Conference and Convention, and as all Conference missions are needed to aid weak churches and pastorates, we referred this question to the Mission Board, which has always done church extension as far as funds would permit. We do not favor the appointment of a Committee on Church Extension by the Conference or Convention.

We commend the work of the Woman's Board and the Christian Missionary Association. We deeply appreciate the increased offerings to Convention Missions, a large part of which was appropriated by the Mission Board to work within the Conference.

We recommend continued support for war victims and services. We recommend the appropriation of $500 to South Norfolk Church to be credited on its note rue the Educational fund, which leaves a balance due on principal of $1,000; $500 to Wakefield pastorate on pastor's salary, payable monthly; $300 to Berea Church (Norfolk) on pastor's salary, payable monthly.

J. E. West, *Chairman.*

SOUTH NORFOLK CHURCH.

Many people tell me they would like to see South Norfolk Church out of debt. There is a plan on now to pay the debt by June 30, 1944. Some members outside of the church are going to have to help. If you wish to make a contribution send it through the Mission Board and mark it special for South Norfolk Church.

J. E. West.

THANKSGIVING.

The apostle Paul wrote to the Philipians, "In nothing be anxious; but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God."

It is comparatively easy to express such sentiments when one is surrounded by the comforts and conveniences of life.

Many hearts will express gratitude this season for having their lives cast in pleasant places, for material blessings, for health, for friends; but when Paul wrote these words he was a prisoner in Rome. He had been betrayed by friends; had suffered scourgings, imprisonments; had experienced hunger and thirst; yet in the face of all these difficulties, he was thankful. He had learned in whatsoever state he was, therewith to be content.

We ought to be thankful. The gospel of Jesus Christ is still the power of God unto salvation, to everyone that believeth. The simple gospel is still able to meet the needs of every nation and tribe and tongue and kindred. All the world over the gospel is being preached with pentecostal results.

We thank God for a national and international conscience, made sensitive by the gospel. There is a growing protest against age-long iniquities, and in many lands reforms are being instituted looking to the improvement of social and economic conditions. The motive power for every civilizing movement, however, must be furnished by the gospel, and such movements must be set forward by regenerated men and women.

We may thank God for suffering. Through suffering we are able the better to sympathize with others who suffer and it furnishes us with a better opportunity to become acquainted with God. So long as everything goes well and material blessings abound, we often fail to realize our dependence upon God; but when we reach the end of our own resources and are compelled to fall back upon God, and seek his counsel and strength, we come to know Him better.

Of course, we thank God for material blessings, for the family fireside, for friends, for enlarged opportunities for service, for health and strength to labor in the great harvest field.

—*Thos. Anderson.*

THE CALL OF THE CHURCH.

(Continued from page 3.)

numerous demands people make upon him, or where the little jealousies for place and power often creep in. Not that the small churches are exempt, but it does create a more sane, wholesome atmosphere where people know one another and where there is a genuine fellowship. Thus the experience of the summer took me back again to the country which, with its more wholesome, abounding family life and small churches is the bulwark of our American character, the source of so much that is good in America and from whence comes the supply of so many of our virile Christian leaders in every walk of life. Therefore, I am sure that all of our pastors, people and churches join in wishing ''Bill'' Scott, Mrs. Scott and their family joy in their new field of service in the grand old State of Virginia.

A STATEMENT ABOUT SUPERINTENDENT SCOTT.

How well I remember the day when Milo Sweet and I, acting for the Board of Home Missions, went to see Bill Scott and Della, his beautiful and devoted wife, to see if they would consider his becoming Pastor-at-Large for Florida and Georgia. We regretted taking him from the important work at Winston-Salem but we felt that he was the man best fitted for this important work. We needed a man, born and educated in the South but who had had further education and pastoral experience in other areas, giving him breadth of interest and understanding, able to face the varied situations from the rural church problems to the tourist church problems of Florida. We were glad when they agreed to take up this new life and work. He has won his way and won all hearts and has been advanced in responsibility until the Board of Home Missions made him Superintendent of the District of the Southeast. In this he has been developing a great program and cultivating a spirit of unity and understanding among all groups and all areas in the Southeast. Personally I deeply regret his leaving this work but we all understand, and we shall expect him to still be an influence for goodwill and unity in the area. He has been to me a ''younger brother'' and a companion. As Mrs. Gillette has repeatedly said, ''How we will miss Bill and Della.'' God bless them.

E. C. GILLETTE.

A STATEMENT FROM SUPERINTENDENT SCOTT.

It has been with great reluctance that I have decided to leave the Superintendency and re-enter the parish ministry. During the past seven years I have had the most wonderful experience of my life as I have endeavored to work with the churches in the District of the Southeast through the Board of Home Missions. I feel that I have been personally benefitted far beyond any service I may have rendered, but it has been most gratifying to have the loyalty, devotion, and cooperation of the churches and ministers. My earnest prayer is that the work may continue to grow, as I know it will.

I have never ceased to love the active pastorate and have tried to keep my work in the Superintendency vital through my continued interest in the local church. The return to the active pastorate would enable me to take my place in supporting the general work of our Superintendent in the same splendid way in which you have helped me.

After December 1 my family and I will live at 414 North High Street, Franklin, Virginia. Franklin is a beautiful little city in Eastern Virginia and it would please me very much to have my many friends stop by to see us when passing that way.

May God richly bless you in the District of the Southeast and continue to bless you with His guidance and strength.

WHAT NEXT IN FLORIDA.

The Board of Directors of the Florida Conference meeting in Daytona Beach, October 19-20, 1943, faced the serious problem of what should happen now that Dr. Scott has resigned as Superintendent. There has been a growing feeling for some time that the Conference should become self-supporting and have a full-time Superintendent. This was ably voiced in the meeting by Dr. R. Wiley Scott, Moderator of the Conference. Dr. Ernest M. Halliday, a member of the Board, and General Secretary of the Extension Division of the Board of Home Missions of the Congregational Christian Churches of New York City, outlined the steps toward self-support, reviewing arrangements for progressive self-support which have been used and are now in progress in certain states. After long and serious consideration the following votes were passed:

It was moved by Rev. Frank Atkinson and seconded by Dr. R. Wiley Scott, that the Board of Directors recommend to the Florida Conference at its Annual Meeting in April, 1944, that the State become a self-supporting conference under the direction of a full-time Superintendent, it being understood that such action will involve necessary readjustments of apportionment collections and distributions, and the contribution by the Board of Home Missions to the Conference Treasury of a sum not to exceed $3,000 during the first year of such operation, of $2,000 the second year, $1,000 the third year, and the Conference becoming self-supporting thereafter.

It was moved by Dr. Victor B. Chicoine and seconded by Dr. James A. Richards, that the Executive Committee of the Board of Directors appoint a committee of four to serve with a like committee from the Board of Home Missions in the nomination of a superintendent to the Board of Home Missions, the Board of Directors and the Florida Conference. (The Executive Committee appointed four persons as follows: Dr. Victor B. Chicoine, Dr. R. Wiley Scott, Dr. John P. Jockinsen, and Mrs. Robert G. Williams—to serve with a like committee from the Board of Home Missions in the nomination of a Superintendent to the Board of Home Missions, the Board of Directors, and the Florida Conference.)

It was moved and seconded by Dr. Jockinsen and Mrs. Reed, respectively, that the Executive Committee of the Board of Directors appoint a committee to work with the Board of Home Missions in administering the Jacksonville Office during the interim when there is no superintendent. (The Executive Committee appointed Dr. Edwin C. Gillette and Rev. Edward A. Driscoll to work with the Board of Home Missions in administering the Jacksonville Office during the interim when there is no superintendent.)

It was moved by Dr. Jockinsen and seconded by Dr. Chicoine, that the Executive Committee of the Board of Directors be charged with the responsibility, usually assumed by the superintendent, of administering the affairs of the Conference during the interim.

The Directors approved the suggestion of the Executive Committee that Dr. Elisha A. King be made editor of the *Down South News* during the interim, with Rev. W. Millard Stevens and Rev. David W. Shepherd as Associate Editors.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Thanksgiving season comes but once a year. It is here now. It is the time of year when farmers gather in their crops. And the time of year when we take account of the many blessings God has given us through the year. When we count them one by one, we will all find that God has been good to us in many ways. Far better than we deserve.

At the Thanksgiving season the Christian Orphanage makes a special appeal in behalf of the little children in its care. You have, for more than thirty years, responded beautifully. We are asking you to open your hearts at this Thanksgiving season and help raise a large offering in your church and Sunday School for the Christian Orphanage and if you feel in your heart that you want to do more, then mail your personal check to the Christian Orphanage, Elon College, N. C. Remember the orphans and widows in their distress. God has blessed you and you can render a splendid service by helping the Christian Orphanage to lend them a helping hand.

We have a letter on our desk now from a widow who lost her husband six months ago. She wrote these lines in her letter, "I'm left with six little children, the oldest eleven years. I have tried very hard to keep them with me, but I find I cannot make it. Won't you come to my rescue?" You have plenty and to spare; she is in distress. Are you willing to put service above self and help the Orphanage to go to her rescue? You are blessed with plenty. She and the little children are in need. God's word has this to say, "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." You can visit them through your Orphanage and relieve their distress. Do you know of a better investment you can make than to invest in these little children? We all give to many worthy causes through the year, but do we give to any cause more worthy than a little orphaned child who is homeless and dependent? This is our Thanksgiving appeal. *We are counting on you. You won't fail us will you?* CHAS. D. JOHNSTON.

REPORT FOR NOVEMBER 25, 1943.

Amount brought forward		$16,732.31
Sunday School Offerings.		
N. C. and Virginia Conference:		
Durham, Harrell B. C.	$ 2.50	
Burlington	43.32	
Union, Va.	20.00	
		65.82
Western N. C. Conference:		
Pleasant Ridge		10.72
Eastern Va. Conference:		
Eure	$ 5.00	
Cypress Chapel	9.35	
Bethlehem	9.35	
		23.70
Va. Valley Conference:		
Antioch		6.48
Georga Conference:		
Hillside		8.10
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Mt. Auburn	$ 5.00	
Chapel Hill Women's Missionary Society	10.00	
Lebanon	3.80	
		18.80
Western N. C. Conference:		
Pleasant Grove	$ 10.00	
Hanks' Chapel, Juniors	15.00	
Pleasant Union	14.22	
		39.22
Thanksgiving Offerings from Individuals.		
Rev. D. R. Moffitt	$ 2.00	
Mr. C. F. Allred	5.00	
Mrs. J. C. Tate	5.00	
Rev. and Mrs. J. S. Carden	2.00	
Mr. Herman Crump	45.00	
Lenoir Furn. Corporation	100.00	
Lenoir Chair Company	100.00	
Conover Furniture Co.	25.00	
Mr. George W. Hill	50.00	
Mr. and Mrs. R. J. Hudson	20.00	
A Supporter	30.00	
Mr. R. L. Ellis	25.00	
Mr. Robt. S. Johnson	50.00	
Green & McClure	25.00	
Mr. James Sloan	100.00	
Mr. J. M. Darden, Jr.	100.00	
		684.00
Endowments.		
L. S. Holt Endowment		150.00
Special Offerings.		
Mrs. Kelley		5.00
Total for week		$ 1,011.84
Grand total		$17,744.15

The Board of Pulications Urges

EVERY MINISTER
EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

DAVID WILLIE DARDEN.

"It is not death, but birth to die—
Life is but a dressing room
In which we all change garments.
These vestments of sack-cloth and gloom
Only serve a purpose while we
Sojourn here upon the earth,
The day the world says we are dead
Is the day of our Soul's full birth."

David Willie Darden was born in Nansemond County on November 4, 1883, and died at the Johnston-Willis Hospital on November 10, 1943. He was the son of the late M. T. and Ella Rawls Darden.

He had been a resident of Richmond since 1917 and was formerly associated with the Mutual Insurance Company, of Richmond, and its secretary for 15 years. He took an active part in 1935, in the organization of the Universal Life, which was chartered in that year.

Mr. Darden united with the Holy Neck Christian Church at an early age. He later moved his membership to Franklin. When the Richmond Church was organized in January, 1920, Mr. Darden became one of that church's charter members. Since that time he has served the Church in many ways: as church secretary, chairman of the music committee, member of the choir, member of the board of ushers, superintendent of the Sunday School, Sunday School librarian, song leader for the Adult Department, member of the Orchestra committee, and president of the Carlton Bible Class. This church sustains a great loss in his passing.

The Rev. W. B. O'Neill of Holland assisted the minister in the funeral services. The body was laid to rest in Forest Lawn Cemetery.

He is survived by his wife, Caroline Hamilton Darden, Inez D. Harrell, a sister, and two brothers, W. W. Darden and J. Ryland Darden.

"And I heard a voice from Heaven saying, Write Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

God comfort and bless the bereaved.

R. L. HOUSE.

HINSHAW.

In the passing of Mrs. Lela Hinshaw, Palm Street Congregational Christian Church has lost one of its most faithful members; one who always felt that the Church and its work should have first place in life. She was faithful to the services of the Church as long as her health would permit. She was willing and ready to assume any responsibility for carrying on the work in any capacity she could. She was a member of the choir and her faithfulness to duty will be long remembered by those who knew her. The missionary work of the Church was on her heart as she was constantly thinking of others and their welfare. Many times she attended services when she was not really able to do so, because the work and progress of the Church was on her heart. Her faithfulness to duty and courageous spirit should be an inspiration and strength to all of us, and encourage us to greater faith in our heavenly Father. She was secretary of the Missionary Society at the time of her death. She always gave an encouraging word to those who were discouraged, and bore her suffering patiently and without complaining. She wanted the will of the Lord done in all things. She will be greatly missed by the Church and its organizations,

Therefore, Be It Resolved:

1. That we bow in humble submission to the will of our heavenly Father, who doeth all things well, and may each of us profit by the example she has left us;

2. That the Church, Choir and Missionary Society has lost a faithful member and friend;

3 That a copy of these resolutions be placed on the record of the Missionary Society of Palm Street Church and a copy be sent to The Christian Sun for publication.

M. A. POLLARD, Pastor.

RESOLUTIONS.

The following resolutions were passed by the Board of Directors and the North Florida Association at Daytona Beach, October 19, 1943:

Whereas, Rev. William T. Scott, D.D., Superintendent of the Congregational Christian Churches of Florida and of the District of the Southeast, has resigned to accept a call to the church at Franklin, Virginia, and

Whereas, Dr. Scott has ministered to the churches of Florida with unswerving and sacrificial fidelity, making long and strenuous journeys in order to serve his people, and

Whereas, Dr. Scott has shown himself an able Christian statesman in the upbuilding and strengthening of our churches, in leading many of them to self-support, in exercising foresight, understanding and good courage in many difficult and trying situations, and in securing for them adequate and well qualified leadership, Therefore,

Be It Resolved by the Board of Directors of the Florida Congregational Christian Conference that we extend to Dr. Scott our felicitations upon his return to the regular pastorate and that we wish him and his family joy, success and happiness in their new field of service, and

Be It Further Resolved that we express to him our deep and sincere gratitude for his friendship, his counsel, the leadership he has given our State Conference of Congregational Christian Churches, and especially for his kind, disinterested, wise and helpful counsel and for his sincere and genuine friendship which has sustained us and given us faith, and courage to carry on our work, and

Be It Further Resolved that these resolutions be spread on the minutes of the meeting of the Board of Directors, and that a copy be forwarded to the Board of Home Missions of the Congregational Christian Churches, the Down South News and The Christian Sun, and the Congregational Christian Church of Franklin, Virginia.

Done this 19th day of October, 1943, by the Board of Directors of the Florida Conference of Congregational Christian Churches, duly called.

GEORGE L. CHINDAHL,
Chairman Board of Directors.

FOR THE CHILDREN.

(Continued from page 7.)

Some 80,000 evacuees (the majority of them American citizens) are still being held in the ten Relocation Centers. I hope that if you do not have these little Americans with Japanese faces on your Christmas list—that you will add them to it as soon as you have read this.

We can't give them their homes for Christmas, but we can help them to feel more at "home" in the Relocation Centers. It will not cost much to remember them, yet just the fact that we do care enough to remember them will keep alive in them the true spirit of Christmas.

Sincerely,
DOROTHY TODD.

"Thy Will Be Done"

By BOYNTON MERRILL

On this sad Thanksgiving we are witnessing once more the sure and certain result of men and nations doing their own will—not God's. Greedy, imperialistic, selfish, unrepentant, using God primarily for Church services, for funerals, and for the closing sentences of political harangues, the nations of the world have driven the ships of state into another series of head on collisions. So, once more, the sea is full of sinking hulks and the land is strewn with dying men and women and children.

We ought to pray for our children, that they may be given what we have lacked, and feared to have: the courage, not to perpetuate and die for an evil world, but to labor for a world where God and not gold, where truth and not trade routes, where justice and not might, where moral integrity and not mighty imperialisms, will be the order of the day. "Thy Kingdom come, Thy will be done;"—until that becomes our prayer, until we bend all our hearts and hopes and energies to say, mean, and to help answer that prayer, our prayers for courage and wisdom can be only the despairing cries of doomed men clinging to wave swept wreckage, shrieking into a stormy carnage of their own making.

I am thankful on this Thanksgiving Day for things too innumerable to name—but above and beyond them all, I am thankful that God does still live! I can find cause to be thankful even that our present chaos cried aloud that He still lives. My prayer and faith is that men will some day learn that His will cannot be ignored or defied, with impunity, any more than the law of gravitation can, with impunity, be set aside. When you jump off a high cliff, you not only defy the law of gravitation, you prove that it is still in effect. So, too, the moral order of the universe still stands. Our broken, frightened world proves that God's will still stands and is against everything but truth and righteousness. Of that we can be sure, more sure than ever, and for that I am thankful. As soon as we decide to obey it, it will work its mighty blessing just as any other universal law obeyed works its mighty blessing. That I live in God's world and that His will, not man's variant, clashing will, is supreme, is my chief cause for Thanksgiving; that we may yet find the wisdom to seek, and may soon get the courage to obey His will, is my chief prayer.

"O that thou hadst hearkened to my commandments, then had thy peace been like a river and thy righteousness like the waves of the sea."

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY DECEMBER 2, 1943. NUMBER 47.

HISTORICAL SOCIETY

Mrs W C Wicker 1-1-44

A PRAYER FOR TODAY

By WARREN S. ARCHIBALD

God of our fathers, bless our sons today;
Be Thou their guide upon the unknown way;
Shield them and save them by Thy mighty hand
In perils of the sea, the air, and land.

May Thy blest vision of a better world
Through all their valor and their faith unfurled,
Be as a banner over land and sea
To lead all nations into love for Thee.

O bring through them that Kingdom of the Lord,
Seen by all saints, and by all saints adored;
Until all people find in Thee the way
Into the light of eternal day.

Then shall Thy reign of righteousness and peace
Begin in majesty and never cease;
Then shall we see the glory of Thy face
In every man, in every land and race.

NEWS AND VIEWS

Rev. and Mrs. Emmanuel Hedgebeth announce the birth of a son, Richard Stuart, on November 20th.

Congressman Walter H. Judd was recently cited by the Christian Mission on World Order for his "rare combination of statesmanship."

An easy way to settle the problem of what to give a church friend for Christmas is to send THE CHRISTIAN SUN for a year. Fifty times you will go to your friend with a message of good cheer, information concerning the work of the church, and with inspiration and information that will make life richer.

Rev. J. H. Dollar has announced the following list of Advent Sermons: November 28, "God Promises Redemption"—Through Jesus. December 5, "The Prophets See Hope"—In Jesus. December 12, "The Book of Books"—The Story of Jesus. December 19, "The Hope of the World"—Jesus is Here.

For the first time the Blackwood Church in Alabama is having a real Mission study class for adults. This fall quarter instead of the regular Sunday School Quarterlies they are using "For All of Life" by William H. and Charlotte V. Wiser as their text. They are using three other books as supplementary books and meet during the regular Sunday School class period.

The Young People's work at the Daisy and Soddy churches in Tennessee is being done in Sunday School. The Soddy Sunday School has splendid leadership but the membership is small. However, it has made a gain this year. Both churches have scout troops and the boys meet once a week. Home Coming and Rally Day was held at Daisy the fourth Sunday in October.

Only Charleston, South Carolina, in the Southeast antedates the Alexander City, "Antioch" Church so far as Congregational origin is concerned. The church was inactive until last year when Rev. Fred P. Ensminger became its pastor. It had a good year and in the summer, during the absence of the pastor while working for Southern Union College, Rev. Melvin Dollar of LaGrange conducted the protracted meeting which was helpful and greatly enjoyed. Antioch Church is in Alabama.

The Eastern Virginia Christian Conference ordained Rev. E. T. Cotten to the Christian ministry in its Annual Session November 21, 1918. Sunday, November 21, 1943, a Twenty-fifth Anniversary Service of his ordination was held in the Plymouth Congregational Church, Cincinnati, Ohio, at which time 25 new members—19 married men and women and 6 young people—were received into the church, making a total of 255 received by him since he became pastor of this church seven years ago. Gifts were presented to him from the church.

10 WARTIME COMMANDMENTS.

By LEWIS O. HARTMAN.

I. Keep the lines open to the fighting fronts by letters to the men engaged in war.

II. Minister as never before to saddened homes and perplexed men and women.

III. Do everything possible to develop and promote movements for a united Christian front.

IV. Provide a broad program of education on the new world order.

V. Do your utmost to develop a favorable climate of public opinion for peace and a better world.

VI. See that every church member exercise his franchise as opportunity offers.

VII. Watch diligently the Congress and faithfully register opinion with legislators. Thirty senators banded together could wreck world peace.

VIII. Seek to place able ministers and laymen in strategic position to give shape to things to come.

IX. See that the great mission boards of the church prepare now for their vast postwar task of relief and rehabilitation.

X. Get ready now for the return of men and women from the fighting fronts that they may be held to the church and be trained in Christian principles.

TEACHER'S TRAINING CLASS.

Berea Congregational Christian Church of Elon College, N. C., and the Fairview Methodist Church held jointly a teacher's training class at the churches and several of the homes of those attending. Rev. A. G. Ritchie, pastor of the Union Ridge Christian Church, conducted the classes. The class met in six sessions, each an hour long. The first session was held on October 26, and, meeting every other night, closed on November 5. The classes were enthusiastically attended, and those attending the beginning classes did not want to miss a single night. The course was on the life of Christ and was based upon the Gospel of Mark. Sidney Weston's book, "Discovering Jesus," was used as a supplement. Mr. Ritchie also compared with Mark similar accounts in the other Gospels. Many new and enlightening facts and thoughts were brought to our attention, and we were made to think as never before. All attending the classes were richly blessed, both spiritually and intellectually.

ELECTED DIRECTOR.

Rev. Ray Gibbons of 69 Massasoit Street, Northampton, Mass., minister of the First Congregational Church, has just been elected Director of the Council for Social Action of the Congregational Christian Churches of America with headquarters at 289 Fourth Ave., New York, N. Y. Mr. Gibbons is the son of Mr. and Mrs. Allison M. Gibbons, prominent Cleveland, Ohio, citizens. He will succeed Dr. Dwight Bradley.

Born in Cleveland, Mr. Gibbons was educated at Oberlin College, Union Seminary, and Teachers' College, Columbia University. His first Congregational pastorate was in Westbrook, Maine, and his second in Northampton, Mass. Mr. Gibbons comes to this national post of leadership in the Congregational Christian Communion from a family background of missionary interest both in the United States and overseas. His parents are prominent in the work of the Congregational churches of Ohio and the missionary outreach of the entire denomination.

The Council for Social Action was created in 1934 by the General Council of Congregational Christian Churches to keep alive and active the social conscience of the churches through research, education, and action along social lines. It publishes a lively monthly magazine called *Social Action,* dealing concretely with current issues and problems.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

LITTLE CHILDREN.

Superintendent C. D. Johnston tells us that most of the children in the Christian Orphanage now are little fellows. The larger ones have gone—many of them into the service of their country.

Christian people always respond to the needs of little children. They remember that Jesus had time to talk with the children, that he took them into his arms, and blessed them. Christians follow their Master. They remember the little ones, and give for their support.

The biggest family in the Southern Convention is at the Christian Orphanage. Nearly a hundred boys and girls gather about our church table for three meals daily. Of course they work to help supply their daily bread, but members of the churches also work to supply that bread.

Because costs have increased, and because income has increased for many of our church people, it is hoped and expected that the Thanksgiving offering for the Orphanage this year will be increased.

OTHER LITTLE CHILDREN.

At recent conferences Mrs. J. R. Brewster told of little children in Greece who needed tonsils removed and who did not have the necessary two and one half dollars. The Mission of our Church had difficulty in supplying the money. She told of thousands of children who have starved to death in the last year.

Miss Alice Murphy told similar stories at the other conferences concerning the children in China. War has thrown children out of their homes in many parts of the world. Parents have been killed, taken prisoner, or driven away from their children. One can almost hear millions of children crying in the night for bread, for shelter, for love.

These other children are ministered to by our Church. A good steward must remember them as he contributes.

A DOLLAR FOR FOREIGN MISSIONS.

The Eastern Virginia, the North Carolina and Virginia, and the Eastern North Carolina Conferences have voted to seek to raise at least a dollar per member during the coming year for Foreign Missions alone. This is their response to the needs of the world of our day. A dollar per member is not so much for a year's contribution for this world-wide mission of the Church we love, the Church that has through its message of Christ brought us hope of eternal life. But it will be a great increase, for our former contribution has been about thirty cents per member.

This is not a new apportionment. There is no new organization to be set up. The money will go through the regular missionary channels. It is simply hoped that because the needs are so exceedingly great the church people will send much more money for this cause than we have been doing.

FOR THEE, O SON, MY SOLDIER.

For thee, O son, my soldier,
  My heart its watch hour keeps
My every breath comes trembling
  My soul cries from the deeps
Lest I no more forever
  May hold thee in my arms
As I so oft did comfort
  Thy childhood's quick alarms!

My only son, my soldier,
  So full of tender grace,
How oft thy feet came running
  To seek me in my place!
Now, now they've turned them from me,
  When manhood's reached at last,
To bear upon thy bosom
  The hatreds of the past!

My son, O dear, my soldier,
  How strange it seems that thou
Who wept for a dead robin
  Must change, be ruthless now!
And though, to save thy country,
  Hell shocks must be withstood—
The teaching of the Master
  Is yet thy only good!

Son, wheresoe'er thou strivest
  My heart strives with thee there,
Remember, I am living
  For thee in constant prayer!
And when the bloody horror
  Strikes in thy mortal hour
Oh, rest thee on thy Saviour,
  His love is all thy power!

—Constance Brown.

The conference apportionments for all purposes should be met in full and this additional be a love offering to our Christ for the sake of his needy people around the world. It is a challenge that should reach the hearts of all the people who are in any way connected with our Southern Convention churches.

THREE THOUSAND NEW GIVERS.

Dr. A. D. Stauffacher, Minister of the Missions Council of our church, is calling on our churches for 100,000 new contributors this year. That means 3,000 within our area. It means that each church should undertake to get at least one new contributor for every ten now contributing.

These persons can easily be found among young people who are now at work, members of Sunday Schools, members who have moved away, and others who have not been contributing. Why not definitely plan to get your share of these new contributors for your church? It will help your church, and will be a blessing to those who give, for "it is more blessed to give than to receive."

OUR CONFERENCE SESSIONS.

All conference sessions this year had in them a serious note, and there was noticeable in most of them considerable optimism. There was ample reason for both. When the Church gathers in time of war it cannot ignore world conditions and simply rejoice in its spiritual heritage. It must face human needs realistically.

A slight increase in membership, a growing income for the various phases of our church work, and a full attendance at conference when travel is difficult made all present feel optimistic. The Church is not dead in America or in any other part of the world. In places it is undergoing a baptism of fire, but the fire is just purging the dross from those who suffer either directly or vicariously. When we think of the suffering of our fellow Christians in Greece and the Balkan States, in Germany and Japan, in China and India, something happens within our souls that makes us want to do more for our fellow-man in the name of Christ. We suffer with them, for that is sympathy. Let us hope that when the baptism of fire is over the Church will be prepared to bring universal brotherhood into all relationships of the nations because the Church has practiced it among its own family.

Next Sunday the Promotional Secretary expects to preach at all the churches in the Forsythe Larger Parish. On last Sunday he was at Winston.

The Christian Sun family extends sincere sympathy to Miss Angie Crew whose father died recently. Miss Crew was speaking in Pennsylvania during October and November when the call came to return home to West Milton, Ohio. She has completed the speaking engagements, and is now at home in Elon College.

THE EDITOR'S MESSAGE

THE CHURCH TRAILING ITS MEN IN THE SERVICE.

The United Church in Raleigh recently recorded a brief service of worship to be sent to each of its members in service. This record reproduced all the essential elements in the Sunday service: hymn, anthem, scripture, prayer, sermon and benediction. Wherever these records are played, sacred memories will be revived and the atmosphere of worship will be kindled. As these boys join in the singing of the hymn and listen to the voice of their minister, lo, they are back home again.

The First Baptist Church of Richmond sent an attractive picture of the church to all members in service. One can easily picture these men, gazing at the picture, thinking of the church and all for which it stands. A picture of the head of Christ has been sent out by other pastors and churches.

An overseas chaplain, Evans T. Moseley, has polled a number of chaplains on what local congregations can do for the man on foreign soil. The following results of his survey were released by Chief of Chaplains William R. Arnold:

1. Pray for those absent at war. Prayer calendars may be devised.
2. Write to them. Devise ways of keeping the names of the men before members. Give them news, trivial events which make church life interesting.
3. Write to the chaplains.
4. Send devotional helps—church bulletins, Bible lessons, etc.
5. Keep in touch with their families. Strengthen them.
6. Honor them in stated services. Some churches call the servicemen's roll every Wednesday night.
7. Show interest in the return of those on furlough or on sick leave.
8. Keep the churches worth returning to.

TRAGEDY AND TRIUMPH.

Some time ago Bishop Leonard of the Methodist Church was killed in a plane crash while serving as Protestant representative to men in foreign service. Now the news comes that Dr. T. C. Hume, minister of the First Congregational Church in Claremont, California, was killed on October 23 in the destruction of a Swedish air liner. It is reported that because Berlin thought that British Foreign Secretary Anthony Eden was aboard, a German fighter plane shot down the Swedish passenger plane **Gripen** just off Swedish territorial waters and thirteen people were killed.

Dr. Hume represented the Congregational Christian Committee on War Victims and Services and the world Council of Churches on this European relief and reconstruction mission. A Rhodes scholar and a Congregational minister for the past thirteen years, Dr. Hume was born in India, where his father was then a medical missionary. He was taken to China as a child and grew up there, attending school at Yale-in-China at Changsha. Dr. Hume studied at Yale University, the Sorbonne in Paris, Oxford University and Union Teological Seminary. He spent ten years in Chicago as a minister before going to California.

While the untimely and tragic death of this our emissary brings grief, we must realize that triumph as well as tragedy is being written in world terms. Evidences of a spiritual oneness among the various religious groups on the global battlefronts of the United Nations is reported by the Rev. Dr. William Barrow Pugh, of Philadelphia, representative of Protestantism in the United States now on a tour to these various fronts.

Dr. Pugh in a cablegram just received from New Delhi, India, says: "I find people everywhere looking to the American Churches for inspiration to build the future world on principles of the gospel of brotherhood and good will. It is the greatest opportunity of history.

"The soldiers are magnificent. Every branch of the armed forces is working long hours, day and night. America must match their sacrificial devotion. I bow my head in humility before them.

"To hear at a great service here under foreign skies hundreds sing 'God Bless America' is an inspiring sight that causes one's emotions to well up within one.

"America must understand and work increasingly with these men for the day of peace. To become lax now would be treachery to them."

Dr. Pugh reports that the service of chaplains under battle conditions has been outstanding, but that there is an insufficient number of chaplains in critical places. He cables an urgent request that the Churches in the United States immediately increase their efforts to fill their quotas for chaplains. After conferences with hundreds of chaplains he says that he finds need for much more devotional literature.

"I had an audience with the Cardinal of Sicily to express appreciation for help in furthering American interests," Dr. Pugh states. "In reply he told me: 'I am only doing my duty. We must be united'."

On his tour Dr. Pugh reports that he has spoken in several synagogues to hundreds of Jewish soldiers stressing the unity of faiths in a common cause. In New Delhi he has preached in both Presbyterian and Methodist churches.

Dr. Pugh is making the tour as the chairman of the General Commission on Army and Navy Chaplains. He is also Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A.

EASTERN VIRGINIA C. M. A.

We need not debate the merits of home as compared with foreign missions. But the day has dawned when home missions should receive a new impetus in Eastern Virginia. With the major church debts already removed, larger resources should be available and concentrated, on home mission enterprises. This fact coupled with the large influx of population in the Tidewater area, should furnish the setting for new adventures in church extension. New resources call for a new challenge.

The forthcoming session of the C. M. A. at Suffolk should receive our individual and corporate support. Mr. C. D. West, president, has exercised genuine leadership in this useful organization. He deserves our every cooperation. Dr. W. T. Scott will be one of the principal speakers of the day. Attend if possible, but be sure and send your membership. This meeting should be decisive in bringing about a new day in home missions.

R. L. H.

Getting in Tune With Life

By H. S. Hardcastle.
Morning Devotional, Station WBBB.

A radio broadcaster WTAR, July 26, 1943, received an odd request in the radio mail one day. I quote it: "Will you, on your broadcast, strike A? I am a sheepherder way out here on a ranch far away from a piano. The only comfort I have is my old violin. Its all out of tune. Would you strike 'A' so that I might get it in tune?" The radio station obligingly did this and in a little while received a letter from the old sheepherder, expressing his gratitude, and adding "Now I'm in tune."

There is point to this story, it seems to me for all of us. For life is, after all, pretty much a matter of keeping in tune. It is the discords and the disharmonies of life, from within and without, that tear us down and wear us out. Studies by scientists make it plain that noise is a disintegrating factor in human life, affecting bodily welfare as well as the condition of the mind. And psychologists and psychiatrists, as well as preachers know that inner friction and lack of harmony in human relationships do to the spirit of man. The fact that we do get out of tune is a fact to be reckoned with.

For instance, there are discords and disharmonies in our relationships to ourselves. An English novelist referred to one of his characters as not being a person, but a civil war. So many people are at sixes and sevens with themselves. Thousands of men and women are in institutions and many, many more thousands suffer so much, and in so many cases, so needlessly because they are out of tune with themselves, because their inner lives are a madhouse of disharmony, and disunity, and discord. The causes of these discords are varied and numerous. The results are serious, regardless of the causes.

And then there are discords in our relationships with others. There is envy, jealousy, malice, ill-will, resentment, unwillingness to forgive, vindictiveness—any number of attitudes or tempers of spirit which break the harmony of life in our relationships with others. We often think and say they are due to others—what others are and what they do. In short we usually blame others for this discord. But this discord may be due to ourselves—what we are and what we do. The story is told of a woman who complained to the piano tuner that her piano was out of tune, even though he had checked and double-checked the instrument. Finally she said "Well it does seem to be in tune now, but when I begin to sing, it seems to get out of tune." Instead of other folks being hard to get along with, we may be hard to get along with ourselves. In either case, life loses much of its beauty and it joy and peace when we are out of tune with others. It brings a "plague upon both houses."

And finally there are discords in our relationship with God. Sin is, ultimately, simply being out of tune with God. It is discord and disunity between the spirit of man and the spirit of God. And at the root of much of the unhappiness of spirit in so many people there is the discord of sin. In St. Augustine's classic statement "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee" gets at the heart of the matter. Indeed there can be no complete or satisfying harmony in life if we are not in harmony with God. When therefore we look at our relationships to ourselves, to others, and to God we find that we need to have someone strike the chord that will help us to get in tune with life. God intended us to live serenely, harmoniously, even amid the demands and duties of everyday life, and with its complex relationships. This can be done if there is inner harmony of spirit. Jesus is the supreme example of this.

Now this central note, this basic key by which we are to get in tune with life is the spirit of Christ. Have you ever attended a concert given by a symphony orchestra? Before the program begins there is a medley and sometimes a bedlam of sound as, first this musician and then that musician tunes up his instrument. But when the conductor comes to the platform and takes his place on the stand from which he directs the orchestra, and the first chord is struck, there is harmony and beauty, and great music is produced. In like manner when we tune our lives by Christ, there is harmony and beauty in life. Think what a difference it would make, indeed, what a miracle would happen in many lives and in many homes, if men and women would tune their lives by, and to the spirit of Christ. Here are individuals whose lives are going to pieces for lack of the spirit of Christ. His spirit would be a healing, helping, harmonizing factor, and life would be so different. Here are homes in which there is friction and discord, sometimes between parents and children, sometimes between husband and wife. In many instances the situation becomes so intolerable that these homes are broken, and tragedy comes. The spirit of Christ in the hearts of the home circle would make all the difference in the world. Here are all the tangled relationships of class and color and culture and creed, of race and religion, and they could be resolved, at least in large part if the spirit of Christ was brought into all these relationships. Here are hearts torn and tried because there is sin, open and secret, because life is out of harmony with God. And the spirit of Christ could forgive and heal and bring harmony into these lives. It is said reverently, Christ is God's Great Tuning Fork. All of life's relationships are to be brought into harmony with His spirit.

Here, among other things, is the value of worship and of prayer. They offer us a means of getting our lives in tune again. To be sure there are many people who never go to church and who seldom if ever pray, who seem to have peace and harmony. But after all is said and done, public and private worship, prayer simple and sincere, helps to keep the spiritual strings of life in tune with one's self, with others, and with God. Even the best of musical instruments get out of tune either in use or when out of use, and they need to be brought in tune with the true notes of the musical scale. And so it is with life. Even the best of us need again and again to test our lives by the spirit of Christ, and to keep them tuned to His Spirit. Only thus can we have the joy which the world cannot give and cannot take away,

(Continued on page 12.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Missionary Association will meet in the Suffolk Christian Church, Tuesday, December 7th. The morning session will begin at 10:30 o'clock and the Association usually adjourns about 4:00 P. M.

The Missionary Association is devoted to Home Missionary work, the principal field being the Eastern Virginia Conference. A number of new members were added last year. A greater number of new members should be enrolled at the next session. The majority of members in the Association, at the present time, represent five churches and the records for the last year indicate that only twenty-one of the forty-five churches of the Eastern Virginia Conference are represented in the membership of the Association. It does seem reasonable to suggest that every church in the Conference cauld easily be represented by at least one membership. One member of a church which sent in a large list of new members last year volunteered to join this year without having to be solicited by the pastor. Another new member will be added and probably several others when the roll is called on December the 7th. Now is the time to solicit new members and encourage all present members to continue their membership.

There is a great need for additional funds to enlarge our church work in Eastern Virginia. If we had the funds and the men available, three or four new churches could be established in tidewater Virginia. Why not rally to the support of the Missionary Association and raise enough money for Home Missionary work to make it possible for our denomination to meet its growing opportunities in this state?

Here is a practical suggestion. Let every pastor make a statement concerning the work of the Association and press the claims of this work upon his church members. He knows who is able to pay the small membership fee of $5.00 for women and children and $10.00 for men and church organizations. Follow the public announcement with a personal appeal. Then it will help, if those who are members, will do some active personal work in trying to solicit new members for the next session. People who become active members of the Association are enriched by their work and their gifts to the kingdom of God. The more one gives the greater the interest in the work.

Now let pastors and laymen, and laywomen, get busy for a great rally at Suffolk Christian Church, on Tuesday, December 7th. It will be fine if all memberships are paid in full. On the basis of last year that will be a total of $1,325.00. Surely we may expect to increase this to $1,500.00, and it is not asking too much to make the grand total this year $2,000.00. It can be done. It should be done. Who will help? The enrollment of one member from each of the twenty-four churches not reporting last year would add $240.00. Seven of the active pastors in the Conference are listed as members. If ten others become members they would add $100.00. There are hundreds of laymen who are able to join. Let's make it $2,000.00 in paid memberships to the Association this year.

I. W. JOHNSON.

POSTWAR EDUCATION FOR SERVICE MEN.

Hundreds and thousands of young men have broken their college training for the war effort. Many have volunteered and others have been drafted. Unless these young men return to College and complete their training for life the leadership of the country for Church and State will be much the poorer. The Government is interested in having these young men return to college and complete their requirements for graduation. There is a bill before Congress which, if passed, would require the Government to pay the total expenses of all ex-service men who desire and want to return to college for one year and in addition would pay them the amount of $50 per month for necessary personal expenses. The individual would be permitted to select his own college or university provided the institution selected was on the approved list. The bill proposes that a loan be extended to all service men who may wish to continue in college past one year. The loan would be repaid to the Government. There is a feeling on the part of government officials that the country is due the young men who left college for the armed forces this consideration. Colleges and universities throughout the country are greatly interested in this proposition as I am sure other agencies and individual citizens are. These young men have not only broken their preparation for the safety of the country but have hazarded their lives that the enemy might be stopped before he brought destruction to our country, our homes, and our families. It would seem an act of appreciation on the part of the Government and the ones of us who were not permitted to enter into the strife ourselves and certainly an effort to repay the debt we owe these young men. Several hundred have left Elon College for the armed forces. Elon would be most happy to welcome their return and will certainly do its share in providing for their comfort and training. At present there are more than 1,000 Elon men in the armed forces of our country. The College is not in favor of war. It regrets that we are today in the iron clasp of hostilities, but it is proud to make its contribution for defense and freedom. If you agree, it would be well for you to communicate with your representatives in Washington in the interest of our boys in service when this war shall have come to a close. Certainly our government should seek to be of assistance to them not only in seeing that they return to their country and to their homes but that it is made possible for them to take up where they left off and go on with life's preparation or life's work as the case may be.

L. E. SMITH.

A TASK FOR THE LAYMEN.

As we all know and as stated by *The Cleveland Plain Dealer* recently an increasing number of Service Men are returning to civilian life. Many of these men are experiencing great difficulty in making personal adjustments, finding living quarters, and worst of all getting their old jobs back.

Dr. Edward C. Lindeman, Professor of Social Philosophy in the New York School of Social Science, Columbia University, believes this situation will grow worse as more soldiers and sailors return. At the end of the war it will assume collossal proportions which may easily get out of hand unless civilian agencies are prepared to meet it. Flood tides of hate will have to be curbed and eliminated. Constructive mental, social, and spiritual techniques and measures will have to be used to help the wounded, the crippled, and the physically sound alike.

The best institution to meet this present and probable situation is the

(Continued on page 13.)

FOR THE CHILDREN

Dear Friends:

Last week so many of you who were at Conference said nice things to me about Our Page. The interesting thing about it was that so many of you were older folks. Then some of you told me of reading the page to your grandchildren, your nieces and nephews. I asked some of you to write up some of the things which your classes were doing. Too, some of you promised to write some of the original children's stories which you have been telling and send them to me for Our Page. I have had the feeling that Our Children's Page could be so very much better if you would just send me news of what you and the children are doing together. You can make that your Christmas present to me; by helping all during the New Year to make our Children's Page full of the things which you are getting such joy out of doing.

The Conference of which I am a member is the Eastern North Carolina Conference. Our meeting was held at our Henderson Church. The Rev. Mr. Apple is the pastor of this church. Isn't it fun to go to Conference to see old friends but also to make new ones.

I saw Ruby Hall who is a member of the Henderson Church. She was at our Crabtree Camp this summer. When we were at Camp she asked me about ideas and materials for their Vacation Church School at Henderson. Ruby took me up to her Sunday School Room while I was at Conference. She teaches the Beginners in a lovely room of the new educational building of the church. There are two big windows, a long low table, little chairs and just a room full of story-telling pictures. I discussed the making of a worship center for her room. I hope that you who are her pupils will help Miss Hall to make and to look after your worship center. I know that you will enjoy doing so and please let me know about your project and how you get along with it.

I saw Mr. Johnston at our meeting also. He told about you boys and girls at the Orphanage and how you were getting along. When I spoke to him at the close of the session he told me about you Wayne. I told him that I had left my boy with your aunt Pauline while I came to the Conference. Mr. Johnston told me about getting you a new pair of shoes. I hope that you are enjoying wearing them and that they'll not rub any blisters on your feet. When we got home I found Oliver feeling just fine. Your Aunt said that he had been a real good boy while we were away.

Last Sunday our Junior Department led the closing worship of our Sunday School and received our Offering for the Orphanage. Edna House from the Young People's Class helped us by announcing the service and leading in the prayers and responsive readings. Betty Jean Bowles told a Thanksgiving Story. Barbara McFarland gave a poem. Joe Cline told where our offering was going and how much more it is needed this year since prices are higher. Bobby Baker and Jimmy Caddell, Jr., took up our offering for us. Our apportionment for the Orphanage is sixty dollars but we received sixty-eight dollars Sunday morning! My class in Sunday School were especially interested in bringing a good offering because you are a member of our Sunday School Class during your summer vacation, Wayne.

The most interesting speaker at our Conference was Mrs. J. Riggs Brewster. She has spent twenty-five years of her life as a missionary in Greece. What thrilling adventures she has had with the boys and girls of Greece. She told of the lovely Greek Orthodox churches. Their walls are covered with paintings of the saints and characters from the Bible. She told of a little girl, who when looking up at a beautiful window which had the picture of a saint in it, said, "Oh! I know what a Saint is mother. A saint is one who lets the light through!"

When Mrs. Brewster first went to Greece the boys and girls had never prayed prayers with their own lips. They had never sung the great songs of the church. Greek children are named for saints. When a child wanted to worship in the orthodox way, he took a burning candle and going into the church he searched until he stood before the saint for whom he was named. Then standing there with the burning candle he waited for the priest to say the necessary words in the service. Then the little boy would cross himself, kiss the picture of the saint and then go out to play. But under the leadership of Mr. and Mrs. Brewster and other Congregational Christian Missionaries, Greek people have learned to worship in the Protestant manner. Mrs. Brewster told about how eager the boys and girls are to hear the Bible stories; learn to pray for themselves; and to sing the great songs of the church with their own lips!

Now Greece is laid waste again by her enemies. Thousands of those Greek children have died of starvation since Mrs. Brewster left Greece. Germany is now letting Red Cross Mercy ships with food and clothing for Greek relief to go into Greece. Greek children need every piece of old clothing that you no longer need. Greek winters are cold, more so than our Minnesota winters, says Mrs. Brewster. The people of Greece are wearing bundles of cloth for shoes. They are in desperate need of food and clothing. The little new babies which are born do not have any clothes to wear. Can't you help to bring baby clothes to a white Christmas service for them? The president of your missionary society will soon receive a letter telling about what is needed and where to send it. Your Sunday School teacher will tell you. So be getting ready to help save the life of some Greek boy or girl by fixing up the clothes which you have out-grown.

I saw Dr. Lester at the Conference and he told me that little Elizabeth was very sick with a cold and fever. We all hope that you are fast getting better Elizabeth!

Mr. Todd and I had the loveliest place in which to spend the night while at the Conference. We went to the Coghill home out near Fuller's Chapel. Would you believe it? We slept in Miss Pattie Lee's room! I wish that you could see her room. She has all sorts of things that would interest children. Across the mantel was a row of tiny pitchers. There was a tiny, squatty gold one which I particularly liked. On the wall above a cedar chest was a book shelf filled with books that I'd like to read during winter days. Between the twin beds was a table and the thing which you would have liked on it was a saucy looking black striped china zebra. On the wall shelf above the bed I slept in was a mother goat, made of china, in the act of laying down or getting up, I couldn't decide which. There were candles in holders that must have been made in some Vacation Church School or at Brasstown, N. C., Folk School. The nicest thing Wednesday morning when we got up in the cold was the fat little stove that soon glowed with heat after Mabel brought us some kindling.

(Continued on page 11.)

Missions
The World for Christ

SIXTY THOUSAND DOLLARS FOR MISSIONS.

The next Southern Convention will probably consider the question of adopting the goal for the Mission Board of $60,000 annually for Home and Foreign Missions. If you favor this, back your judgment by giving larger individual gifts yourself. Also see that your church and all of its auxiliaries double missionary offerings this year. It is a mistaken idea that the Mission Board has set any limits on gifts for Missions. The sky is the limit.

Let us test the plan now and see if we are a real missionary people. Everybody has plenty of money, we are told, so let the money roll into the treasury of the Mission Board. Who will start the campaign with a $5,000 gift, if the $60,000 goal is adopted?

Suffolk Church furnished that great layman, J. M. Darden. When Dr. Atkinson began the drive for $125,000 for Home and Foreign Missions, Mr. Darden's gift of $5,000 was a challenge that thrilled the entire Convention. Will ministers send me the names of laymen who would give $5,000, $4,000, $3,000, $2,000, $1,000, and $500? Let's start the campaign with a bang. Ministers, don't all speak at once, but please speak. "Faith without works is dead."

J. E. West.

It now appears that all the churches can be supplied with ministerial service during the year. Several men were received into the conferences or licensed to preach by the conferences. Any church needing pastoral service may secure information concerning these men from the Promotional Secretary of the Convention.

IMPORTANT NOTICE!

The Eastern Virginia Christian Missionary Association will meet at Suffolk, Va., on Tuesday, December 7. An interesting program is being planned and it is hoped that every church in the Conference will be represented.

Caleb D. West, *President.*

FAMINE RELIEF.

By D. P. Cushing.

A resolution urging that the Department of State and the Department of War take such measures as may be possible to get relief in the form of food to the famine stricken areas of India was passed by the American Board of Commissioners for Foreign Missions, Boston, at its 134th Annual Meeting recently concluded.

The resolution, presented from the floor by Dr. Rockwell Harmon Potter of Hartford, Connecticut, President Emeritus of the American Board and Dean Emeritus of Hartford Theological Seminary, has been sent to the State Department and reads as follows:

"The American Board of Commissioners for Foreign Missions assembled in Annual Meeting in Cambridge, Massachusetts, learns with deep distress and earnest sympathy of the tragic famine conditions now obtaining in many parts of India as a result of the present war economy. The Board assures the suffering peoples, and especially its devoted missionaries serving among them, of its desire to aid in this emergency and of its earnest prayer for their relief.

"The Board urges upon the Department of State and the Department of War of the United States of America the taking of such measures as may make possible the prompt and swift dispatch of provisions to meet this tragic situation.

"The Board expresses its hope that an American Committee on United India Famine Relief may be set up representing Indian residents in the United States, the churches whose missionaries are serving in India, and all Americans of good will, which may persist in seeking for appropriate government action and may keep the American people aware of the need until it is met. The Board would authorize its representatives on the India Field Committee of the North American Foreign Missions Conference to represent and act for it until such United Committee be constituted and upon such Committee when it is constituted."

MISSIONARY OFFERINGS.
WEEK ENDING NOVEMBER 25, 1943.

Sunday Schools.	
Holland, Va.	$ 22.00
Long's Chapel, Mebane, N. C.	4.16
Elm Avenue, Portsmouth, Va.	25.00
Durham, N. C.	11.24
Pleasant Hill, Liberty, N. C.	12.56
New Hope, Harrisonburg, Va.	7.26
Flint Hill, Biscoe, N. C.	.32
Suffolk, Va.	75.00
Total	$ 157.54
Individuals and Churches.	
Wentworth, Raleigh, N. C.	$ 11.76
Rosemont, Norfolk, Va.	51.50
Total	$ 63.26
Specials.	
Reidsville Sunday School, Reidsville, N. C., for Chinese refugees —Mary McClure School	375.00
Total for the week	$ 595.80
Previously acknowledged	4,098.79
Total since Sept. 1, 1943	$4,694.79

Gratefully,

Mattie Cox Parker,
Secretary.

LURA MONTGOMERY CIRCLE.

The Lura Montgomery Missionary Circle of Providence Memorial Church met on Monday evening at the church hut with Mrs. O. J. Stuckey as hostess.

Mrs. W. H. Holt had charge of the devotional and presided at the business meeting. This being the last meeting of the year the program chairman reviewed the year's work.

The Circle has paid all pledges, visited the sick, sent flowers and fruit to shut-ins, assisted the church in buying and mailing fruit cakes to all men in the armed service from our church.

We observed the World Day of Prayer with the other churches in town, led by our pastor, Dr. D. J. Bowden and Mrs. Bowden.

We decided to increase our apportionment for next year and will try to reach the Standard of Excellence.

This being the twenty-first anniversary of the circle, the minutes of the initial meeting were read and the roll of the charter members called. Some of our faithful ones have passed on, and we feel very thankful for those who are still with us to assist in this work.

New officers were elected for the coming year.

During the social hour the hostess assisted by Mrs. Jese Fogleman served the society's birthday cake with coffee from an attractive table with an arrangement of baby chrysanthemums.

Jeannie Andrews, *Reporter.*

WESTERN N. C. CONFERENCE.

The Western North Carolina Christian Conference met in annual session at historic Pleasant Hill Christian Church in southern Alamance county. The session was convened Wednesday, November 10, by the president, Rev. H. V. Cox, of Ramseur. The opening devotions were conducted by Rev. Earl Farrell, pastor of the host church.

The program was presented by Rev. T. J. Green, after which delegates were enrolled and a number of visitors were received, among whom were Dr. L. E. Smith, president of Elon College, Rev. Allyn P. Robinson, pastor of United Church in Raleigh, Dr. J. H. Lightbourne, pastor of the First Congregational Christian Church in Burlington, and Superintendent Chas. D. Johnston of the Christian Orphanage at Elon College.

The principal event of the first morning session was the conference sermon by Rev. Shannon Morgan of Elon College, who had for his subject, "Making the Most of Life." This sermon was clear, eloquent, instructive and thought-provoking, and the conference was deeply moved by the same. Following the sermon, Dr. G. O. Lankford of Elon College led the conference in an impressive communion service.

At the afternoon session churches and ministers made their reports. Also heard reports by the Executive Committee and the Committee on the Ministry, the latter recommended the ordination of Rev. L. M. Presnell and the licensing of several young men to the ministry, including W. C. Farrell (of Zion Church) and R. Eugene Tally (of Grace's Chapel).

The evening session heard the following reports: Stewardship by Rev. B. J. Earp; Evangelism by Rev. John Q. Pugh, and Moral Reform by Rev. Kenneth Register.

Rev. Allyn P. Robinson, representing the Committee on War Victims Relief for the Congregational Christian churches throughout the United States, was heard in an appealing address.

At Thursday morning's session the devotions were led by Rev. B. J. Earp after which Rev. Carl Brady made a report for the Committee on Ministerial and Church Relations, Rev. T. J. Green for the Committee on Home Missions, and the report on Foreign Missions by Rev. E. M. Presnell. The missionary address was given by Miss Alice Murphy, missionary to China.

In the afternoon Rev. E. C. Brady reported on Ministerial and Church Ethics. Treasurer Cyrus Shoffner, made the financial report for the year. Dr. L. E. Smith spoke in behalf of the endowment campaign for the College, which is now being launched to raise a million dollars for this fund. Superintendent Chas. D. Johnston addressed the body in the interest of the Orphanage.

Officers for the coming year were elected as follows: Rev. H. V. Cox, president; Rev. B. J. Earp, vice-president; George T. Gunter, secretary; Rev. Earl Farrell, assistant secretary; Cyrus Shoffner, treasurer.

FOR THOSE BACK HOME.

Sergeants kneel and pray and testify that "there are no atheists in fox holes." A lieutenant of aviation floats for weeks in a little rubber boat, experiences the birth of a new faith in God, and writes about it gladly and unashamed in a little book he calls, "We Thought We Heard the Angels Sing." Men in the service write home that they are going to chapel as they never did at home and chaplains confirm this by testifying to an amazing interest in spiritual things in the army camps.

But what of the people back home? Are we deepening our spiritual life? Are we making maximum use of the resources of religion? Are we making real sacrifices in the name of Christ for the sake of the needy, the suffering and the oppressed? Are we girding ourselves now for the task that will confront us when the war is over, the Christian task of building a better world?

Three things I would suggest as "musts" for every follower of Jesus in these days:

1. Deepen your spiritual life by daily prayer and devotional reading. Study the Gospels. Read good religious books.

2. Join a study group to discuss the possibility and means for creating a just and durable peace. If there is no such group in your church, start one now.

3. Give sacrificially to the Congregational Christian Committee for War Victims and Services. Here is a concrete way to help alleviate the world's suffering. We should all have a part in it. And may God bless you as you do your part.

—*Arthur S. Wheelock.*

CHICAGO LAYMEN SEE CHURCH IN FRONT AFTER WAR.

A group of laymen in the United Church of Hyde Park believe participation in local political activity should be a prime requisite for church membership—if the church is to attain a position of world leadership after the war. The laymen forwarded this suggestion to the Federal Council of Churches along with other recommendations for changes to give the church world leadership after the war. Additional suggestions made by the lay group were:

That the church "train society to put men of dependable character into public office;" that the church launch a nationwide drive for the establishment of some type of daily religious instruction for children and youth; that more laymen and laywomen be elected to leadership in church enterprises; that preachers aim at concrete social objectives, and give concrete examples in teaching morality, rather than "moral platitudes;" that churches send delegates to every kind of assembly which plans for or discusses national and world issues, the delegates being prepared to present "adequate" solutions to problems.

PRAYER FOR SERVICE MEN.

A prayer for the men in the Navy has been written by Dr. Henry Sloane Coffin, moderator of the General Assembly of the Presbyterian Church in the U. S. A.

The prayer, which is being circulated for general use wherever desired, is as follows:

Oh God, who art the confidence of all who dwell upon the earth and of them that are afar off upon the sea, accept the worship of Thy servants who defend their country on the oceans and maintain the justice and freedom of nations. Safeguard their lives amid the perils on the deep and the violence of foes. Keep them strong in faith, in courage and in self-control. Let Thy presence calm their minds in the hour of danger and hold them fast from temptation in times of ease. Enable them to fulfil their duty with fidelity throughout the voyage of life and bring them at length to the desired haven in Thy heaven, through Jesus Christ, their Captain and Lord.

The abundant life of which we have heard so much recently does not come to those who have all obstacles removed from their paths by others. It develops from within and is rooted in strong mental and moral fibre. To look to government to supply all material safeguards is to sound the doom of the great American tradition. If America is to go forward, we must develop in our colleges ideals of courage, industry, and independence. —*William Mather Lewis.*

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

ENTERTAIN SOLDIERS.

The young people of Waverly have had an interesting experience during the past week. A week ago a thousand soldiers moved into the woods surrounding our town. Chaplain Merrim came in to see me to find out if we might not help out in some way. He suggested that we have our young people meet with his Service Men's Christian League on Sunday night. He said that they would be in charge of the service. They did a good job.

On Saturday night, every organization in our community cooperated in sponsoring a dance at the high school gymnasium. The soldiers had their own orchestra, and a good one at that. Over two hundred of them came at 8:30. The Waverly young people had previously decorated the gym and had helped some members of the P. T. A. to get together some refreshments — cookies and punch. They also contacted all the girls in the community and others from outside. Everyone had such a good time, Chaplain Merrim at the request of the men, asked if we might have another party next week.

On next Sunday evening, we are expecting the Service Men's Christian League to be with us again. This time, our young people will serve a light supper and we will lead the meeting. The soldiers seemed to appreciate our efforts and we all enjoyed the opportunity to do this little bit of service to those far away from their homes and loved ones.

R. L. J.

A LETTER FROM EMILY.

(Excerpts of a letter from Mrs. Emily Harrell Lynch, formerly president of the Eastern Virginia Pilgrim Fellowship.)

Dear Mr. Jackson:

I was very happy to read in THE CHRISTIAN SUN that the young people are going to have a Pilgrim Fellowship meeting this Sunday (November 21). in Suffolk. I think it is a grand idea to have three meetings a year. I am delighted to know that plans have been made for this year and I hope it will be the most successful year in the Pilgrim Fellowship.

I want to tell you how much I enjoy reading the Pilgrim Fellowship page each week. I feel as if I can keep up with what is happening in the Southern Convention by reading THE CHRISTIAN SUN.

I plan to write you a letter soon about some of the things the church can do to help the young men in the armed services. I pray that the meeting will be well attended and that it will be an inspiration for the development of a new spirit and more action in the Eastern Virginia Pilgrim Fellowship.

Sincerely,
EMILY HARRELL LYNCH.

PILGRIM FELLOWSHIP FORMED.

We are happy to hear of the recent formation of a Pilgrim Fellowship froup at the First Congregational Christian Church of Norfolk, Virginia, of which the Rev. Charles P. Davis is pastor. The organizational meeting was held on Sunday evening, November 7, 1943. Dewey Simmons was elected president and Mrs. Margaret Nixon, Jr., secretary. We wish them success in their work.

FALL RALLY HELD IN SUFFOLK.

Memories and friendships of Summer Camp were revived on Sunday afternoon, November 21, at the fall Pilgrim Fellowship Rally in Suffolk Church. The president, Marjorie Moore, presided at the gathering of about a hundred young people from the various Eastern Virginia churches. The worship service, "Climbing Closer to God," led by Shirley Boulds was planned by the Newport News group in keeping with the Rally theme: "Personal Religious Living. The poetry and music of that service as well as the readings led all to a deeper understanding of prayer.

The Reverend J. E. Neese addressing the group on the text, "Remember now thy Creator in the days of thy youth," mentioned that it is well to remember poets and their works, artists and their paintings, scientists and their discoveries, but it is most important of all to remember God. Recalling a conversation he had had with a barber who'd been drinking rather heavily, Mr. Neese quoted the barber's peculiar advice to him, "If I were a minister I'd take me an axe handle to church on Sunday and go down that aisle and beat on those who don't live right!"

"No one can beat religion into another," Mr. Neese continued. "It is not your parents,' ministers', or teachers' responsibility to force you into right living; but it is your responsibility to love God and learn more of Him."

After Mr. Neese's talk a brief business session followed; then the assembly divided into these discussion group:

Worship: Led by Ruthanna Foard.

Immortality: Led by H. S. Hardcastle.

Prayer: Led by J. G. Truitt.

At the close of these sessions the young people reassembled to hear reports from the three groups. Miss Elsie Daniel in her fine resume of the discussion on "Immortality" presented Dr. Hardcastle's opening story of the lieutenant who visited his chaplain on the battlefield. When their talk was finished the young soldier walked away; just at that moment a bomb burst and blew him to bits so that no trace of his body was found. What then became of him? Did he cease to exist, or was there some part of him which went on living?

Other questions which challenged the group were these: Have you seen your mother or just the house (body) in which she lives? Where do we go after death? Will we know ourselves or recognize others?

Admitting the mystery which ever shrouds these problems, Miss Daniel reported that all races of man have believed in some sort of life after death, that even science admits an intangible personality not completely bound by the body. Mr. Hardcastle had presented to the group his belief that "over there" we shall know one another and that we shall continue growing, striving ever to attain unto the full stature of Christ and fellowship with God.

Miss Daniel concluded with the story of a boy in England who was out flying his kite one day when a heavy fog rolled in. A man passing by asked the boy what he was doing. "Flying my kite," he replied. "But I don't see your kite." "It's up there hidden in the fog. I know because I feel it tugging on the string." I know there is such a thing as personal immortality, that when we bury a friend's body, we do not bury *him;* because I feel God tugging at my heart though I cannot see Him.

Though shorter than the above report, the messages from the other two discussion groups showed that our young people had been led to think more seriously of personal religious living. Miss Foard's group discussed the meaning of worship and need for fellowship with God, pointing out that we gain spiritual strength from worship just as we gain physical strength from eating food. In line with this thought, Mr. Truitt's group on Prayer presented a reminder we can all use: Start the day right by using some scripture or devotional booklet every morning; keep such a book by your bed for use every day.

At the conclusion of the reports the roll call revealed a large number of church representations. Perhaps the secretary can have a more complete report of attendance in these columns another week, for we'd like to know which church group was largest. Christian Temple must have had the most young men—good looking, too. In fact, the whole assembly impressed the adult visitors with its good looks, good singing, and general capability. The host church is to be thanked particularly for their "culinary" ability; over fifty young people were served a delightful supper, and many stayed for the evening church service.

Plans for the February Rally are already in progress; attenders at Camp Waters and the fall rally are already counting on seeing each other again, Sunday afternoon, February 20. It's a date; will you be there?

Dorothy Jackson.

FOR THE CHILDREN.

(Continued from page 7.)

Pattie's father and mother are just as fine as Pattie Lee herself. I wish that we could have talked a lot longer. Aubrey and I especially enjoy being in homes where we are asked to join in the reading of the Bible and family prayers. Aubrey read the 55th chapter of Isaiah and right in the middle of it the clock on the mantel competed with him in giving ten, long, sleepy strikes. (I think it needed winding.)

Wednesday morning I ran across the road with Mabel to see Conrad Coghill, his wife, and six months old son. I was in school one year at Piedmont College with Conrad. It was good to see him again; to meet his wife and their splendid young son, "Connie."

Sincerely,
Dorothy Todd.

UNION CHRISTIAN CHURCH LETTER.

At present there is nothing unusual to report of the Church or its activities. New officers have been elected, and at present, the societies are planning their activities for the 1944 calendar year.

Our societies meet as follows:

Missionary Society monthly.

Youth Fellowship twice monthly.

Hustler's Class (20-45 age group) monthly.

Service Men's wives monthly.

Choir (Rev. R. C. Mason directs) weekly.

Sunday School and church attendance has been above our yearly average for the past month, but then October and November are good church attendance months in this area. The church lawn was reseeded this fall, and work continues on the cemetery, shrubberies and driveways.

I am enclosing a copy of part of a letter that Mrs. Ritchie and I received recently. It is from Cpl. Algie H. Blalock of Btry A, 543rd A.A.A., c/o 121 A.A.A. Gun. Bn., Burbank, California.

Before entering the army in December of 1942, Mr. Blalock was Sunday School Superintendent at Union and prominent in the activities of the church and in the Exchange Club of Burlington. Outside of his basic training period at Fort Bragg, he has been in California in the Burbank area for the past year. At present Mrs. Blalock is living nearby in California.

We thought the letter was worthy of being printed in The Christian Sun, for it expresses what a lay leader of our church sees as our task of the present and the immediate future.

A. Greig Ritchie,
Pastor.

LETTER FROM CPL. BLALOCK.

I miss the church services very much. There is nothing in the army that can take their place. I know a group of about two hundred soldiers, and there are not twenty-five that average going to church each Sunday. Of course, sometimes there are reasons beyond their control, but more often they just don't seem to care about going.

No, it is not the chaplain's fault. He is the most human man you meet in the army. I think one reason is that the church seems too much like a side line in the army. It still looks like the army. The only thing is that you are not compelled to go. The men think of it as the army and are glad of a chance to miss one formation. Then there are others like myself who cannot get the army and the church to mix. Think of it! Some big tough officer drilling you every day, telling and teaching you how to destroy, not only property but human lives as well. Teaching you to hate, yes, telling you that you have got to learn to kill. Learn to fight not only with a bayonet, but you must hate the enemy enough to kill with your bare hands if necessary. How can you get much out of a church service when all about you are men dressed in this army uniform? Yes, the chaplain is wearing this same uniform, the same as this army of haters and killers. How can he teach you to love your enemies? It is still the army, and you know that there are a lot of places in the world where men are killing or getting killed.

Many of us know that it is wrong to hate and kill, but the army has made it very plain that the enemy has to be stopped or else. The quicker we can stop them the quicker the killing can be stopped, and unfortunately that seems to be the only way we can stop them. That is the reason I try to do my part in the army. I believe that the more of us that do our part the quicker this war will be over; and the sooner the better!

Now then again my thoughts go back to the home church. I hope that the churches at home are preparing for the battle they are to face after the war, with thousands of army men drifting back to civilian life. Many of them will be rough and unsettled. Will they be willing to take their places in the church and community? Will they not misuse the freedom which they have been fighting so hard for? Few will take advantage of the opportunity, but not all. Some will have been so thoroughly trained under the fighting army that the church will have to be strong enough and prepared enough to help them to readjust—to take their places in the higher level of civilian life. The church must open for them a way of life that is higher, and better and more religious than what they knew before the war. Encourage the strong and courageous men of the army to go with you (the church) in fighting a real battle. A battle to establish the Kingdom of God on earth; yes, a battle with God himself as the only captain, leading us nearer to victory that will bring everlasting peace.

If you listen to the neverdo's, it's never done. —*Lloyd George.*

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

THE SIN OF COVETOUSNESS.

Lesson X—December 5, 1943.

Golden Text: *"Thou shalt not covet anything that is thy neighbor's."*—Exodus 20:17.

Lesson: Exodus 20:17; Luke 12: 13-14.

Devotional Reading: Luke 18:18-27.

The Unnamed Sin.

"Thou shalt not covet . . . anything that is thy neighbor's." How many sermons have you ever heard on this subject? How often have you heard it referred to as sin? What would you think if someone should class a man who was covetous with a man who was a drunkard or a libertine or an idolator? Well covetousness is listed along with these other gross sins in the Scriptures. But with us it is practically an unnamed sin. The unlawful desire for things, the desire for wrong things and the unlawful desire for right things is covetousness. And covetousness is idolatry and sin. Furthermore folks who are poor are guilty of covetousness as well as the people who are rich. Covetousness is no respecter of persons. Desire is a wholesome thing, but when desire becomes desire for what others have, when it becomes envious of others, it becomes evil and sinful. Jesus warned His followers against covetousness. "Beware of covetousness" said He who knew what was in man.

A Spiritual Dumb-Bell.

"Teacher bid my brother divide the inheritance with me." Jesus had been in the midst of one of his discourses when this felllow piped up and asked Jesus to make his brother divide the inheritance with him. (When folks leave money to their folks they often also leave a lot of litigation and friction.) This man wanted Jesus to act as judge, as divider in a mooted point of law. He had been looking at Jesus but he had been listening to the greed of his own heart. Like many a modern man he may be in the presence of the most high but he is thinking in terms of the lowest. Jesus would have it clear once and for all that not only does he refuse to act as arbiter between man and man in the things of the law, but that this spirit which characterized this man is contrary to the spirit of those who are his true followers.

The Measure of a Man's Life.

"A man's life consisteth not in the abundance of the things he possesseth." How much is a man worth, we often ask. Jesus said that that question cannot be answered in terms of dollars and cents. Material things are not the true measure of a man's life or of his worth. A man's life is measured not in the quantity of things he possesses but in the quality of spirit.

The Man Whom God Called a Fool.

"And God said unto him Thou fool." The world would probably have called him a wise man, a shrewd man, a good business man. His farm had produced bountifully and he was predently taking care of it all. It looked like good business and sensible practice. But this man thought in terms only of himself. It was as if he alone had produced all that he had, as if others had had nothing to do with it, as if God himself had had no part in it. It was "my barns, my goods, my soul." He thought that he could feed his soul on things. He thought that what he possessed he was going to keep forever. He evidently gave no thought to the things of the spirit or of the future. He was long-sighted in some ways but exceedingly short-sighted in another way. And like every other man he had to lie down and die and leave it all. He took nothing with him. There are a lot of folks in the world today whom God would call fools. They live only for themselves, who sell their souls for material things, who love gold more than they love God.

BIBLE READINGS—CHRIST'S NEW COMMANDMENT.

December 6th Through 12th.

Monday—Christ's New Commandment. Mark 12: 28-34.

Tuesday—Keeping Christ's Commandment. John 15: 10-14.

Wednesday—Brotherly Love. John 4: 7-16.

Thursday—Good for Evil. Matthew 5: 43-48.

Friday—True Neighborliness. Luke 10: 25-37.

Saturday—The Preeminence of Love. Galatians 5: 13-15.

Sunday—Christ's Sacrificial Love. Romans 5: 1-8.

A Cure for Worry.

"Be not anxious." Jesus did not discount prudence, foresight, planning, even legitimate concern. But he was condemning anxiety, needless worry, fretfulness, worry over material things. He bluntly stated that the heathen, those who did not know God was their heavenly Father did this, but there was no place for such in the heart of those who knew God. Faith was the cure for worry. Providence, nature, experience all demonstrated the futility of it all. If God cared for animal creation, how much more did he care for his children. They were to set their hearts on doing his will, and to rest in the confidence that he would provide such things as were necessary.

GETTING IN TUNE WITH LIFE.

(Continued from page 8.)

and the peace of God which passeth all understanding. Only thus can we sing and make melody in our hearts unto the Lord. Let us pray.

O God our Father, we come to Thee with our tangled and jangled relationships, with our discords and disharmonies and disunities. When we test our lives by the spirit of Christ, we know that all have sinned and come short of the glory of God. We pray Thee to forgive us for our feverish ways, to take from our souls the strain and stress, and to let our ordered lives confess, the beauty of our peace. We confess our sins, to the end that Thou wilt forgive us our sins and cleanse us from all unrighteousness. Take from our hearts anything and everything that comes between us and our fellowmen and breaks the harmony of our human relationships. Create within us clean hearts and renew a right spirit within us. Help us to keep our lives in tune with Thee and with others to the end that we may thus glorify Thee and Jesus Christ, in whose name we ask it. Amen.

SERVICE MEN'S LEAGUE.

The Service Men's Christian League is reaching the service men in behalf of the churches through the chaplains and its monthly magazine, the *Link*. This magazine began with a first issue of 50,000 and now has a circulation of 265,000. Chaplains have organized league units in the camps and overseas. Churches are urged to ask their own service men to affiliate with the league. Some churches are subscribing at $1 a year for the *Link* for their men from the league office, 1703 Chestnut St., Philadelphia.

It matters little who wins the war, unless Christ wins the peace.

—*Harry Emerson Fosdick.*

POSTWAR COSTS.

By C. B. Riddle.

The various costs that enter into the total outlay for the prosecution of war make a staggering sum that only a relatively few people can fully comprehend. This is particularly true of the present war, for already the cost has reached a figure some eight times the cost of World War I. Specifically, World War I cost about $42,765,000,000, and the total cost of World War II stood, as of November 1, 1943, at approximately $348,000,000,000.

With some prospect of the war coming to a fairly early close, there are those who feel that war expenses would practically cease with the cessation of hostilities, and that for a large section of the population taxes would be a thing of the past.

But consider: One hundred and twenty years have elapsed since the treaty terminating the War of 1812 was signed, and on June 30, 1943, the daughter of a private in that struggle was still receiving a pension from the Federal Government.

The Mexican War cost this country $63,000,000 in direct outlays and so far $62,000,000 have been expended for pensions to veterans. The indirect cost may eventually equal that of the direct.

The Civil War required a direct outlay of $3,065,000,000, but the indirect cost has, so far, amounted to almost three times that figure. During the last fiscal year, pensions to Civil War veterans and their dependents and relatives amounted to $15,683,000, and the account will not likely be closed until about 1990.

The cost of the Spanish-American War was relatively small, but veterans' benefits up to 1942 had totaled more than four times the direct cost. It is estimated that the indirect outlay will be about five times the direct.

It has been twenty-five years since the close of World War I, and so far about $9,000,000,000 have been spent in the payment of claims of veterans and their dependents. These claims are still increasing. On the basis of experience gained in the after-cost of other wars, the estimated total cost of veterans' benefits for World War I is placed at $30,000,000,000, with a probability that it may equal the war's direct cost of some $42,760,000,000.

The indirect cost of the War of 1812 stands at 49.5 per cent of the direct; Mexican War, 98.4; Civil War, 264.1; Spanish-American War, 430.6; World War I, 28.9. Since the post-cost of these wars is not complete, the words *so far* should be added after each percentage.

Looking at this post-war cost of assisting veterans from a per capita standpoint, the total paid, so far, per service man is as follows: Revolutionary War, $242.00; War of 1812, $87.00; Mexican War, $532.00; Civil War, $3,657.00; Spanish-American War, $6,829.00; and World War I, (including the bonus) $1,994.00. Again, in each instance, except the Revolutionary War, it is a case of so far.

The post-war cost to assist veterans of the present war is still a conjecture. Certain facts, however, should be taken into consideration in arriving at any estimate: During the first six months after Pearl Harbor, $201,000 were paid out in pensions and compensation, and during the fiscal year 1943, $7,000,000 were paid out and the number of living veterans receiving pensions and compensation had increased from 93 to 8,614. Paralleling this, the number of deceased veterans whose dependents were receiving compensation increased from 1,153 to 8,010. With the number of casualties now approximating 120,000, these rolls can be expected to increase sharply over a period of years after the close of the war. The more liberal attitude toward pensions is an added factor to be considered in forecasting the ultimate cost of the global war.

One other factor must enter any estimates of the post-cost of World War II: Relatively more lives are being saved than in other wars as a result of the advances of medical science, but by the same token relatively more wounded soldiers are kept alive to become pensioners. Thus while the mortality rate per thousand casualties will undoubtedly be lowered, the disability rate for the same number of men will be higher. Advanced medical science will also prolong the lives of these disabled veterans, thus again extending the time of their aid from the Federal Government.

These expenditures in behalf of war veterans do not include the annual budget for the Veterans' Administration. That cost has been rising sharply since 1938. The 1943 budget is $602,000,000; the 1944 estimate $881,000,000.

A TASK FOR THE LAYMAN.

(Continued from page 6.)

Christian Church. If it is to assume this high privilege naturally it must prepare and prepare now. The favorite past time of panning the church can be avoided if we plan now as Christian leaders, both lay and clerical, to meet this situation. What will be our strategy as churchmen?

A thoughtful and active lay churchman outlined a bit of strategy recently. He saw the plausibility of it from both angles since he has a son in the Army Air Corps. His thinking ran like this. The men of the local church, whatever their organization may be, are always in need of an objective, a real project, or plan by which to work. The entire group might be asked to act together and individually as sponsors or big brothers to these men. Each member of the club would assume responsibility for two or three service men. He would visit the parents to learn the boy's habits, likes, dislikes, and needs. He would write him while away personally and in behalf of the church, continue to follow him all through his experience in the armed service, meet him when he returns, help him establish his home if need be, secure his old or a new job, introduce him to new friends, and bring him to church again where he may continue the expression of religion we know many of the boys make in the camps, naval stations and on shipboard. Briefly, this "sponsor" or "buddy" would help these men to completely rehabilitate themselves upon their return to civilian life.

In this manner the church will have served its own Service Men admirably at a very critical moment. They will never be able to say the church failed them when they needed it most. They can say proudly that our church, the Christian Church, knew our needs and came through at the right moment. If a program of this kind can be inaugurated in all our churches our Service Men will be inside and busy rather than outside and idle after the war.

Carl R. Key.

Surely there must be some place where the great minds of Shelley, Homer and Spinoza go after death. The denial of immortality does not square with intelligence. Adolph S. Ochs, shortly before his death, said that he believed that he was more than an animal and that he did not believe that this life is the end. Our bodies change and in the end crumble. It is a house of clay. But inside there is a spiritual duplicate. As we have borne the image of the earthly, so shall we bear the image of the heavenly.

—*Malcolm James McLeod.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Our Orphanage family had a very happy Thanksgiving. The good women of several churches sent in coops of chickens and the matrons who have charge of the preparation of the food gave each building a most excellent chicken dinner which the children enjoyed very much. It takes the good women to see to it that the Orphanage is supplied with chickens for Thanksgiving dinner. You have the heartfelt thanks of the entire Orphanage family. You had a part in making every child in the Orphanage happy on Thanksgiving day.

Twenty-seven years of service as Superintendent. Twenty-seven thousand dollars as a goal for 1943. Our financial report for this week carries us up to $19,344.59. We still lack $7,655.41, to be raised by December 31st. Let everybody get busy and give us a real push and we will raise it. It is not a one man's job. Everyone will have to cooperate and do his or her part to push us up to our goal.

We remember when automobiles first came out; they did not pull as well as they do now, and we had but few hard surfaced roads. And on muddy dirt roads sometimes we would get stuck in the mud and when a kind friend would happen to come by and give us a little push, the engine would pull us out. We are some distance from our goal. We will be very happy to reach it. We have never missed one that we have set in former years. We have faith to believe you will give us a real push to help us reach this one. May God bless you in the giving. May your giving fill your heart with a real joy. At this Thanksgiving season, open your hearts and give as God has blessed you. Remember these little children are dependent upon you. We feel sure you will not fail them in the hour of their need.

Chas. D. J.ohnston.

REPORT FOR DECEMBER 2, 1943.

Amount brought forward		$17,744.15

Sunday School Offerings.

Eastern N. C. Conference:		
Conference collection	$ 22.00	
Wentworth	11.62	
Wake Chapel	9.02	
Youngsville	5.00	
		47.64
N. C. and Va. Conference:		
Bethlehem	$ 12.03	
Belew Creek	10.00	
Long's Chapel	8.46	
Happy Home	8.00	
		38.49
Western N. C. Conference:		
Zion	$ 5.00	
Needham's Grove	6.37	
Ramseur	10.66	
		22.03
Eastern Va. Conference:		
Bethlehem	$ 11.73	
Suffolk	75.00	
		86.73
Valley Va. Cent. Conference:		
New Hope, 3 mos.		8.14

Thanksgiving Offerings.

Eastern N. C. Conference:		
Piney Plains	$ 42.50	
Hope Mills, S. S.	25.00	
Missionary Society	7.00	
Damascus	25.00	
O'Kelly's Chapel	5.00	
New Elam	33.15	
		137.65
N. C. and Va. Conference:		
Hines Chapel	$100.00	
Burlington, V. R. Holt, Old Pledge	35.00	
Bethlehem	51.35	
Pfafftown	10.89	
Pleasant Ridge	20.00	
Hines Chapel, Missionary Society	10.00	
First Greensboro, O'Kelly Bible Class	100.00	
Hopedale, S. S.	7.39	
Primary Class	6.11	
		340.74
Western N. C. Conference:		
Antioch (C.)	$ 12.00	
Browns Chapel	10.00	
Flint Hill (M.)	9.00	
Bennett	16.08	
Spoon's Chapel	9.00	
Parks Cross Roads	22.50	
Sophia	32.00	
		110.58
Eastern Va. Conference:		
Cypress Chapel	$ 45.30	
Berea, Nansemond	25.00	
Wakefield	5.00	
Berea, Norfolk	43.00	
Hopewell	20.00	
Berea, Nansemond, Ladies Aid	10.00	
		148.30

(Continued on page 15.)

The Board of Pulications Urges

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EVERY CHURCH OFFICIAL
EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH FAMILY

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

PEEL.

Robert Henry Peel was born in Nansemond County, Virginia, July 20, 1864, departed this life October 30, 1943, at his late home, Barker, N. Y. He was ordained to the Christian ministry October 31, 1894. Until 1915 he served churches in North Carolina and Virginia and later in Pennsylvania and New York. He spent 42 years in active Christian ministry. Funeral services were conducted by Rev. Marcum May in whose church he had a class of men since coming to the community nine years ago. He is survived by his wife, Florence Neff Peel, and three children, Henry Neff Peel, Jesse Burkholder Peel, and Katherne Peel Israel. His body lies at Orangeport, New York, where he served the church fifteen years, that being his last charge.

BAGBY.

Robert Yancey Bagby was born January 29, 1882, and died November 2, 1943. His parents died several years ago. On November 16, 1904, he married Miss Sudie Wilkins. Born to them were ten children. He is survived by his wife and the following children, Joe and Allie of Roxboro, N. C., Durward, Walter, Herman, and Garland of Nelson, Va., Mrs. David Red and Miss Flossie Bagby of Nelson, Va. There are sixteen grandchildren.

Brother Bagby joined Hebron Christian Church at the age of twelve years. He was regular in attendance, and faithful to every duty. For a number of years he had held an important office in his church.

The funeral and burial were at Hebron Church. A very large crowd was in attendance. The floral tributes were in abundance. The community has lost a good citizen and the Church one of her most faithful members.

C. E. NEWMAN.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Valley Va. Cent. Conference:		
Mt. Lebanon	$ 10.00	
Newport	35.00	
Concord	9.13	
Palmyra	4.23	
		58.26
Alabama Conference:		
Langdale Women's Missionary Society	$ 5.00	
Roanoke	8.00	
		13.00
Georgia Conference:		
Ambrose		15.00

Individual Thanksgiving Offerings.

Miss Celeste Penny	$ 10.00	
Mr. P. W. Iseley	40.00	
Mrs. E. W. Marble and Fae Elizabeth	.50	
Mrs. Fred Schulerud, in memory of Grandson	10.00	
Women's Bible Class of Lake Worth, Fla., Ch.	22.25	
Cash	25.00	
Johnnie Hart	1.00	
Miss Hontas Rawles	10.00	
Mr. R. L. Cagle	5.00	
Mr. and Mrs. Horace W. Phillips	100.00	
Mr. Jule Pace	10.00	
Mrs. Eugenia Wilson	20.00	
Rev. T. J. Green	5.00	
Mr. and Mrs. A. M. Pugh	10.00	
Mr. James W. Johnston	5.00	
Mrs. Dora Steele	5.00	
Mr. and Mrs. R. L. Smith	15.00	
Mr. and Mrs. L. H. Fields	10.00	
Miss Anna I. Helfenstein	15.00	
Cong. Women's Guild, Mason City, Iowa	25.00	
Mrs. Cameron Morrison	25.00	
Mr. P. D. Moore	10.00	
Mr. E. D. Dunn	5.00	
A Friend	5.00	
Mr. W. C. Dofflemyer	15.00	
Mrs. Ben Holden	10.00	
Mr. C. A. Scott	5.00	
Mrs. W. L. Rascoe	1.00	
Mrs. C. F. Rawles	3.00	
Mr. J. Harvey White	50.00	
Mr. Alfred W. Haywood	25.00	
Mr. James Lee Love	10.00	
		507.75

Special Offerings.

Cash	$ 2.50	
Mrs. Jones	10.00	
Mrs. Simmons	50.00	
Interest	2.28	
Interest	1.25	
		66.03
Total for the week		$ 1,600.44
Grand total		$19,344.59

Tools for Toilers

THE CHIANGS OF CHINA.

The story of Mayling Soong Chiang is the thread on which many a tale has been spun. Missionaries and travelers arriving from China have been asked again and again if they met this remarkable woman and her husband. And many of them have. "The Chiangs of China," was written by Elmer T. Clark. Abingdon-Cokesbury Press, $1.00.

Dr. Clark is a journalist, turned editor. He has served with the Methodist Board of Missions and at present is editor-in-chief of The World Outlook.

Small, well-written and illustrated, the book is very compact. Both its size and price makes the book a good gift. The approaching Yule season will undoubtedly find it in many stockings.

Its beautiful dedication is to the parents of Madame Chiang. The account begins with the arrival of Charles Jones Soong in North Carolina and the family's history is traced on to the recent visit of Mayling in the United States.

Congregational Christian people will be especially interested in the reporting of Madame's school session at Piedmont College. It was out of her experience there seeing the hill country people that she wrote: "I suppose my contact with these people as a girl influenced my interest in the lot of those who were not born with a silver spoon in their mouths, a contact which I may never have experienced otherwise. It made me see their sterling worth because, after all, they and their kind constitute the backbone of any nation."

Southerners will read with delight of her lovely, natural Southern accent. One of the very human incidents recorded is Madame's answer to the Northern teacher who asked for an account of Sherman's march through Georgia: "I am a Southerner, and that subject is very painful to me."

All of us will be interested in her profound understanding of the problems con fronting our world. "We in China, like you, want a better world not for ourselves alone, but for all mankind, and we must have it."

Each member of her family and her husband are included in the book, and of course, a great portion is devoted to Mayling Soong Chiang herself. Of infinite importance is the well-defined description of her trip to "The Tiger's Lair" at the time her husband was being held prisoner. His contemplated marriage and subsequent conversion are reported. Chiang Kai-Shek is pictured as the husband rather than as the great leader he is. Later passages allude to his importance.

Forty years hence Americans of this generation will relate to their grandchildren the wonders of the sweet, sad-faced Chinese woman who swept the world with her beauty and brains, and Christian character. Prepare now, to tell the tale.

J. J. H.

Industry has been regarded in the past as a way to make a living. I believe it is the great new realization of Business America that industry can be something far finer and bigger, a way to make a life.

—*Ernest T. Trigg.*

Building the World of Tomorrow

The world of tomorrow will be, in large part, the expression of your philosophy of life, your desires and policies of today!

A policy of audacity and forethought is imperative if we are to have the kind of world we want once the "Cease Fire!" sounds.

In a world made "one" by mech[illegible] inventions and magnificent machines, Christians, believing in one Father God and one human family, confront an opportunity to play a profoundly significant role.

You, through your local church, are already exerting an influence far beyond your local community, and are challenged to extend that influence to meet this present challenge.

When war came with its anxiety and tragedy, the people of our churches were prepared—so far as personnel and money and facilities permitted—to meet its inescapable emergencies.

Today 360 of our chaplains are serving with our armed forces. And if you don't think a chaplain makes a difference, just ask the boy next door when he comes home on furlough.

True to the Patriot Dream which sent missionaries to preach to the heedless, to plan churches on the frontiers, and to establish Christian colleges throughout our new nation, the Mission Boards pledge . . .

Sacrificial assistance in laying the foundations for a finer social and spiritual order after the war . . .

Fresh application of Christ's spirit to the needs of our post-war America and its peoples . . .

Discovering anew the motives which most deeply stir the religious aspirations of children and young people . . .

Strengthening and undergirding our churches to face the inevitable social and spiritual changes of tomorrow.

The total challenge, of which the above is no more than a partial glimpse, should and must mean . . .

1. The rededication of our lives to the purposes and compassion of the Eternal God of Righteousness as revealed in the sacrificial life and ethical precepts of Jesus; Anything less will be "too little and too late."

2. Self-sacrifice! It is perilous and not Christian to be at ease when our world is in the throes of urgent necessities and revolution, for this is one of the three or four most turbulent periods of history.

3. Your money! "Every great cause that calls for self-sacrifice is compelled in the end to translate the call into economic terms and say, This means money."

You, through your local church (whose glory is that it is not local), have direct access to the world's most urgent and most persistent needs.

Your church, through its local, national, and world-wide agencies, has the facilities for reaching the people and meeting the needs which you, as a Christian, are most eager to help.

Through your gifts, you may become immediately useful and effective in healing, serving, unifying the peoples of the world, in supplying interior resources of moral guidance and spiritual power, and in building the Christian World Community which is the foundation for good-will, peace and happiness.

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY DECEMBER 9, 1943. NUMBER 48.

GOD'S WAY AND MINE

F. WATSON HANNAN, D.D.

I asked my Lord to lead me for a day,
I did not know or care what He might say;
So long as He would lead me, I'd agree
To follow paths I could or could not see,
Or try to carry loads I scarce could lift,
And move as He directed, slow or swift.
I would not murmur if the road was rough
Nor ask for more when He had given enough
To meet my simple needs, both few and small—
I'd be content and thankful in it all.

But when He bade me suffer and be still
I then rebelled against my Master's will,
And said I would not have Him for my guide,
Because His will ran counter to my pride.
And yet I suffered, suffered once again,
I asked for joy, He gave me only pain.
I chose to tread on petals, not on thorns;
I asked for rose-strewn pathways, sunny morns,
But through the thorns He led me up the hill.
I murmured at His "Suffer and be still"—
I could not grasp His meaning; I was prone
To ask Him for His way, but keep my own.

NEWS AND VIEWS

Sunday, December 12, is Universal Bible Sunday. Much of the material in this issue is appropriate for use in connection with its observance.

The Congregational Library, 14 Beacon Street, Boston, Mass., is now offering to mail books to any part of the continental United States, the borrower paying all postage. Readers outside of New England may keep books for three weeks from date of receipt, and all books may be renewed if possible, on due notice. The time for readers in New England is two weeks with the same renewal privilege. The Quarterly Bulletin of new books will be regularly sent to all applicants not now receiving it.

Dr. Elisha A. King, in assuming the editorship of *Down South News* said in part: "In accepting the editorship for the next few months I hope to be able to serve the churches of this region as faithfully as Dr. Scott has done. In the nature of the case much of the real assembly of news is accomplished at the Conference headquarters at Jacksonville, but such responsibility as comes to me I assure all concerned that I will do my share of the work." The Christian Sun is also indebted to Dr. King for the notes from the Southeast which appears in its columns.

URGE POST-WAR PLANNING, PAY TRIBUTE TO COUNCIL.

The Eastern North Carolina Conference of Congregational Christians, meeting in Henderson for its 118th annual session, re-elected Rev. S. C. Madren of Franklinton as president, went on record as favoring United States collaboration in an international order after the war, and commended the North Carolina Council of Churches for the "splendid progress it is making under the leadership of Rev. Ernest J. Arnold."

The two-day session heard reports concerning the various phases of the denomination work in evangelism, missions, religious education, etc., and listened to two special addresses by Mr. J. Riggs Brewster, a missionary of the denomination to Greece, and by Rev. Tucker G. Humphries, minister of the Church of the Wide Fellowship, Southern Pines.

The Social Service Committee's report, adopted by the conference, called for increased attention to post-war planning, job security in the post-war world, a world government with American participation, the organization of fellowship groups between Negro and white Christians, and the support of the denominations work for war victims and services.

The resolutions committee urged the commendation of the North Carolina Council of Churches and urged greater support of the organization by member churches. The resolution specifically commended the recent move on the part of the Council to invite Negro participation.

—*N. C. Council News Service.*

HOPEWELL CHRISTIAN CHURCH.

I wish to write a few lines from our little White Church in Hopewell, Va., as its first pastor. We built and dedicated it to the Lord in 1928, with Dr. W. W. Staley, Dr. Atkinson, Mr. J. M. Darden, Sr., Mr. and Mrs. Sam Leonard Davis, of the Eastern Virginia Conference present with us. Rev. T. N. Lowe, at that time pastor of our Portsmouth Church, and Rev. O. D. Poythress, of South Norfolk, and many others were here to help us start a new Light House in Hopewell for our Lord and Savior Jesus Christ. Since that time many of His servants have passed from us, but the spirit of that day will ever be remembered by the writer.

I was away from Hopewell for 10 years, but returned last year to engage in war work at Camp Lee, Va., I find the light for Jesus still shining with Rev. T. N. Lowe as pastor, broken in health yet strong in faith. I have preached for him several times and at his request have been elected assistant pastor, and by God's help will do all I can for the Master here. We have adopted as our slogan for the coming year, "Each One Win One." We have a little girl in our Sunday School that completed a year today without missing a Sunday and she goes out every Sunday morning and gets three or four other children and brings them with her. Sometimes she has to get them out of bed and wash their faces and help dress them, but she brings them. Her name is Annie Lou Lirette, 10 years old. We also have a boy, 13 years of age, Charles Perry, who had a friend, Franklin Burton, 10 years of age, that he brought to Sunday School and was the cause of his accepting Christ.

If all the grown people of our churches would do as much for the Master as these two children have, we would carry out the slogan.

Pray for our little church in Hopewell, for it has had a hard struggle to endure, and many of our boys are in the service. May God bless them and keep them under His wing, and may they return home to those that love them and to their church.

Durant D. Nash.

MISUSES LORD'S PRAYER.

In the debate that ensued in the United States Senate over its declaration of postwar policy, a western Senator took that august body to task for quibbling. The points he made were well taken and caused amusement and at time laughter. The purpose of his argument was to show that when the hoped-for era of prolonged peace was at stake, it was ill advised to insist on too much detail, that freedom of action rather than a straightjacket policy was desirable.

But, unfortunately, the Senator used a line from the Lord's Prayer to drive home his point: "Give us this day our daily bread." This no doubt shocked many of his listeners, no less than those who read of it in the daily papers.

While there are in all likelihood many individuals who regard the Bible as they would a secular work and assess its writings and teachings with the same detached point of view that they would use with a nonsacred book, nevertheless there are also many millions of persons to whom the mere mention of the word "Bible" breathes an atmosphere of awe that forbids its mention except in the most revenential and solemn terms.

The Senator who thus offended good taste, not to say the sensibilities of the devout, no doubt acted on the spur of the moment. His record in both private and public life is a praiseworthy one and for that reason it is the more regrettable that he should have been careless in the selection of his illustration to drive home an otherwise well-made point.

—*Scottish Rite News.*

WANTED!

A used piano for Franklinton Christian College. Anyone who is willing to give a piano to this institution will please write to The Editor. The cost of transportation will be paid.

News of the Southeast

DR. ELISHA KING, *Editor.*

Birmingham, Ala., Pilgrim Church recently celebrated Dr. Dycer's 10th anniversary as pastor of the church and the second anniversary of the acquisition of the new church building.

Rev. Carl A. Polson, D.D., of Thorsby, Ala., has accepted a call to become minister of the Congregational Church of Trenton, Neb. He will begin his ministry there the first of the year.

The Florida Southeast Coast Association held its 39th annual meeting at Lake Worth, Fla., November 12. Special addresses were given by Mrs. E. E. McClintock, Chicago, and Rev. Forrest C. Weir, Coconut Grove.

Fort Myers Community Church is growing. It celebrated World-Wide Communion Sunday and had a splendid congregation. The Laymen's Sunday Program went over well under a new committee—it is very gratifying that no one refused when asked to participate in the program.

Key West young people have resumed publication of their monthly paper, the *Key West Pilgrim.* They are to be congratulated and encouraged in this work, as well as in their other activities in the church, such as the conducting of the evening service on October 31st and the Christmas pageant which they plan to present.

The Kentucky-Tennessee State Conference of Congregational Christian Churches was held in Pilgrim Church, Chattanooga, November 2-3. The new Board of Directors of the Conference, elected at this meeting is as follows: Rev. W. J. Campbell, Rev. C. C. Haun, Rev. E. T. Krueger, Rev. Abram Nightingale, Rev. A. L. DeJarnette, Rev. A. W. Hurst, and Judge Lusk.

Alabama Congregational Christian Conference and East Alabama Association held a joint meeting at Fairview (Lowell) Church, Roanoke, Alabama, October 12-14. The Conference Theme was "First Things First" and the speakers for the Conference were Miss Alice E. Murphy, returned missionary from China, Rev. G. D. Hunt, Rev. J. D. Dollar, Dr. J. T. Clack, and Rev. Wm. T. Scott.

The Georgia State Conference was held at Oak Grove Church, Chipley, Ga., November 9-10. At that time Rev. W. Millard Stevens, Pastor-at-Large, was elected Conference Superintendent, Registrar, and Treasurer. to succeed Dr. Wm. T. Scott. Mrs. E. E. McClintock, National Woman's Secretary for the denomination, gave an address on the subject "A Church for All Nations." Rev. W. Carl Parker, Barnesville, was elected Moderator, and Mr. J. M. Dees, Ambrose, Assistant Moderator.

ST. PETERSBURG CHURCH.

The Church attendance has increased about 25 per cent over last year at the Church at St. Petersburg, Fla., and the finances of the church are in the best condition since the days of the boom, back in 1926-1827. Thirty-one people have been received into the church this fall.

The Pastor, Dr. John P. Jockinsen, has preached a series of sermons on "The Four Freedoms," which made a tremendous appeal to the people of the congregation. A rousing Rally Day Service with G. Rollin DeWitt, Superintendent, was held on October 24. Attendance was good.

The Youth Service has been resumed, and the outlook is good for a very successful winter season. 125 boys of the United States Maritime Training School attended the services of the church. St. Petersburg is no longer Replacement Center for the Air Corps, but the church is still open daily to service men.

WINTER PARK, FLORIDA.

The new season finds the congregation at Winter Park, Fla., steadily increasing, the average so far being about forty over last autumn.

Dr. Victor B. Chicoine spent the summer mainly at home, preaching in the church each Sunday. A part of the family had a brief vacation in Maine. Dr. Chicoine has also done radio preaching under the auspices of the Orange County Ministerial Association, and one of his sermons, "Dealers in Purple" was published in the May number of *The Pulpit.*

The recently formed "Cub Pack" is flourishing. About fifty boys, aged 9-11, from our Winter Park Churches, have their monthly meetings in our Hooker Memorial Building and are entertained weekly in four "dens" by the efficient "den mothers." Leader of the pack is Deacon Erston V. Miller, and his equally enthusiastic helpers are Dr. William E. Fort and Dr. Paul Vastal, both of Rollins College. This enterprise should stimulate further interest in Scouting in all the participating churches.

Hooker Memorial Hall is becoming more and more a center for community recreational life. A Saturday evening gathering for high school folks and their friends is proving popular.

The 32 members of the church now in the nation's armed forces are regularly remembered in letters from the pastor and the church.

The Church School and the Junior Choir now have four sets of twins as active members.

JACKSONVILLE CHURCH OBSERVES ANNIVERSARY.

Union Congregational Church of Jacksonville celebrated the 68th anniversary of the meeting at which the organizing of the church was projected. The pastor, Rev. Edward A. Driscoll, conducted the service and read a brief history of the church prepared by Miss Martha Race. Dr. Edwin C. Gillette was called upon to review the history of the last 23 years during which time he has been a pastor and a member of the church. Letters of greeting were read from several of the absent members and from Dr. Arthur E. Leonard, former pastor of the church. The message of the day was brought by Dr. William T. Scott who spoke on the subject, "Forward." It was an inspiring message outlining the essentials of a successful church.

A feature of the service was that completion of the campaign to raise funds for the purchase of a parsonage. The church is buying the home built and owned by Dr. and Mrs. E. C. Gillette. The Building Committee is assisting with a loan. The musical feature of the service was the singing by the choir of "We Would Be Building" to the tune of "Finlandia." A picture was presented by the Pilgrim Class for the Primary Class Room as a memorial to Mrs. John Peters, who for years conducted the Primary Department of the Sunday School.

* * * * *

A Living Power.

When eight men, after meeting regularly during the summer of 1875 for prayer and counsel, passed a reso-

(Continued on page 7.)

THE EDITOR'S MESSAGE

RESOURCES FOR KINGDOM SERVICE.

God is not bankrupt. He has ample resources for Kingdom service. Elijah had a vision of divine resources and cried, "My father, my father, the Chariot of Israel, and the horsemen thereof." We do not have to look far to see the chariots of Israel and the horsemen thereof. They are on every hand. We need not be discouraged. God, we repeat, is not bankrupt. What are these resources?

The Pulpit. Jesus came preaching the gospel of the Kingdom. There was no press, free or otherwise; no way save by the spoken word, of creating public opinion, broadcasting news, or advocating a cause. The course of preaching across the centuries can be traced in an unbroken succession of men who made a throne of the pulpit. Dr. Carl Patton calls attention to this fact: "The Church lived seventeen hundred years without a Sunday School. It lived a hundred and fifty years longer without a troop of Boy Scouts. Henry Ward Beecher had no skill in woodcraft, Phillips Brooks was not an expert in the tying of knots or the pitching of pup tents. Dr. Gladden paid no attention to the finances of his church but let the trustees find the money. No record has come down to us as to what filing system Chrysostom used or what Savonarola did with his reports. The leaders of the Church who have made lasting names for themselves, who have deeply affected the thought of their time and made the church a real power in human life, have never done it by any secondary or accessory means; they have done it by their preaching."

And today, "If the sermon were taken out of representative Protestant worship the keystone of its arch would be gone, and Roman Catholicism without preaching would lose one of the buttresses of its mighty structure," adds Dr. Gaius Glenn Atkins.

Our united fellowship has produced a brilliant quota of pulpiteers in the yesteryears. Now the pulpit is facing a crisis. Some of our civilian pulpits are being vacated by the current exodus of ministers going into the chaplaincy. The armed forces need one thousand extra chaplains just now. A few weeks ago our denominational quota for the Army was 70 to be provided by December 31, and the Navy is willing to take all qualified applicants. This indicates that never in a previous war have the resources of the pulpit been in such great demand. With a dwindled congregation and half-hearted support, the civilian minister may find little to hold him; while the call to adventure, patriotism and a larger salary beckons toward the chaplaincy.

The Protestant ministry has not been appreciated or utilized. Many nominal Christians flock to the other professions for help and ignore the educational and therapeutic resources of the ministry. The pulpit has life-giving resources, but these resources must be understood, accepted and utilized.

We are rapidly approaching the time when the Church with its regular pastor will be unusually fortunate. Many churches must get along with supply ministers for an indefinite period. The church with a regular pastor will enjoy an unusual privilege and thereby sustain an added responsibility.

Will the pulpit of tomorrow be adequately filled? Not unless we make a greater investment toward that end. In all probability the Army and Navy will continue to bid for our finest young men in large numbers after the war. Will the Church put in its bid? What inducement will it have to offer?

Earnest consideration should be given to the proposals of the Commission on the Ministry of the Provincial Council. Some such systematic plan of finding and training pulpiteers must be adopted and put into operation. The Church of tomorrow must have moral and intellectual resources in the pulpit if its voice is to be heard. Let the Church prepare for that day if it would command respect and attention.

The Pew. That means you. "We have this treasure in earthen vessels." The empty pew is a distinct liability. The occupied pew is an actual and potential resource.

Pews are still rented in some churches. What is a pew worth? What determines its value? Four things: (1) The physical comfort and location of the pew. It will be painfully recalled that some manufacturers of church pews have a genius for discomfort. (2) The architecture, location and character of the church. It will be remembered that there are park benches which, in some instances, provide equal comfort and far more beautiful scenery. Why not give the pew a beautiful and worshipful setting? (3) The person in the pulpit; his skill as a priest in leading the worship and his ability as a prophet in proclaiming the truth. (4) The person occupying the pew. What a variety of people are found in our pews, some mere bench-warmers and sermon-tasters, and yet all are potential timber for Kingdom service! It is probably from just such a cross-section of humanity that Christ chose his exponents of a seemingly impossible task. Who can tell what the Spirit of God will raise up from this apparent valley of dry bones? Children, young people and adults: here is the raw material for Kingdom building. Our resources may be limited, but they are by no means exhausted.

Who can compute the value of these God-fearing and God-serving members in our pews. Men of character, men of wealth, bring the weight of their influence into the Church. These men are living sermons, fleshly advertisements of the power and program of Jesus Christ.

What about the empty pew? It may be an architectural blunder, the product of an over-ambitious church. In any case, it suggests the text and the task: "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

The Purse. New stewardship possibilities are being realized today. Those who were once able to give only a pittance are now able to give generously. Suddenly our generation has been ushered into amazing privileges of stewardship. We have no assurance that this condition will be a permanent one. For this reason Christ should have the first claim on every pay check. Perhaps there was a time when some of us boasted of the things we would do for the Church if we only had a little extra money. What are we doing with it?

New stewardship resources are available not only through our own added generosity, but new purses are waiting to be opened by the appeal of Christ. The stewardship responsibility of the hour is that of getting larger gifts and additional givers. How is this to be done? Here is a studied and deliberate answer. *Any Church can tap new financial resources by putting on a united front and by developing a challenging program.* New and wider interest will be aroused. Faith will be tested. Hearts will be touched and purses will be opened to the glory of God and the strengthening of His Church.

The Press. While it is true that the daily or secular press should be utilized to a larger advantage, our primary concern is with the church or religious press. Before dismissing the subject, perhaps it should be added that many of our ministers and churches should give more skillful attention to the preparation of copy for the secular press. The amount of free space still accorded to the churches in certain localities is unbelievable, second only to the carelessness with which that space is utilized.

Thank God for our publications! They are among the best. Here are varied and tangible resources capable of unlimited distribution. Thousands of labor and thought hours go into their preparation, publication and circulation. A remarkable system of coordination makes this steady output possible.

Fortunately, it is not necessary for everyone to be a minister, author or editor. Listen: *If you can't be a pulpiteer; then be a pamphleteer!* Witness for Christ and your Church through the distribution of the printed word. All one needs is a first hand acquaintance with the publications of our denomination (namely, those of the Pilgrim Press, the Division of Christian Education, the Missions Council, the Commission on Evangelism, and the Christian Publishing Association) and ingenuity in their distribution. The church literature rack, the visit to a hospital, the letter about to be mailed, conversation with a new acquaintance: all these offer opportunities for the distribution of the printed word. God forbid that we should abandon such activity to Jehovah's Witnesses! Here is a universal opportunity to witness for Christ, mould public opinion and change lives. Needed therefore, pamphleteers for Christ!

The Paraclete. This is the Greek word for Holy Spirit. Here is our greatest and perhaps our most neglected resource. The paraclete is our helper, our comforter and our advocate. How thrilling to realize that we have access to the same Spirit which inspired the Scriptures and empowered the early Church! "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit unto them that ask Him." Power? We find power through the paraclete. Only then is the divine promise fulfilled that His strength shall be made perfect in our own weakness.

These, then, are our resources: abundant, available and sufficient unto every good work. We follow—"Lead on, O King Eternal!"

R. L. H.

The Spread of Christianity Through the Printed Word

By Francis Carr Stifler,
American Bible Society.

In his recent fascinating book entitled "Christianity Goes to Press," Dr. Edgar J. Goodspeed calls attention to the fact "that within twenty years of the death of Jesus, Christianity entered the Greek world and found itself in an atmosphere of books, of writing and publishing, of authors and readers; of all of which it soon learned to take amazing advantage."

From the day when Paul first took his pen to write the first line of his first letter, the Christian religion has thrived on the publication of its authoritative documents.

From the very beginning the Christian missionary has realized that unless his work is undergirded with the Written Word, it is doomed to failure. This conviction lies behind the amazing story of the translation and publication of the scriptures into the tongues of men.

Beginning possibly with Ulfilas, the Apostle to the Goths in the fourth century, literally hundreds of languages have been reduced to writing in order that the gospel might then be given to the people in a permanent form. The liberalism of the American Bible Society reported at the opening of this year that some substantial part of the Bible is now available in 1,055 languages.

Down on the campus of the University of Oklahoma in the summer of 1942, a hundred missionaries met for ten weeks of study of the scientific factors that enter into the reduction of spoken language to written form. This is but one bit of the evidence of the lively interest there is today in publishing the Glad Tidings.

Possibly nothing points up the miracle of Bible publishing more sharply than the incredible fact that the Bible, or some substantial part of it, has for the past thirty years been finding published form in a language hitherto without it, at the rate of one new language every month. The Bible is indeed the livest thing in literature!

By the middle of the 15th century, which marked the advent of printing, the Bible had found its way into thirty-three languages, including all the principal ones of Europe. With the aid of printing, and the arrival of the new days of the Renaissance, came a fresh impulse to publish the Word, which increased the number of languages to possess it from 33 to 71 by the beginning of the 19th century. At that time a new chapter opens, for those were the days of the beginnings of the modern world mission of the church, the days of Carey, Marshman, Ward, Judson and Morrison, days born of the Evangelical Revival of the 18th century.

Among other fruits of these epic days was the birth of the great Bible societies: the British and Foreign Society in London in 1804, the American Bible Society in 1816, and many others. The single simple purpose of these societies was one of the undergirding pillars of the missionary movement.

It was simply this: that with no profit to themselves or anyone they would make possible the publication and sale of the Scriptures without note or comment, anywhere on earth where they were needed, aiding translators, establishing presses, and enlisting colporteurs and other distributors to the extent of their resources.

Today the publishing of the Bible is the greatest book business in the world. Through times of war and

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CONTRIBUTIONS

SUFFOLK LETTER.

The next meeting of special interest to the churches in North Carolina and Virginia is the session of the Southern Convention to be held during the week before the First Sunday in May 1944. No announcement has been made as to the place, but that will appear in due time.

The Southern Convention seems to be a stumbling block to many of our people. To some it is a barrier to their conception of progress. And to others it is a crude instrument of mental torture. Still others regard it as an essential to our mutual interest and organized effort. Ministers and laymen who were born and reared in these states, and who are familiar with the history and work of the Convention, appreciate its place and function in our church. As one who has been intimately associated with the work of the Convention, for several years as Secretary, and for other years as a delegate, it may be opportune to make a few observations as to its past and its place.

It should be borne in mind that the Christian denomination had its organic origin in Virginia. Its name and its distinctive principles were agreed upon within the territory included in the present boundary of the Convention. A small group, struggling for religious liberty and a church in which the people had the privilege of self-government, conceived the idea of an organization called the Conference in which groups of churches might be brought together for fellowship and cooperation. Later the idea of an organization, called a Convention, for closer cooperation between the Conferences was brought into existence. Later a national organization was effected.

The bitter debates over slavery resulted in a division of our church organization into two groups one of which was called the Southern Convention. After this split occasioned by the background of the Civil War of 1861-65, the Southern Convention was organized to revive the shattered and broken ranks of our churches in the South. It was in May 1866, at Mt. Auburn, N. C., that a few leaders inspired by Dr. W. B. Wellons undertook to effect an organization to carry on a definite movement to develop our church in this area. From that date until the re-union of the church in 1890, the Southern Convention was the only legislative body for the churches in the South.

The legislative function of the Convention seems to some people to be unnecessary and antiquated. Without the cooperation made possible by the Convention in the past there would be no Christian, or Congregational Christian, organization in Virginia and North Carolina today. The people who would like to by-pass the Convention method of procedure, and make it simply a mass meeting without official authority, do not carefully measure the significance of real cooperation. Religion needs guidance. Ministers are not isolated individuals, but they are parts of a great cooperative organization. The growth of any denomination is contingent upon organization and cooperation on the part of its supporters. Our denomination, as well as the Congregational, before the merger, seemed to fear organization as a dreaded enemy of freedom. We need the Southern Convention as much today as at any previous time in our church history. It is not a perfect organization but it is working in the right direction. It is free to express its purpose or change its plans. It is not a separate denomination, but a component part of a united fellowship. In the past it has done a splendid work under great difficulties. In the future it should be free to do greater things for our church and the Kingdom of God.

I. W. Johnson.

HONORABLE KEMP B. JOHNSON.

Elon College has suffered another tragic and irreparable loss in the accidental death of Honorable Kemp B. Johnson of Fuquay Springs, North Carolina. Mr. Johnson was a faithful and loyal member of the Board of Trustees of the College. He served the College in this capacity for more than a quarter of a century. He served as a member of the Executive Committee and on other committees of the Board. He was never too busy to answer the call of his Church through the College. At no time did the College appeal to him and find an irresponsive heart. On all occasions he was generous and anxious for the future of the institution. Not only was he willing to contribute for the support of the College and give his best counsel in its interest but he was glad to entrust his children with the College for training. His four sons and one daughter were all educated at Elon College. In addition he personally sent his youngest sister to Elon for her college work.

Mr. Johnson was one of the most loyal members of the Christian Church in the South and served as a member of the Convention Mission Board for many years and was a helpful member in the Convention councils. The recent session of the Eastern North Carolina Conference is the only session that the writer has ever attended when Kemp Johnson was not present. He was a guiding spirit in Wake Chapel Christian Church of which he was a lifelong member. He served as treasurer of the Church for sixty-two years. He was a member of the Board of Deacons for forty years, chairman of the Building Committee for the erection of two different houses of worship. The one that now stands is a brick structure, commodious and adequate for the large congregations that assembled there for worship. He was teacher of the Men's Bible Class for nearly forty years, had prepared his lesson and was ready to teach the Sunday on which he was buried.

His interest swept out beyond the bounds of his local church and his own denomination. He traveled far to hear the Gospel preached by men like Billy Sunday, Dr. R. A. Torrey and others. He found a joy in religious service that he never was able to find anywhere else. He was not only a churchman but he was a statesman having served his district in the state legislature and filled other honorable positions of a political nature.

In many ways he expressed his interest and extended his influence for the promotion and progress of his Church and of his State but he lived his life in his own home and with his own family. Out of a loving and a generous hand he provided for his family's needs unequaled by few and surpassed by none. He was genial in disposition, generous in spirit and loyal in soul. He will be greatly missed by the College, by the Convention, by his Conference, and by his Church. Eventually others will come to take his place in these organizations but no one will ever be able to take his place in the quietness and loveliness of his own home. May God bless those who mourn his loss and are the poorer by his going.

L. E. Smith.

KEMP B. JOHNSON.

There is no death! The stars go down
To rise upon some fairer shore,
And bright in Heaven's jeweled crown
They shine forever more.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain on mellow fruit
Or rainbow tinted flowers.

There is no death! The leaves may fall,
The flowers may fade and pass away—
They only wait through winter hours
The coming of the May.

And ever near us the unseen,
The dear immortal spirits tread:
For all the boundless universe
Is life. There is no death.

Kemp Johnson still lives. Men like him never die. He loved life. He lived it nobly and well. He was doing just that when the end came. He lived out life's span, and ten years more, filling the days as they came and went with toil and service that brought security to his family and inspiration to his friends.

He loved God's great out-doors. He made friends with Nature. He took communion in her fields and gardens. He was never happier than when he stood in the midst of a forest of stately oaks or towering pines. It was there he saw visions—visions of tall smokestacks, mammoth factories, great industries, or perchance beautiful homes for the wealthy, or a log cabin for the humble man. He enjoyed the cathedral silence of the deep, dense woods.

He met his Savior there
Where God stooped down to hear his prayer.
To heal his wounds and cure his care
And make him strong to do and dare.

The ozone of the murmuring pines, the smell of fresh turpentine woods—these were the tonic that gave him health, vigor and vitality to carry on in his work of doing things.

Kemp Johnson loved people. People loved him. His was not a hermit soul that lived withdrawn in a place of his own self-contentment. He built him ''a home by the side of the road'' that he might ''be a friend to man.'' His was a pioneer soul. He dwelt not apart. He liked to blaze trails where highways never ran. Yes—he ''lived in a house by the side of the road'' ''that he might be a friend to man.'' His home was the rendezvous of churchmen, laity and clergy alike. He was proud to be their host and give his best as welcome.

He was truly ''of the manor born,'' likewise the devoted wife who still survives him. Kemp Johnson-Alice Utley, a union blest of God.

In yonder church-yard, hardby the house of God, where Sabbath after Sabbath through the years he worshipped in prayer and song, rest the remains of all that is mortal of Kemp B. Johnson, but the spirit of him lives on.

Could he speak and tell of the last fleeting moment perhaps 'twould be in words like these:

Life! We have been long together,
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh or tear—
Then steal away, give little warning,
Choose thine own time.
Say not "Good night" but in some brighter clime
Bid me "Good morning."

S. M. Smith.

JACKSONVILLE CHURCH.
(Continued from page 3.)

lution defining a strongly felt need and pledging their endeavor toward its fulfillment, they took the first official step in the life of Union Congregational Church of Jacksonville, the first Congregational Church in Florida. This was done November 8, 1875.

Succeeding steps prepared for the legal and spiritual existence of the church, which came into being Sunday morning, January 9, 1876. Then nineteen persons assembled in a private home and sought membership, presenting letters from their respective home churches. Afterward, they participated in a ceremony dedicating the new church building at Hogan and Church Streets, assisted by the Rev. C. L. Woodworth, Field Secretary of the American Missionary Association, who had aided preliminary plans.

The record says: ''The new church organized itself, Mr. Woodworth assisting in the formal exercises. The members, using the form they had provided, covenanted together and fellowshipped one with another, thus constituting themselves a church, Mr. Woodward extended greetings in the name of all the churches. There being no other church of our faith in the state, there could be no public and formal recognition. The communion service was held in the afternoon.''

''Thus the church began its existence in full accord with Congregational principles, its foundation having been laid with much prayer and hearty consecration, and with full faith and strong hope that the new church would be a living power in the community.''

The first state conference met with the local church in 1883. The first Christian Endeavor Society in the state was organized by Mr. Gale in 1885 and was host to their state convention in 1891, Dr. Francis E. Clarke attending.

In 1898 a new brick church and parsonage were built. The Spanish-American war came that year, and doors were opened to the soldiers of the Seventh Army Corps for worship, recreation, and hospitality.

When church and parsonage were lost in the big fire of 1901, the Sunday School continued without a break, and the church was offered the use of the Jewish Temple on Sundays until the new, and third, building was completed. This was on the original site and was razed when the lot was sold and the present church home erected in 1913.

The new church contained a small gymnasium, and a class of underprivileged boys assembled for instruction became the nucleus of one of Jacksonville's leading social agencies, the Boys' Home.

In 1917 the church was again busy with work for soldiers, and when the war-time epidemic of influenza made an imperative demand, the lower rooms became a soup-kitchen and offices for the physicians and Red Cross workers who were present daily. Field-kitchens were offered by Camp Johnstone, and they, with the soldiers attending them, lined the street in front of the church. The pastor, Rev. Fred R. Marsh, found his health impaired by his war service and later, in 1920, he felt compelled to resign.

So the autumn of 1920 found the church awaiting a new leader, the Rev. Edward Carlton Gillette from Connecticut, who followed the other pastors of the church in taking a leading part in the social, intellectual and religious life of the city, and in sustaining this ''living power in the community.''

Martha Race.

* * * * *

Dr. Gillette in reviewing some features of the church's life in the last quarter-century said that the church had never been afraid of innovations. For instance, in years past it was outstanding in the city for religious pageants under the direction of Miss Martha Race who composed the pageants. Dr. Gillette stated that the first Sunday evening of his pastorate, which was a Christmas Sunday, a very beautiful pageant composed for the occasion, entitled ''The Door of the Inn,'' was presented, a pageant which has been presented in many parts of the country and in foreign mission fields. Another innovation was that when the church was built thirty years ago there was built in a

(Continued on page 15.)

Missions
The World for Christ

A CHALLENGE TO YOU.

By Nelson Miles Heikes.

I wonder how many among my readers can remember with me, the time when we were younger when someone stood before us with a chip on his shoulder and said, "I dare you to knock that chip off my shoulder." That challenge or dare seemed to start something within us and before we knew it something similar to a young cyclone was started and that chip was knocked off or we fell before the oncoming foe.

Not in a way of a foolish dare, or challenge, which is always uncalled for, but in a worthy or noble way would I place a challenge before the readers of this column. If we have any red blood, whether we are young or old, we will be stirred by a challenge like some of us were when we were younger and the fellow with a chip upon his shoulder appeared before us. The nearer the impossible the greater should be the challenge to us.

Having reached the age when I should have some experience that might add something to a worthy object in life, I make bold to you in the first place to challenge you to consider any duty that may come to you as one worthy of the best that is in you. That which God, or well ordered society, demands of us is neither mean or low. A thing worth doing at all is worthy of our greatest and most earnest effort. To get by by the "skin of your teeth" and not with a wide margin shows a yellow streak and that kind of a marking will not give us a recommendation to some one who has a greater work to do. Young man or young woman, or older person, I challenge you to do your best with whatever you have to do with.

Again I dare you, or challenge you, young man or woman or older person, to be natural. David could not be himself with Saul's armor on when he essayed to fight the Philistine. It was too cumbersome. It didn't fit him. Neither can any of us do our best work if we try to act another part than that for which we are fitted. A square peg must be put into a square hole and a round peg into a round hole.

You can't be a Lincoln by merely imitating Lincoln either in stature of body or mind. You must attain and cultivate those inner qualities of Lincoln which made him truly great. These you can attain and cultivate only by being natural. There are no two persons, or two things that are exactly alike. Each person must work with the God given qualities that have been given him. We may be tempted to follow some other person's ways when we see that they are making a success and think that by following their mannerisms that we can make a success also. I once heard of some theological students who tried this method in trying to be great. They had seen and heard a famous and beloved preacher who had the mannerism of holding his head to one side. It is said that some of these students, instead of being natural, they too held their head to one side forgetting that it took more than the tilt of the head to make a person great. It took strength of mind and heart.

Again, I challenge you to make the most out of the material that you have on hand. We will not be judged according to the highest point of an achievement but according to the effort that we have put into that which has been given us. You will remember that the poor widow who gave her two mites was praised far above those who had given out of their great store.

I have known some young people who started with very meager equipment and who, it seemed would never make the grade, push far ahead of those who had much greater equipment. You may not win a place in the headlines of the papers, or win the Nobel prize but you will win the everlasting gratitude of those you have inspired. I challenge you to make the best out of what you have.

Again I dare you, who think that your life is common place, to start a fight, a fight against bigotry, show, intolerance, deceit, and injustice of all kinds. I promise you that life then will not be hum-drum and commonplace. There is nothing like being active to drive the sameness out of everyday life.

It is lawful to be stimulated or excited to a certain extent. In fact it seems to be the only way to shake some people out of discouragement. A soldier of the Civil War once told me of a case where a comrade of his who was in a low state of discouragement. The army physician said that the only thing that would save the soldier's life was to excite or make him mad. So a comrade went to him and said, "Now, you are going to die and when you are gone I would like to have your boots." This had the desired effect and the man was so aroused that his blood was started and he began to gain. I challenge you young men and women, and those older grown, if life seems dull and drab, get busy and new life will come to you and blues will pass away.

In the next place I challenge you to undertake the impossible. Oh, I know that this will take great faith, hard work, and much endurance but the results will be marvelous for that which seemed beyond your reach will be accomplished. To those living 50 years ago the great automotive industry was a senseless dream and even a shorter time than that if some one had told you that you could hear a voice, clear and distinct, around the globe you would have marked that person a fit subject for the insane asylum. There will be even more marvelous things than the automotive industry and the radio in the next few years and you might as well be among those who will contribute to the accomplishment of these things as someone else. I challenge you to undertake the impossible.

In the last place I challenge you to share with those about you the

(Continued on page 13.)

MISSIONARY OFFERINGS.
WEEK ENDING DECEMBER 2, 1943.

Sunday Schools.

Pleasant Ridge, Ramseur, N. C...	$ 8.39
Lebanon, Semora, N. C.	4.01
Bethlehem (Nans.), Suffolk, Va.	2.56
Mt. Carmel, Walters, Va.	3.68
Shiloh, Seagrove, N. C.	9.23
Timber Rdige, Gore, Va.	3.65
Mt. Olivet (R), Elkton, Va.	3.00
Total	$ 34.52
Specials.	
First, Burlington, N. C.........	40.38
Total for the week	$ 74.90
Previously acknewledged	4,694.59
Total since Sept. 1, 1943	$4,769.49

Gratefully,
Mattie Cox Parker,
Secretary.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

HEAR MISS SEABURY.

The Woman's Missionary Conference of the Valley of Virginia was very fortunate in securing the services of Dr. Ruth Seabury on Sunday and Monday, October 3-4. On Sunday afternoon she spoke to an interdenominational youth group in the Lutheran Church in Winchester and that night was the guest speaker in our Winchester Church.

Monday night she spoke to a large representation of our Valley Churches at Bethlehem. There were one or two carloads from each of the following: Dry Run, Winchester, New Hope, Antioch, Leaksville, Bethlehem, as well as several from other denominations.

Her dynamic message to the churches of the Valley, as always, thrilled her listeners. Those who had been inspired by her other messages were spiritually reinvigorated; those who were privileged to hear her for the first time were challenged and inspired to become "first generation" Christians. A deeper love for all mankind could not help but be kindled in each heart as she spoke. The time was short that she was with us, but the churches count it as one of those great spiritual "mountaintop" experiences to have seen the work of Christ on the mission fields through the eyes of Dr. Ruth Isabel Seabury.

Clarene Andes, *Secretary.*

FRIENDLY SERVICE OPPORTUNITIES.

The newest department in the women's work in our area is that of "Friendly Service." Of course, through the years our societies have been doing community service and have been sending gifts to the Orphanage at Elon College. These things you will want to continue.

However, three special projects have been chosen by the Southern Convention Woman's Board to which we are asked to send "Friendly Service" gifts during this year. You may choose one to concentrate on, or may decide that your group can give something to each one of the three. The projects are varied and so are their needs.

Southern Union College, Wadley, Alabama, was founded by the Southern Convention of the Christian Church, being known as Bethlehem in its early days. It is making a significant contribution to the life of rural Alabama. At present they are working hard to secure an endowment and our "Friendly Service" gift to them will be in the form of defense stamps to be used for this purpose. A stamp album is enclosed in the packet—and when that one is filled, it will be easy to secure more!

Franklinton College is a school for Negroes, founded by the Christian Church, located near Franklinton, North Carolina. In recent years it has been open only at brief intervals for training schools and ministers' institutes. At present the plan is to enlarge its usefulness, and equipment is needed. A list of these articles is given in the packet.

Japanese Evacuees from our own churches and those of other denominations are facing another Christmas in the Relocation Centers. Last year the Christmas gifts from every denomination brought new life and hope to the hearts of these Christians. This year we are again asked to share with them. About 100 families of our denomination are in the Center whose address is: Rev. Paul Osumi, Canal Christian Church, Block 7, Gila River Relocation Center, Rivers, Arizona. A list of articles needed was published in The Christian Sun for November 25 on page 7.

Mrs. Herbert Harrell, Driver, Virginia, Convention Superintendent of Friendly Service, is suggesting that we also share in the emergency call for 20,000,000 garments, old or new, for Greek Relief. Our denomination has been asked for 50,000. Write to the Congregational Christian Service Committee, 289 Fourth Ave., New York 10, N. Y., and secure labels to sew in the garments you give—these will tell the people of Greece that our denomination desires to share with them, and will help build the feeling of brotherhood. Write to Mrs. Harrell, or to your Conference Superintendent, for further information concerning any of these Friendly Service projects.

YEAR BOOKS.

In order to save money, this year the Southern Convention Year Books have been mimeographed rather than printed. While they are not as attractive as the more expensive ones, we hope they will be useful. The president of each local society has been sent at least three copies, one has gone to each Conference and Convention officer, and one has been sent to each minister—unless his wife received one. Others desiring copies write to Mrs. F. C. Lester, Elon College, N. C.

We would also like to know if there are corrections—particularly in regard to goals for the coming year and so far as the names of presidents of local societies are concerned. We are delighted to say that since the Year Book "went to press" we have learned that the Reidsville Women have increased their goal from $200 to $300.

SOCIETY VISITS MOUNTAINS.

Due to his interest in, and love for, missions and the mountain people whom he had visited for several years, Mr. W. E. Walker, a deacon of the Shallow Ford Church, planned a trip and arranged for a program to be given by the members of the Shallow Ford Missionary Society to the people of the Elk Spur and Rocky Ford missions churches at Fancy Gap, Virginia.

Early on November 7 Mr. Walker and Mr. Wilson Cable left for the mountains, taking in their cars members of the missionary society and church people to put on the following program:

Hymns—Led by Mr. W. R. Routh.
Prayer and Remarks—Mr. W. E. Walker.
Devotional—"Faith," Mrs. R. S. Crawford.
Poem—"Prayer," Mrs. Wilson Cable.
Faithful Witnesses—Mrs. A. G. Penley.
Poem—"God's World," Mrs. Crawley.
Prayer—Mr. R. S. Crawford.

Much joy and inspiration was received by these mountain people and by our interested society and church members who took the trip.

Mrs. R. S. Crawford.

NEW SOCIETY ORGANIZED.

One of the results of the trip to Carroll County by the Shallow Ford Missionary Society is the organization of a new missionary society at Rocky Ford. Mrs. Walter Edwards of Rocky Ford is anxious to have such a group in their church. Mrs. R. S. Crawford of Shallow Ford has secured material and is planning monthly programs for the group. She has also subscribed to the *Missionary Herald* for them and has sent them the study book, "Strangers No Longer." If each active society would take the interest in another group that Mrs. Crawford has, we could have missionary societies in many of our churches which do not now have one.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

PILGRIM FELLOWSHIP OF DEMOREST, GEORGIA.

The Pilgrim Fellowship of Union Church, Demorest, Ga., welcomed the student body and faculty of Piedmont College to an outdoor sunset service and picnic.

A variety of Vesper Programs have been arranged for the coming year by a Religious Committee composed of students and faculty.

Seven new members have been added to the church roll this fall, four by letter and three as wayside members.

Miss Alice Scheetz, formerly of Southern Union College, has assumed the duties as Registrar and head of the Commercial Department at the College.

PRAYER IN THE FAMILY.

By Paul Haskell Clark.

The unusual demands upon the family today not only call for the "Altar Within the Home" but for its regular use. Protested the director of a certain institution, widely known as a home for delinquent boys, "No, not delinquent boys: delinquent parents with broken homes." There is the sore spot.

Studies by sociologists indicate a greater stability in homes where the practices of the Christian faith are the regular order of the day. This is in contrast to where they are either denied or given lip service. In times of tension the latter all too frequently lack "what it takes." It is the former that tend to meet the issues squarely and emerge victoriously.

Why? Because the "Altar and the Home" unites the family, binding together its members upon the highest level and at a point where life is most meaningful. In such a family faith and fortitude, hope, courage, love, and respect for personality are made dominant by reiteration; the basic motivation of this type of family stem out of the Christian faith, rooting deep in soil that is rich and productive.

How is this done? Where and at what hour? The family altar is wherever and whenever the family thinks and talks together about God, about Jesus Christ, about the truths of the Christian faith, and engages in acts of devotion. It may be around the dinner table or by the radio in the evening.

Others will prefer a candlelighted corner with open Bible and hymnal. Still others will choose a wooded spot or sandy beach or Victory garden for their talk of and with God. Arrange your own place and time, but let it not be said of our homes, "Too, little, too late."

So important a matter cannot be left to happenstance. An excellent guide is *The Home and Christian Living* by P. R. and M. H. Hayward.

A few suggestions drawn from actual family experience include:

Grace at table—spoken, sung, or silent.

Daily family worship. All participate, but leadership changes and is carefully prepared for.

Observance of special occasions. Definite Christian emphasis on birthdays; the departure or return of a family member; arrival or departure of guests. Mother's Day becomes the festival of the Christian home, and religious days such as Christmas and Easter are given emphasis within the family circle.

Important decisions within the family circle.

Sickness, an operation, severe tensions, disappointments bringing the family together for meditation and prayer.

Observance of days of remembrance sacred to the family.

—*Advance.*

THE PAPER SHORTAGE AND ORAL ANNOUNCEMENTS.

We had been expecting the report for some time. But today brings the first reported instance of a church being unable to secure paper for the printing its church bulletin. Publishers have faced the paper shortage for many months. They look for further reductions in stock. One of our advertisers, "The National Religious Press," has been forced, because of paper limitations, to withdraw its advertisement. Now it is beginning to affect the local church.

We doubt if most churches will be curbed in their printing but the possibility raises an interesting question about pulpit announcements. During the gala days of printer's ink it became the smart thing to eliminate pulpit announcements and require that all be printed in the calendar or bulletin. What is going to happen when one does not have paper to print the Sunday calendar? Will all announcements be eliminated from the service?

We have often wondered just how serious the opponents of the oral announcement might have been. Frank, oral announcements, judiciously made, have not been offensive to this writer. Some men can make pulpit announcements with better grace than some others can write them for publication. To insist that they have no place in the worship service denies a tradition which goes back into the ages. The churches of the past were always centers of community information and activity. Of course it is easy to see that the minister does not like to be an announcement board. Many of the requests to make them are embarrassing. Perhaps the principle that they should be printed saves him from discriminating between the necessary and the needless ones.

If the conviction that the announcements are not to be made from the pulpit is a genuine one we can suggest that the church use a cork-backed announcement board at some convenient place where the notices may be pinned or tacked for the information of the congregation. If there are several entrances to the house of worship several of these boards could be provided. The people will soon learn to scan them for the announcements which are of interest to them.

Others may decide that they can make pulpit announcements and will start to make rules for the presentation, including the time to be given, the interest which can claim pulpit attention and similar items. Some clergymen may prefer to have an official announcer selected by the church so that he will not have to appear in that capacity.

As we have just said we doubt if the paper shortage will be so severe that church calendars will be barred. But it may not do any harm to start thinking about it.

—*Church Management.*

FOR THE CHILDREN

Dear Children:

Mrs. Newman, who teaches children in the Liberty, Vance, Church, sent me a picture of her class and told me of the work they are doing. She has twenty-seven on her roll and the average attendance is twenty, which is very good. One of the most interesting things that they do is to illustrate their lessons with little plaster figures. They bought figures of men and animals, and let these take the place of those mentioned in the lesson. It is much easier to remember things we see than it is to remember things we hear; so, it would be a good idea if other teachers would try this method.

A sand table is a grand place to make these scenes, because you can use the sand to make hills and valleys, and you can stick little twigs in it for trees. If you can't get a sand table, just a plain table will do, or even a chair. The dime stores usually have figures that are suitable. Buy some old men, some women, children, animals and anything else you see that you might need. If you can't find ones like you want, make them out of cardboard and color them yourselves.

It would be a good time to start this month, because stores always have little statuettes to represent the manger scene. It is customary for people in all Christian countries to make a scene at Christmas time of the stable in which Jesus was born. The French children make these scenes in their homes and call them creches.

Another good way to remember stories is to act them out. Let the children in the class take the parts of the people in the lessons. And, by all means, don't fail to act out the Christmas story. Everybody can take part. There will be Mary, Joseph, wise men, shepherds, and angels. Perhaps a doll will be used for the baby. Write to me and let me know if you do any of these things.

Your friend,
Dorothy Todd.

Dear Boys and Girls:

Daddy did the crossword puzzle for the Children's Page this week. I wanted to help him with it but Daddy thought that it would be better for me to draw pictures with my pencil. He showed me how to draw a rabbit and a bird on the same page that he wrote the puzzle on. Mother told me that I might write the letter to you.

I had the nicest letter and birthday card from a little boy whose mother reads the Children's Page to him. He and his mother are Presbyterians but his aunt takes The Christian Sun. He thought that my birthday came on November 8th. My birthday is november 12th. Mother's is on November 11th and my first cousin over in Tennessee was born the next day after my birthday, November 13, 1940.

This year mother let me have my first birthday party. I told her that I wanted a chocolate cake with three candles on it. That I was going to have a birthday party and blow the candles out on the cake. I told her the names of the boys and girls that I wanted to invite: Virginia Ann, Patricia, Jerry, Andrew, Winnie Ann, Phyllis, Linda Faye, Cecelia, Sandra, Phyllis Jean, Joan, Diana, and Sybil Ann who all come to our Sunday School except Phyllis Jean. She lives just around the corner from my house and she invited me to her birthday party.

Mother stayed up after I had gone to bed and baked the cake. Daddy brought the little blue chairs down from the church in our car and made a big circle with them in the study. Then the children came at three o'clock. I was so glad to see them than I went to the door and put my arm around them and led them into the study. Mother had bought little games at the dime store and we sat on the floor and played with them. Then I opened my gifts! I wish that all of you could see the nice gifts I got! I was so thrilled that I couldn't get the paper off by myself. Mother helped me untie the strings and take the paper off. Guess what was in the very first one? It was a wooden turtle that crawls when you pull it by the string. Then there were mittens, story book, whirling toys, a football, a drum, jodhpurs, socks, and Lincoln building logs. My bank got three dollar bills put into it, a quarter, and several dimes! Then after we had looked at my gifts and played with them, mother went into the kitchen and brought out my cake with the three pink candles burning on it. She put it down on the coffee table and I blew two of the candles out and Sandra blew one out. Then Daddy brought in dishes of delicious vanilla ice cream to go with our cake. The ice cream and cake were soon gone, but the children stayed a little longer and we played "Ring Around the Roses" and other games. Then the mothers began to come for their children and I had to tell them goodbye.

But birthdays are the nicest days ever. Just this past week I got a lovely wooden dog; he looks very real and he even walks when I pull the string that is fastened to his collar. Clarene sent me the dog. She has gone to Durham to live now but she sent me a gift anyway.

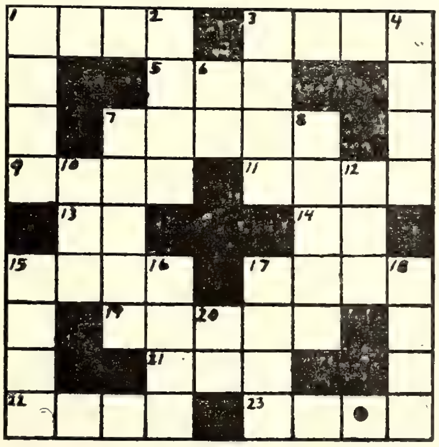
Mother says that it is time to mail this letter. I'd like to hear about your Birthday Parties and your Christmas Parties, too. Write to me and I'll get mommie to put them in Our Page.

Your Friend,
Oliver Todd.

CROSSWORD PUZZLE.

ACROSS.

1. Playthings.
3. An animal that looks like a wildcat.
5. Means self.
7. A hymn sung at Christmas.
9. A nice present for a girl.
11. Friends.
13. Abbreviations for each.
14. Rhode Island.
15. A nice present for a boy.
17. Parallel.
19. The first name of the man who brings gifts at Christmas.
21. This month.
22. Another word for Christmas.
23. A large room.



DOWN.

1. Fastened.
2. A Christmas sticker.
3. A circle of rope or string.
4. Short way to spell Christmas.
6. Abbreviation for Great.
7. Last part of 19 across.
8. A mosquito that has just hatched.
10. Poetic for over.
12. A falsehood.
15. To refuse.
16. Created.
17. To engrave.
18. French for Christmas.
20. Northeast.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CHRIST'S NEW COMMANDMENT.

Lesson XI—December 12, 1943.

Golden Text: *"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."*—John 13:34.

Lesson: Mark 12:28-34; John 13:34, 35; 15:10-14.

Devotional Reading: I John 4:7-16.

The First and Greatest Commandment.

"Which is the first commandment?" Come to think of it, that was a hard question. Among all the commandments which God has given, including the Ten Commandments, which is the first, the greatest of them all? Jesus did not hesitate a moment. The first and greatest is that a man should love God first, supremely, completely. "Thou shalt love the Lord thy God with all thy heart"—the emotional, affectional life is to be dedicated to him, the heart is to be the dwelling place of the Most High; Thou shalt love the Lord thy God with all thy soul—with all the personality, with the spirit of a man's inner being; thou shalt love Him with all thy mind—religion puts no premium on ignorance or superstition, we are to love God with all the powers of our minds; thou shalt love Him with all thy strength—our bodies are to be presented as a living sacrifice to Him, strength of life is to be offered as a sacrifice unto the giver of life itself. Only the life centered in God and fixed upon God can find harmony and fulfil the divine law.

The Second and Third Commandments.

"The second is like unto it, Thou shalt love thy neighbor." Love God first, love of fellow-man second. This does not mean weak, watery sentiment, it means intelligent, indiscourageable good will and love. We are commanded of God to love our fellowmen, and by Jesus even to love our enemies and those who would do us evil. Only as the love of God is in our hearts can we love our fellowmen.

"Thou shalt love thy neighbor as thyself." Love our fellowman, but love him as we love ourselves. A man is not to hate himself, to be cringing about himself, to have no pride in himself. It is not wrong to love one's self. It is wrong to love one's self above God or one's fellowmen. And Jesus says that there are no greater commandments than these two (or three) commandments, Love God first and supremely, love one's fellowmen as one loves himself. On these basic principles hang all the law and the prophets. They take precedence over burnt offerings and sacrifices. Society is safe and sound only as they find increasing application in life.

The Eleventh Commandment.

"A new commandment give I unto you, that ye love one another." It might be called the "Eleventh Commandment." And it catches up and fulfils all the other commandments. Love is the fulfilling, and the filling full of the law. We are to love one another because Christ loves us, because we love Him, and we are to love one another even as He loved us. When one gets at the heart of the matter, this thing called Christianity makes heavy, indeed seemingly impossible demands upon us. Man cannot do it in his own strength. Only by the grace of God can we love Him supremely and others unselfishly. Keeping external commandments is nothing as compared with keeping the law of love in the heart.

CHRIST THE FULFILMENT OF THE LAW.

December 13th Through the 19th.

- **Monday—Christ the Fulfillment of the Law. Hebrews 1: 1-9.**
- **Tuesday—Christ Our Righteousness. Romans 10: 4-10.**
- **Wednesday—Righteousness by Faith. Philippians 3: 1-9.**
- **Thursday—The Fulness of Christ. Ephesians 4: 1-13.**
- **Friday—Justification by Faith. Galatians 2: 16-21.**
- **Saturday—Christ the Life and the Light. John 1: 1-9.**
- **Sunday—Christ's Preeminence. Colossians 1: 9-18.**

"By this shall all men know that ye are my disciples. If ye have love one to another." Dwight L. Moody once said that he thought it would be a good thing if every Christian should wear a badge, to show that he is a Christian. Jesus himself stated that His followers were to wear a badge of discipleship, but it was not a material badge like a Mason or a Rotarian wears. It was the badge of love, the manifestation of the spirit of love in the relationships of life which would help men and make men realize that we are disciples of Jesus the Great Lover. John with profound spiritual insight goes so far as to say that if a man has not love he has not God, and knows not God, for God is love.

The Secret of Joy.

"These things have I spoken unto you that my joy may be in you, and that your joy may be full." "These things" are the things that he has been telling them in the fourteenth and fifteenth chapters of the gospel of John. He has been telling them about the Father's house of many mansions, about His love for them, about the coming of the Holy Spirit Who will guide them into truth, and come to them to bring comfort, and about His unfailing friendship and love for them, and about the legacy of His peace. He is trying to tell them that even though in the world they may and will have tribulation, that through Him they can overcome the world, and in spite of all the world can do to them, they can have His joy. Here is a deep, abiding, unfailing source of joy available to all of us through faith in Christ. And this joy no man can take from us.

Great Love.

"Greater Love hath no man than this that a man lay down his life for his friends." Love has no higher expression than that, that one man is willing to die for another. Christ showed His supreme love for men by being willing to die, even to die on the Cross for men and for sinful men. There can be no greater love. But one wonders if there cannot be just as great a love—the love that lives for others. Sometimes it seems as if it is easier to make one supreme sacrifice and be done with it than to live sacrificially. It must not be forgotten that in his life as in his death, Christ was laying down his life for others.

His Friends.

"Ye are my friends if ye do the things that I command you." We would be thrilled beyond words to be able to say that such and such a great man was our personal friend. Folks sometimes go to great lengths to make others believe or realize that they know such and such a person, or are the friend of such and such a person. But even the humblest man has the priceless privilege of being known as one of Christ's inner circle. Let him bring his life under the sovereignty of the Lord Jesus and he becomes the friend of Jesus. But let it be understood that whether he thus brings his life to Jesus, Jesus is still his friend. He abideth faithful.

SPREAD OF CHRISTIANITY THROUGH PRINTED WORD.

(Continued from page 5.)

times of peace it continues to report over 25,000,000 copies every year, in the preduction and distribution of hundreds of tongues, distributing the sacred volumes in every continent and on hundreds of the islands of the sea, in an effort to satisfy a demand that is never met.

The vigor of this enterprise is evidenced by what has happened in the last six years in Turkey. In 1936 the Turkish government decreed that thereafter all publications in Turkish should appear, not in the customary Arabic script, but in the Roman letter; and further that the national language should be purged of all Persian, Armenian, and other foreign words. At one stroke this edict rendered useless the Turkish Bible which had been serving the Ottoman people for more than one hundred years. At once the missionary forces in Turkey appointed one of their number, Dr. F. W. MacCallum, just approaching retirement, chairman of a committee to produce the Bible in the revised language—a collossal task which saw its consumation only last year in the publishing in Istanbul of the first one thousand copies of the modern Turkish Bible.

Missionary translators, of whom all too little has been said and written, have done a job so extensive that it is stated by authorities of the world mission of the church that nine-tenths of the people of the earth might now have the pentecostal experience of hearing in their own tongue the wonderful works of God.

Great as is the company of these who publish the word, the needs today are far beyond the capacity of the Bible societies to supply them—even though there were no obstacles erected by the war. Consider the situation as it appears in Latin America. All but one of the seven agencies of the American Bible Society in Latin America reported larger circulations in 1941 than the year before, the total for the year exceeding by 31% that of any former year in the Society's Latin American work. But this enheartening increase by no means represents the demand. Probably three times as many volumes might have been sold had the books been available.

When this fact was stated recently to a visitor at the Bible House, he inquired, "And why did not the Society supply the books, since they are for the most part distributed by sale?"

The answer is a revealing one. The books are sold but many of them, especially the Testaments and Bibles, must be sold at but a fraction of their cost. The ordinary wage earner in Cuba or Brazil is paid so little that for him to expend even fifty cents for a Bible would be prohibitive. This lays emphasis upon the fact that the Bible societies are still missionary societies depending upon the gifts of missionary-minded and Bible-loving people to care for the costs which many people are not able to meet.

There is a widespread and increasing interest in the Bible in the vernacular in virtually every section of the Latin lands to the south of us. This interest should be vigorously cultivated, for there is no surer method of solidifying the Americas in this day of hemispheric cooperation.

Next consider China. The publication of the scriptures in China since the beginning of the Japanese invasion in 1937 is an epic tale. Through all these tragic years, if one counts a single gospel portion as a volume, China has bought more volumes of scripture than has any other nation on earth, the total number each year being almost a quarter of the whole world's output.

Of course, China is the most populous of all nations; but when one is talking of books, he must consider literacy. China is only now making a determined effort to increase her literate population. A leader in the literary revival now going on in China predicts that five years from now there will be an increase of 140,000,000 Chinese people who can read.

The further expansion of scripture distribution lies in large measure with the American people. Already the war has sorely crippled the work of the great Bible societies of England and the continent. The last two years have found the American Bible Society taking over the administration of the work of the Bible Society of Holland in the Dutch East Indies, and the publication and distribution, formerly done by the British Society, in several European countries. Translation work hitherto superintended by the British Society is now being sent to New York. The publication of Spanish and Portugese scriptures, for many years done by the British Society, for both their own and the American Society's use in Latin America, is now being done by the American Bible Society.

The spreading of the Gospel through the printed word must ever be a missionary task. Nothing that the American Bible Society is doing in the present emergency more clearly illustrates this basic concern than the program of distribution which the Society is carrying on among the prisoners of war in the camps in Germany and elsewhere. In the past two years the Society has distributed over 200,000 volumes in these camps. They have reached the eager hands of men with virtually nothing else to read—men who speak English, French, Dutch, Norwegian, Slavic, Greek, Roumanian, Russian, Polish, Yiddish, Finnish, Italian, German, Serbian, Spanish, Hebrew, Amharic, Arabic, Armenian, Bulgarian, Czech, Ethiopian, Galla, Hungarian, Lithuanian and Portugese, and have brought a sense of hope and security.

Every period of mobilization in our nation's life has been a time of wide and effective scripture distribution to enlisted men. During the Civil War the American Bible Society distributed hundreds of thousands of Bibles and testaments to the armies on both sides of the conflict. Over two million Testaments were distributed during the first World War. As these words are written, the chaplains of the Army, Navy and Air Forces are sending in their requests and re-orders so fast that the presses are working over-time and the books are being shipped the day they are bound, the rate of output being nearly 40,000 a week.

The Bible is not just another book. It is *the* Book. A stimulus to the publishing business when books were written by hand and when but very few people could read, it has become in these days of printed publications the unrivalled book in all the principal languages of the world. With the rapid increase in literacy, the charpening demand for political freedom, the closer knitted fabric of the nations, we may confidently look forward to the wider and wider spread of the Word, more study of its rewarding pages, and more noble living according to its divine precepts.

A CHALLENGE TO YOU.

(Continued from page 8.)

fruit of your accomplishments. It is only by that which we give to others that we are ourselves enriched and made to grow to be strong men and women. That which we keep we loose and that which we give away, we keep. I know that this is contrary to the laws of ordinary arithmetic but you must remember that spiritual things are not reckoned by this method.—Albion, Maine.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Our Thanksgiving offering is coming encouragingly this week. Our financial report carries us up to $21,345, 30. We still lack $5,654,70 being to our goal of $27,000.00. "Twenty-seven years of service—twenty-seven thousand dollars our goal for the year." If there has been any one year in our work here at the Orphanage that we wanted to reach our goal more than any other year, it is this year. To reach it will make us very happy, indeed. We will consider it as a mark of appreciation from our churches for long years of service.

The Orphanage was established to carry out the dictates of the Bible when it said, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." You have an opportunity to make this visit through your Orphanage by mailing the Christian Orphanage your check to help it make these visits in your behalf. Here are a few lines from a widow in distress which place an opportunity before you. "I lost my husband six months ago. I have six children—the oldest one eleven. I have tried very hard to keep my children, but I find that I cannot make it. I have no one to care for them while I wonk. I don't even have enough bed cover to keep them warm. So if it be possible will you please help me? I am praying that you can take the four oldest. I'll have to do something as much as I hate to part with them." Here is a widow in distress and six fatherless children appealing to you and me for help. It takes money to care for them. Are you willing to divide?

Chas. D. Johnston.

REPORT FOR DECEMBER 9, 1943.

Amount brought forward $19,344.59

Sunday School Offerings.

Eastern N. C. Conference:		
New Hope	$ 2.77	
Morrisville	5.85	
		8.62
Western N. C. Conference:		
Randleman		9.13
Eastern Va. Conference:		
Liberty Spring Bertie Johnson Class	$ 1.00	
Mt. Carmel	8.18	
		9.18
N. C. and Va. Conference:		
Monticello		10.60
Virginia Valley Conference:		
Linville	$ 9.93	
Mt. Olivet (R.)	3.00	
Winchester	8.00	
		20.93
Alabama Conference:		
Pisgah		2.48

Thanksgiving Offerings.

Eastern N. C. Conference:		
Moore's Union	$ 10.10	
Turner's Chapel	50.00	
Mt. Auburn	60.50	
Henderson	80.00	
Mebane	22.00	
Fuller's Chapel	30.00	
Christian Light	15.00	
Beulah	15.00	
New Hope	45.35	
Pleasant Hill	20.00	
Southern Pines	30.00	
Plymouth	16.20	
Damascus	15.00	
Niagara	9.00	
		418.15
N. C. and Virginia Conference:		
Concord	$ 4.00	
Monticello	18.40	
Hebron	25.00	
Reidsville	210.00	
New Lebanon	95.00	
Salem Chapel	16.00	
Greensboro, Palm St.	31.00	
Gibsonville	116.60	
Reidsville, Cheerful Workers Class for Baby Home	11.80	
		527.80
Western N. C. Conference:		
Ether	$ 20.90	
Hanks Chapel	34.20	
Hamlet	29.00	
Mt. Pleasant	21.11	
Pleasant Ridge	45.00	
Asheboro, Ladies Class	5.00	
High Point, First	21.00	
Liberty	33.00	
Randleman	18.85	
Bailey's Grove	6.30	
Eastern Va. Conference:		
First, Richmond, Holmes Bible Class	$ 10.00	
Isle of Wight	25.00	
Mt. Zion	10.00	
Bethlehem, Nansemond	66.00	
Eure, Ladies Aid	5.00	
Oak Grove	17.00	
Holy Neck	75.00	
Bay View	24.51	

(Continued on page 15.)

A Christmas Gift---

Send your church paper to your friends. Not one gift, but fifty weekly gifts are included in one subscription. This gift is economical, Christlike and continuing.

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

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Name..........

Street or Route..........

City.......... State..........

Church..........

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Established 1808.
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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

GLASSCOCK.

Willie O. Glasscock, son of the late Mr. and Mrs. Berrie Glasscock, was born November 21, 1871, and died October 31, 1943. On May 25, 1922, he married Miss Maude Morris. The following children survive, Morris, Charles, Clarence, Henry Berrie, Sarah and Joseph. Besides these and his wife there are one sister, Mrs. Sallie Bet Cathran and one brother Mallie Glasscock.

Bro. Glasscock was an honest, industrious man, and a faithful member of Union Church. He was devoted to his family and had a great number of friends, as was evidenced by the large crowd at the funeral. Services were conducted by the writer, assisted by Rev. E. R. Harris. Burial was in the family cemetery near Virgilina. The floral tributes were very pretty.

C. E. NEWMAN.

DAUGHTREY.

The Senior Philathea Class of the Suffolk Christian Church has sustained a distinct loss in the passing of Mrs. George W. Daughtrey from our midst on August 9th, 1943. Until ill health prevented, Mrs. Daughtrey was faithful in her attendance, and remained faithful in spirit to the end. We are again reminded that life in the flesh is temporary, but there is much that we can do to make the world better by our having lived in it.

Therefore, Be It Resolved:

That we emulate all that was good in the life of our departed friend and co-worker, and seek to carry forward the great privileges that are accorded us.

That we extend to her son and to her sister who served her faithfully our deepest hympathy in their bereavement.

That a copy of these resolutions be published in The Christian Sun, and a copy be sent to the family.

JULIA A. BRINKLEY,
Mrs. B. F. ROGERS,
Committee.

JACKSONVILLE CHURCH.

(Continued from page 7.)

fire-proof motion picture booth in the social rooms of the church. Probably this was the first church in America to so equip itself. Of course, conditions have made its use now unnecessary.

The church has also been outstanding in its service to service men during three wars, beginning with the Spanish War. During the First World War and the devastating flue epidemic its service was unique and very distinctive. When the camps and air stations were opened in this war this church was the first institution in the city to open its doors for the entertainment and service of servicemen. It set a pattern followed in many details by other churches in the city and in the country.

The church has always had a social consciousness. Its pastors have been men of leadership in welfare and social service in the city. The first President of the Social Service Exchange was the pastor of this church. This agency helped to shape the organization of welfare agencies which resulted in the organization of the Community Chest. More recently one of the pastors was President of the Council of Social Agencies and the present pastor is active in the service of cooperation and social agencies in the city. A Congregational minister inspired the organization of the Children's Home Society, Florida's most outstanding philanthropy. The Boys Home Society of Jacksonville was an outright growth of the boys group in this church. The outstanding orphanage of the city developed from discussions and proposals in the women's organization of the church. A pastor of this church promoted the first inter-racial ministerial meetings.

This church has had a ministry of vital religion for the individual soul. It has stood for broad Christian fellowship, for freedom of thought and worship, for vital moral expression of religion, and has endeavored to express and develop a social.

This faith and hope of its founders laid an obligation upon the church. That the obligation was met during the period covered by this paper—from 1875 to 1920—is proved by the record in newspaper files, minutes of civic, social and religious organizations, and the memory of older members. The handicaps of that period were not small: Two disastrous freezes; a yellow-fever epidemic, fire that took church and parsonage; and the hampering effect of two wars. These exacted toll from both membership and treasury.

We gather these items from the record: In 1883 the first regular pastor, the Rev. Sullivan F. Gale, was called and it was then that the real growth of the church began. Mr. Gale afterwards became State Superintendent.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Christian Temple, Templemen's Bible Class	7.80	
Eure	17.28	
Suffolk, Baraca Class ...	26.50	
Franklin	125.00	
		409.09
Virginia Valley Conference:		
Timber Ridge ....$	5.00	
Leaksville	27.70	
Mt. Olivet (R.)	19.00	
Bethel	20.01	
Mt. Olivet (G.)	13.22	
		84.93
Alabama Conference:		
Pleasant Grove ....$	6.64	
Pisgah	25.20	
		31.84
Individual Thanksgiving Offerings.		
Mr. G. E. Rountree ....$	100.00	
Mrs. A. M. Johnson	10.00	
Mr. J. C. Helmer	25.00	
Mr. Alfred Apple	1.00	
A Friend	5.00	
Mrs. W. C. Wicker	5.00	
Mr. J. H. Johnson	10.00	
		156.00
Special Offerings.		
Cash ....$	1.00	
Mr. and Mrs. H. Barney	10.00	
Burlington Kiwanis Club, Removing Tonsile ...	46.50	
Cash	5.00	
Mr. Cook	15.00	
		77.60
Total for week		$ 2,000.71
Grand total		$21,345.30

I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfillment.

—*Disraeli.*

The Word of the Lord Endureth Forever

A SERMON OUTLINE.

Text: I Peter 1: 25. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

Introduction: Isaiah faced a world rampant with militarism. The aggressors of his day were Assyria, Babylonia, Persia. Read 5: 26-30. Amid war, defeat and captivity, he prophesies a great destiny for a remnant of his own race, with Freedom from Fear (41: 1-16; 43: 1-4); Freedom from Want (41: 17-20; 35: 1-10); Freedom from Oppression (58: 6-12; 11: 1-9; 14: 3-28); through the leadership of the Branch, the Prince of Peace, and the Suffering Servant. His prophesies are based upon his faith in God's enduring and unchanging word. (a) Seek ye out of the book of the Lord, and read (34: 16) (b) . . . The word of our God shall stand forever (40: 48). (c) My word . . . shall not return unto me void (55: 11).

I. Our text finds the fulfillment of Isaiah's hopes in the Gospel of our Lord.

II. As we face Germany, Italy, and Japan we need Isaiah's unshaken faith in the enduring Word of God as Jesus so abundantly consummated it.

(1) In his parable of the Vineyard (Mark 12: 1-9; Matt. 21: 34-41); (Luke 20: 9-16) Jesus fulfilled Isaiah 5: 1-7 by making unmistakable and universal the fact of human freedom cut loose from national, and racial limitations. It is human abuse of freedom that is tragedy of aggression and of war. (2) Again and again the Gospels refer to Isaiah 6: 9-10 for eyes that see not, and ears that hear but that do not understand God's enduring word, even in wartime. Jesus ascribes His use of parables to this quotation. (Matthew 13:13). (3) Jesus himself quotes Isaiah 29: 13 to distinguish between a commandment of God and the traditions of men. Jesus' own generation rejected Him because it could not make this distinction. (Mark 7: 6; Matthew 15: 7). (4) John the Baptist uses Isaiah 40: 3-5 to prepare the way for Jesus. (Luke 3: 4-6; Mark 1: 3; Matt. 3:3). Jesus' way is not a return to the past, nor only a restoration of Jerusalem and the Temple. Jesus says, "I am the way, the truth, and the life." (5) St. Matthew (12: 18-21) applies Isaiah 42: 1-4 to Jesus as fulfilling the ideal of God's Suffering Servant, and St. John (13: 3-17) reports Jesus' acceptance of this role in His dramatic washing of the disciples' feet. (6) Jesus himself selects Isaiah 61: 1-2 to read in the synagogue at Nazareth. Instead of encouraging nationalistic and racial hopes, Jesus stresses the power of God's indwelling spirit to lead each individual into the paths of righteousness. (Luke 4: 18-20).

Conclusion: The present war is again proving that only God's Word endures. Civilizations built on national, racial or class selfishness wither, fade and fall as the grass of the field. As Jesus used the Scriptures in times of temptation, or of cruel death, to bring guidance or courage or consolation; so our war-torn world needs to hear him say "Blessed are they that hear the word of God and keep it," and "Heaven and earth shall pass away, but my words shall not pass away." Jesus concludes his Sermon on the Mount by offering the words that he has spoken as the only enduring foundation on which to build his Kingdom. (Matthew 7: 24-29.)

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

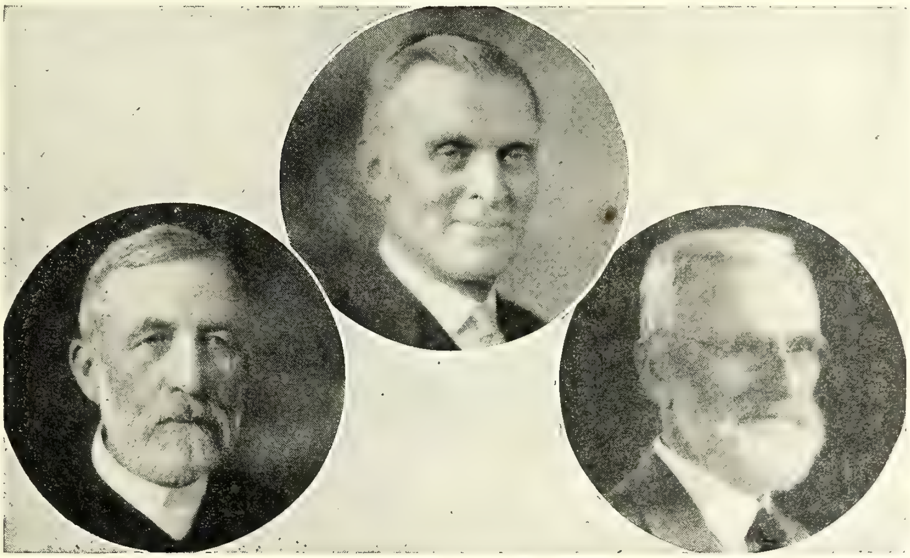
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY DECEMBER 16, 1943. NUMBER 49.

The Elon College Stabilization and Improvement Fund

STALEY - ATKINSON - NEWMAN MEMORIAL FOUNDATION



DR. JAMES OSCAR ATKINSON.

Minister, teacher, lecturer, author, orator; a member of the original faculty of Elon College; a great advocate for the cause of Missions. God miraculously raised him up from a sick bed and stood him on the platforms of our Church to fire our hearts with a zeal for Missions. He found us almost without a vision; he left us with a great concern for the non-Christian world.

DR. WILLIAM WESLEY STALEY.

One of the best loved and most successful pastors and administrators of our Church. He was known favorably through the entire Church, South and North. He was pastor of the Suffolk Church for fifty years, president of the Convention for forty years, and president of Elon College for twelve years. He was our Convention's representative in many interdenominational gatherings. A man of few words, great wisdom, and marked consecration. His prayers really blessed the sick; a sane and guiding spirit in all the forward movements of church councils.

DR. JOHN URQUART NEWMAN.

A Christian gentleman and a scholar, a member of the original faculty of Elon College, a professor in the College for fifty years, a molder of mind and of purpose. He knew his students as he knew his books and loved them both with equal affection. He was a vital part of Elon College and an inspiration to every student who entered his classes. His hopes and expectations for the College extended beyond his span of life. We must carry on and make his dreams come true...

NEWS AND VIEWS

Dr. J. H. Dollar spoke recently before the local chapter of the W. C. T. U. in Newport News.

The Bay View Congregational Christian Church, Norfolk, closed a week of Spiritual Emphasis Services on Friday evening, November 19. Dr. Frank H. Lewis, pastor of Shelton Memorial Church, Portsmouth, was the visiting minister. The attendance was stable and Dr. Lewis' messages were inspiring. There were three additions to the church.

A. Victor Lightbourne, son of Rev. and Mrs. A. W. Lightbourne, and for several years a pastor and evangelist in the Southern Convention, was killed recently in New York City by a subway train. There were no witnesses to the tragedy and it was not possible to identify the body. Temporary burial was given the body in New York but later the body will be removed to the family lot in Easton, Maryland.

WESTERN N. C. CONFERENCE STANDING COMMITTEES.

Executive—H. V. Cox, G. O. Lankford, T. J. Green, Cyrus Shoffner, Geo. T. Gunter.

Home Missions—T. J. Green, J. Q. Pugh, O. D. Lawrence.

Foreign Missions—M. A. Pollard, G. M. Tally, L. M. Presnell.

Christian Education and Ministry—B. J. Earp, E. Carl Brady, T. J. Green, J. Q. Pugh, Kenneth Register.

Evangelish—J. Q. Pugh, Kenneth Register, B. H. Lowdermilk, Arthur Cox, W. G. Lamb.

Religious Literature—G. M. Tally, Shannon Morgan, A. L. Lucas, Mrs. Mack Gray, Mrs. Beulah Caviness.

Sunday Schools and Pilgrim Fellowship—Earl Farrell, L. M. Presnell, A. L. Lucas, Thos. B. Lowe, Geo. T. Gunter.

Stewardship and Apportionments—B. J. Earp, A. L. Lucas, Shannon Morgan, A. P. Gaster, Syrus Shoffner.

Superannuation—D. R. Moffitt, B. H. Lowdermilk, A. L. Davis.

Moral Reform—Kenneth Register, M. A. Pollard, W. C. Martin, Caesar Phillips, Mrs. E. P. Boroughs.

Ministerial and Church Relations—E. Carl Brady, G. O. Lankford, T. J. Green, B. S. Lawrence, Cyrus Shoffner.

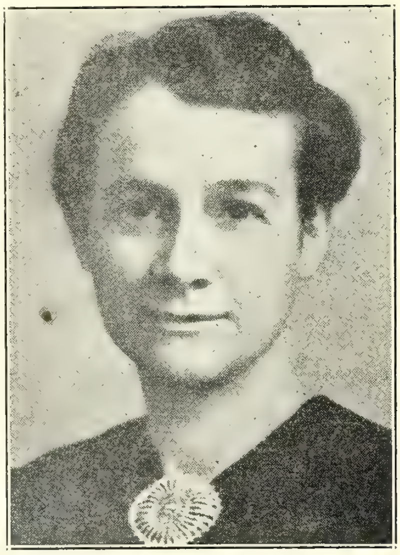
Program—H. V. Cox, T. J. Green, Geo. T. Gunter.

OUR COLLEGE.

By Mrs. W. E. Wisseman,
President of the Woman's Board.

Elon is our college! Founded by our forefathers because they felt the need of Christian training and education for their children, it stands today as a monument to their faith. And how well it has served our churches here in the Southern Convention! There is perhaps today no church in our fellowship where the pastor or some of the leaders were not educated at Elon.

Elon is not a great college in many ways. Many colleges surpass her in athletics, in equipment, in numbers.



Mrs. W. E. Wisseman.

But Elon has something to give to the world, we believe, something which entitles her to a place in the sun. Elon's greatest contribution is in the field of Christian Education; her glory is in her alumni who take their places as Christian workers in business, in homes, in professions or elewhere. Realizing that this is Elon's great opportunity—to train our young people in Christian education—the several conferences voted this fall to do something about it. They voted that the churches of the Convention undertake to raise $100,000 to establish the Staley, Atkinson, Newman Foundation for Christian Education. This is a worthy undertaking and calls for the loyal support of our people.

In the post war world there will be a pressing need for leaders with Christian Training and Christian outlook upon the world. We must build today for that world. We must do our part to prepare our children to take their places in this post-war world. We talk about an enduring peace, but it is not to come unless it is founded on Christian principles, and Christian colleges have a vital part in bringing this about. We of the Southern Convention must see to it that Elon provides such training. Having laid aside the weight which hath so heavily beset us all these years, we are in a position now to move forward, making Elon the leader that she ought to be in Christian education.

FIRST CONGREGATIONAL CHRISTIAN CHURCH, NORFOLK, VA.

The year 1943 has been one of those contributing years, in that many elements of strength have been contributed to the life of this church.

The church building has been kept in good condition. The parsonage has had over $300 contributed to its welfare. The rear part has been completely overhauled, and where there was an unfinished addition, there is now a well finished porch, all screened in. The down stairs front room, stairway and upper hall have been repaired, and a nice new pressed brick fireplace put in the reception room.

The kitchen has an electrical ice box, an enamel cabinet sink, a window over the sink, two new lights and a new linoleum on the floor. It is quite modern.

Four large classic pictures of religious subjects have been purchased for the devotional services of different age groups in the Church School. They are installed over the altar in these rooms.

The financial year closed with all current bills paid and a large enough balance to cover another month. All of the apportionments were over subscribed.

The pastor had a church membership class through the Lenten Season. The enrollment was 15. Some united with the church. Seventeen have been received into full membership. Recently a Pilgrim Fellowship was organized for young people and it is growing fast. The enrollment is around 30 with over 20 present each Sunday evening.

C. H. Davis.

The Alabama Women have selected two foreign missionary projects: Mrs. H. S. Hollenbeck, a missionary nurse in Africa; and Miss Alice Reed, a teacher in West China. Mrs. Hollenbeck was at the Wadley Conference this summer. The other projects of the ladies are Southern Union College and the work of the Committee for War Victims and Services.

ONE MILLION DOLLARS FOR ELON COLLEGE.

A campaign to raise $1,000,000 for Elon College has not been authorized by the Southern Convention of Congregational Christian Churches. One hundred thousand dollars of the above amount has been duly authorized by the Executive Committee of the Convention. The Committee, speaking for the Commttee alone, as I understand it, has approved the campaign for $1,000,000 for the College subject to the approval of the Convention at its next biennial session. The Executive Committee of the Board of Trustees of the College, the Executive Committee of the Alumni Association and many of the active pastors of the Convention have approved the campaign and signified their willingness to cooperate. The College administration is therefore taking this opportunity to announce through THE CHRISTIAN SUN this enlarged and much needed program for our Church through our College. It covets your prayers and cooperation that this great effort may succeed.

The subscription card printed on this page is being distributed. Please copy or clip, sign and forward to Elon College today.

THE STALEY, ATKINSON, NEWMAN FOUNDATION.

The Church moves to memorialize the life and labors of Dr. William Wesley Staley, Dr. James Oscar Atkinson and Dr. John Urquart Newman by establishing a foundation for Christian Education in Elon College.

The Eastern Virginia Conference in its recent annual session passed the following resolutions:

Resolved:

First, that this Conference go on record as favoring the establishment of the Staley, Atkinson, Newman Memorial Foundation for Christian Education at Elon College.

Second, that the churches of the Convention undertake to raise $100,000 in from one to five years for the establishment of this Foundation.

Third, that all money raised for this Foundation be a part of the permanent funds of the College, be kept separate from other funds, invested carefully and the proceeds therefrom be used for the development of an inclusive program of Christian Education for the Church.

Fourth, that this Conference request other Conferences of the Southern Convention to join with it in this memorial effort.

The above resolutions were accordingly approved by the Western North Carolina Conference, the North Carolina and Virginia Conference, and the Eastern North Carolina Conference in their respective annual sessions. The Executive Committee of the Virginia Valley Conference has been asked to approve the resolutions. This does not mean that quotas are to be assigned to local churches and that local churches are to be requested as churches to raise the amount apportioned, nor does it mean that any church is forbidden to do its share on a pro-rata basis. It does mean, however, that churches and individuals are to be given an opportunity to express their lasting gratitude in this definite way for the achievements of these servants among us in behalf of the Church that they loved. I am sure that no church or individual will want to miss this opportunity. The contribution may be large or small. You will be happy when you shall have contributed according to your ability.

MEMORIAL BUILDINGS ON ELON CAMPUS

Generous and devoted friends in years past have expressed their interest in Christian Education and faith in Elon College by contributing large sums of money for specific and definite purposes on our campus.

On January 18, 1923, the original Administration Building was destroyed by fire. Dr. W. A. Harper, then president of the College, took immediate steps to rebuild the College on a greatly expanded scale. The rebuilding program called for five new, modern, fire-proof buildings. The program was approved and the buildings were erected. All five of the group were erected as memorials as follows:

Alamance Building. The Administration Building stands in the center of the group. This building stands as a memorial to the interest and generosity of the citizens of Alamance County. The complete cost of the building was not borne by the citizens of Alamance County but their contributions through the years will more than compensate for any lack of funds at the beginning. More and more Elon College is being built into the hearts and souls of the people of Alamance County.

The Carlton Library Building. The beautiful and adequately equipped library building was donated by the children of the late J. W. Carlton—L. E. Carlton, H. A. Carlton, P. J. Carlton (deceased) and Mrs. T. E. Parrott. This building is an expression of love and admiration for their father, of their interest in Christian Education, and of their faith in Elon College. In erecting this building they have made an everlasting contribution to the development of character and leadership through library facilities that offer cultural opportunities to every student that comes to our campus.

Duke Science Building. Elon College has an unusually strong Science Department for a college of its size. The achievements in the study and teaching of science have been made possible largely by the building erected for this purpose by the late B. N. and J. B. Duke. The building was erected as a memorial to their mother, Mrs. Artelia Roney Duke, a native of Alamance County. It was paid for in part by these benefactors. Elon is, indeed, indebted to them for this splendidly equipped science building.

Mooney Christian Education Building. This is a unique building for a college campus. It was donated to Elon College by Mr. and Mrs. Michael Orban, Jr., of Whittier, California, as a memorial to the Rev. Isaac Mooney of Towanda, Kansas. This building is dedicated to religious activities and instruction in religious subjects for the preparation and guidance of young men and young women proposing to give their lives to Christian service. The program of Christian Education in Elon College is not as inclusive at present as the administration desires, and it is planned to greatly enlarge its curriculum by September, 1944.

L. E. SMITH, *President.*

Class (or years)....................
Church....................
Conference....................
Solicitor....................

ONE MILLION DOLLARS FOR ELON COLLEGE

$.............. ....194....

To further express my interest in Christian Education and in Elon College in particular, and in consideration of what others are giving I hereby subscribe and agree to pay to the treasurer of the ELON COLLEGE STABILIZATION AND IMPROVEMENT FUND the sum of ....DOLLARS

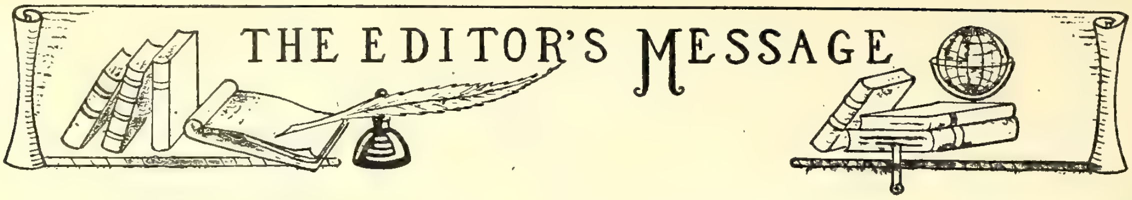
Payable $............ monthly, quarterly, semi-annually for.......

years beginning........................, 194...., or as follows:
(Here indicate dates of payment if other than above)

Cash herewith if any   Signed..

St. or RFD Address........................

$............   City...................... State...........



THE EDITOR'S MESSAGE

ENDOW ELON.

"There is a tide in the affairs of men, which taken at the flood, leads on to fortune." Shakespeare was probably not thinking of Elon College when he made that statement, but the application is obvious. The hour of opportunity for Elon has struck. Happily and providentially, the debt has ceased and deceased. That fact clears the deck for action. The financial climate of the present hour is favorable for the launching of this endowment campaign. Favorable conditions cannot be promised indefinitely. The pecuniary barometer is subject to change without further notice. High time and hight tide beckon now. Let us launch out into the deep on this unprecedented wave of opportunity. Anchors away!

Are we afraid of becoming too large? Fear not. Paradoxically, we cannot hold our own by holding our own. We must advance in order to avoid retreat. Without additional assistance, the one horse college of yesterday will be the ox cart of tomorrow. We must cherish and implement a brighter future for Elon.

Endow Elon with prayer and purse. Endow Elon as a fitting tribute to faith-ful founders and faithful teachers. Endow Elon in order to keep faith with its courageous presidents. Endow Elon as an enduring monument to our church. Endow Elon in gratitude for its glorious past and as a pledge to its glowing future. Endow Elon—NOW!

AGRARIAN ELON.

"Our young people leave the farm, go to college, and do not return," said a delegate at the North Carolina and Virginia Conference. Discussion followed on the question: What can Elon do to send young people back to rural areas? George D. Colclough, field representative for Elon, stated that these young people would hardly return to the farm even though they went to some other school or into some other vocation. It was pointed out that Elon graduates do return to rural communities, perhaps not their own communities, chiefly as public school teachers.

Is there anything else we can say to that farmer father who has seen his children, one by one, go away from the farm? Specifically, is there any possible way by which Elon could equip and send at least a minimum number of graduates back directly to the farm? If so, this would doubtless be a genuine and timely service.

In addition to the many other actual and proposed departments at Elon, why not have a Department of Agriculture or Rural Life? This would serve in a very practical way a large part of our agrarian constituency. It would commend itself widely in the raising of the endowment. It would enable a larger number of students to work their way through college. It would enable ministers to gain basic training in rural community building. It would be in line with scientific and progressive post-war planning. It would enjoy a favorable geographical setting in the fertile Piedmont section of an agrarian South. It would send back to the farm, to nourish the "grass roots" of our Church, an increasing quota of farmers, agents, teachers, preachers and other friends of the soil.

How would this department be developed? That, of course, would be a matter for study and investigation. Various possibilities might be explored. It is conceivable that this proposed department might be founded within the framework of the present faculties of the physical and social sciences. The College farm offers a broad field for experiment, experience and demonstration. The College and Orphanage farms offer immediate opportunities for the exchange of scholarships and "workships," and thereby enlarge the enrollment by matriculating additional students.

This is simply a proposed answer to the perplexed farmer, a proposed plan for the mutual benefit of the College and the rural Church: An agrarian Elon for an agrarian constituency.

R. L. H.

WHY ANOTHER CAMPAIGN FOR OUR COLLEGE NOW?

As we announce a campaign to begin at once to raise $100,000 as a foundation for Christian Education and propose an additional campaign for $900,000, total $1,000,000, for endowment and improvements for Elon College, the question "Why?" is on the lips of many, and rightly so.

There are certain things that are essential to a self-respecting, efficient and reputable college:

First, there must be an adequately trained, experienced and acceptable faculty. At Elon College we have worked untiringly to this end and have succeeded to a marked degree, but unless we are able to pay better salaries we shall not be able to maintain our present high standards or secure excellent teachers when needed. There is a limit beyond which loyalty may find it difficult to go.

Second, there must be adequate and acceptable equipment:

1. **Instructional Purposes.** Elon's equipment in this particular is first-class—as good as any institution needs, but it is very much in need of reconditioning and redecorating. This equipment has been in use for twenty years with but little attention to needed repairs.

2. **Dormitories,** with their rooms for students and reception halls for social purposes, somehow reflect the standards of a school even more than some of its other facilities. At Elon through the past three years when every available dollar was applied to cancel the debt these have suffered most for lack of attention. No one realized this half so much as we who were here. The true friends of the College were patient. Many continued their loyal patronage regardless of the undesirable conditions. This cannot continue. If Elon College

is to live, if it is to represent our Church in the South, you do not want secondary equipment or its standards lowered by undesirable dormitories, nor is there any reason why this should be.

Then, too, we must provide new buildings and equipment:

3. *The College Dining Room* was completely destroyed by fire January 17, 1942. This must be rebuilt at the earliest possible moment. The second floor of the building destroyed was used as the girl's gymnasium. Today new emphasis is placed upon Physical Education for girls. I need not mention the present gymnasium for boys. Everyone knows the unsatisfactory condition of this building and equipment.

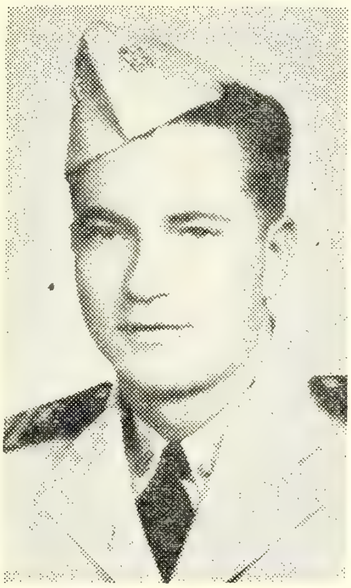
4. The present *Power Plant* was erected in 1905, equipped with secondhand boilers and was to serve only three buildings. With this same equipment we are required to serve ten buildings. You can easily surmise the condition and inadequacy of this equipment.

5. *Day Students Building.* We have a very large number of day students—students who drive in for classes only. We have no accommodations for their convenience before or after classes. There certainly should be a building on our campus for their use. Such equipment would be a good investment. A larger number from this entire section would be attracted to the College.

Third, endowment:

Other than repairs, reconditioning, and new equipment, Elon College is sorely in need of additional endowment. It is an accepted fact that the student in the average American college pays only fifty per cent of the actual cost of his education. The remainder is provided by income from invested funds. Elon College has only $233,000 endowment. This endowment is well invested and the College realizes a fair income from the same. The Southern Association of Colleges and Secondary Schools requires a minimum of $300,000 for full membership. Elon's application is now before the Association for first-class rating, but we must have this additional endowment before the College will be admitted to full membership. At least $100,000 for endowment is needed at once.

There are good, honest people among us who feel that to launch another campaign for Elon at this time is inopportune, if not a mistake. They say, "We have just put forth a supreme effort for our college and have succeeded. Why not let us have a breathing spell before we undertake another campaign?" The position seems reasonable, but we must remind ourselves that Elon College is not economically secure and not out of danger by any means. True, it is out of debt, but let us be practical. Look at our present condition and the hope for tomorrow. Surely, no institution, home or life can live on what we had yesterday. The paying of our debt was a great achievement and had to be done before we could hope for any gains, but to stand in poverty on the threshold of a post-war world with the keen competition that that day will surely bring would be nothing short of disastrous. Any thrifty person today is buying bonds for himself. It would be just as logical to say, "We have enough for today. There is no need to provide for tomorrow."


James Wesley Parker.

There has never been a day in the history of our country when there was so much money in circulation. Almost every able-bodied man, woman and child is working, earning previously unheard of wages. Some corporations are making fortunes over-night, huge sums of which must be given away. Today of all days is the time to arouse ourselves and seize, hopefully and prayerfully, an opportunity that can never present itself again for years to come. For a great church to sit idly by and see her college continue with a struggle for daily existence would be suicidal.

What is your ideal for Elon College? Have you a right to criticize its short-comings, its needs? These have been much more evident, more grievous, to those directly responsible than to the casual observer, than to anyone else. But the question is: "Are we content to go on in the same paths?" We have friends. We have money. We have a God rich in every needed source of material. Do we have faith? Do we have love? Loyalty? Do we really want our College?

If we could only be blessed with the grace of generosity, if we could only see that by giving we become rich and by withholding we become poor. Now is the time for the College to acquaint the public as well as its constituency with its needs. What are we going to do? Sit down and discuss our difficulties, our likes and dislikes while the golden opportunity passes? Or shall we have the boldness and the daring to trust God for our needs, fling ourselves into the battles and put our contributions on the altar that our college may be adequate and secure, that we may be able to make our contribution to reconstruction in post-war days?

L. E. S.

ELON STUDENTS ARE INTERESTED.

James Wesley Parker of Portsmouth, Virginia, the son of Mr. and Mrs. C. W. Parker, entered Elon College September 1935 and remained in College until graduation May 1939. James was an excellent student and earned for himself a place on the honor roll. He was a member of the Pi Gamma Mu National Honor Society, manager of the tennis team, treasurer of the Student Christian Association, vice-president of Dr. Johnson Literary Society, member of the student Senate, orchestra, band, Glee Club, and other clubs connected with the College. He volunteered for service in the United States Navy before Pearl Harbor. He is a ranking officer in the Nevy serving his country to the best of his ability.

James maintains his interest in Elon College. During a recent visit he expressed his great concern for the future of the College and gave his subscription of $250 to help with the Million Dollar Campaign and expressed the wish that at least fifty other Elon men in the Navy and Army would join him in this contribution. His fellow-townsman and college friend, Joe Golombeck, of football fame at Elon, was the first to join "Jimmy" in this gesture in behalf of Elon College. Joe has already sent his first contribution and proposes to make his payments monthly.

Interest in the proposed campaign is increasing along all lines and prospects of reaching our goal ultimately are good.

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Christian Missionary Association met in the 52nd Annual Session in the Suffolk Christian Church, Tuesday, December 7th. The attendance was small but the interest was stimulating and the enthusiasm was inspiring. The pastors of the Suffolk Church and the Newport News Church had previously challenged each other to excel in the amount of membership fees paid on that date. At the first report the amount from the two churches was the same. New members were added during the calling of the roll and first one and then the other was ahead. A rural pastor, who writes this letter each week, made a final report from his churches turning in $500.00 in membership fees. Other churches did well and the final amount added to the treasury of the Association was $1,900, the largest amount in several years. The final total will probably be $2,000.

Mr. C. D. West was re-elected president, Mrs. Jesse H. Dollar succeeds Mrs. E. C. Skinner as recording secretary, Mr. W. V. Leathers was elected treasurer to succeed Mr. R. B. Wood who tendered his resignation, and Rev. J. E. Neese was re-elected financial secretary.

The address of the day was delivered by Dr. Wm. T. Scott, the new pastor of Franklin Church. He spoke on the theme: "An Enduring Motive for Missions." The address was well prepared and Dr. Scott received many expressions of appreciation. He made a very favorable impression upon the audience.

Dr. F. C. Lester conducted an open forum on, "How to Increase the Interest in the Work of the Association." A number of helpful suggestions were made. A resolve was made to bring in a better report next year. The next session will be held in the Newport News Church. It is not too much to request that the sum of $2,000.00 be reported at that time.

If I were a layman I should expect my pastor to be a member of the Association, if he could do so. If his income was not sufficient to enable him to pay the membership fee, I would undertake to make it possible for him to become a member. Being a minister, I think laymen and lay-women of our churches, whose income will justify it, should give their support to the organization. The cost is less than three cents a day. For many people it is an enlarging vision and gift to lay $5.00 or $10.00 upon the altar of the church, at one time, for missions. It lifts one out of the nickle, dime and quarter giving. A number of people have admitted to the writer that their gift to this Association gives them more pleasure than any other gift they make to the church. Smaller gifts are not to be criticized, but received with thanks and commendation. But giving to the work of the church should be cultivated and encouraged.

Every farmer, every merchant, every worker has an invisible silent helper and partner. No one liveth unto himself. No person builds up a business or makes money without outside help. God makes a constant contribution to our success and to our daily living. Many people are anxious to make profits and collect good dividends from their investment and labor. How about God's dividends? Does God get His share out of what you receive? We may well ask ourselves before we reach the end of the year, and make our final accounting, "Have I been fair with God and the work of His church?" Are we giving God His part? Beware lest our unseen partner withdraws His support from those who fail to bring their tithes into His storehouse. Withheld gifts are dangerous.

I. W. Johnson.

ELON'S NEW CURRICULUM.

The present curriculum of Elon College is a liberal arts curriculum and it must forever remain predominantly so. However, the immedate post-war days will make demands upon us that will necessarily require the inclusion of technical and practical subjects. Young men and young women who have been in our country's service, who did not complete their education before entering will want to complete their requirements for graduation. They will be interested in a liberal education but they will also want practical training that will prepare them as quickly as possible to make a living in the fields in which they have become most interested. Elon College is anxious to be ready to meet post-war demands and is arranging to revise its curriculum so as to include the following departments for which a demand is likely to be made:

1. *Department of Christian Education.* This is certainly no new department for Elon College. With the completion of the Christian Education Building on our campus a very adequate and inclusive Department of Christian Education was incorporated in our curriculum. On account of the scarcity of funds occasioned by the depression it seemed impractical to continue the full faculty for this department. We hope, beginning with the regular college year, September 1944, to enlarge this department that we may begin the training of ministerial students and full time Christian workers on a more adequate scale for our Church.

2. *Department of Transportation and Communications.* We have come a long way from the ox cart and the foot runner, but there are yet distances to go in these two facilities for civilization. Out of this war transportation by plane will be greatly accentuated. In all probability, we shall go from the radio to television. Not only will there be a demand for rapid travel but for immediate communications.

3. *Department of Peace.* An enduring peace is not likely to result from military victores, international diplomacy, mandates or treaties, but if an enduring peace is realized it must be realized through education—education not only in the nursery and kndergarten but at the college level as well. The individual is the fruitage of early impressions, persistent and consistent training. Adolph Hitler has taught the world that the purposes of a nation may be molded by one generation through the process of education.

4. *Department of Health.* More than three-fourths of a million of American youth have been denied the privilege of serving their country in the present crisis because of physical disabilities. The health of the nation may be improved not only by physicians but by instruction and guidance.

5. *Department of Human Relations.* The peace and prosperity of the world depend upon man's ability to understand his fellowman as much as they do upon human achievements. On a college campus, in the laboratory of research, in the field of human conduct and actual experience, individuals may better understand each other and discover necessary steps for profitable adjustments. The solution of human relations would obviate the necessity of contentions for proper race relations.

L. E. Smith.

THE LARGER PROGRAM FOR ELON COLLEGE AUTHORIZED.

At a joint meeting of the Executive Committee of the Southern Convention, the Executive Committee of the Board of Trustees of Elon College, the Executive Committee of the Alumni Association, Representatives of the Endowment Fund Committee, and Ministers of the Southern Convention, held at Elon College on September 14, 1943, the larger program for Elon College was approved and authorized.

Agenda.

I. Call to order, President Smith.

II. Prayer.

III. Minutes of previous meeting.

IV. Roll call.

V. Election.
  A. Chairman for the meeting, Dr. J. H. Lightbourne.
  B. Secretary for the meeting, Dr. Stanley C. Harrell.

VI. Purpose of the meeting, President Smith.
  A. Campaign to raise $100,000 for endowment previously voted.
  B. Proposal to raise $1,000,000 for endowments, buildings, and improvements allocated as follows:
    1. Endowment, $100,000; 2 Dining room and kitchen, $100,000; 3. Gymnasium, $150,000; 4. Completion of athletic field, $50,000; 5. Student activities building, $50,000; 6. Dormitories for men, separate buildings, $50,000; 7. Dormitory for girls, $150,000; 8. Endowment, $350,000. Total $1,000,000.

VII. Plans for action.
  A. Organization.
  B. The advisability of soliciting individuals to purchase war stamps and bonds and donate them to Elon College.

VIII. Suggestions that may help in the campaign.
  A. Endowment for Christian Education and rural church work, $50,000.
  B. Endowment for the library, $50,000.
  C. Endowment for a pre-medical department, $50,000.
  D. Endowment for a department of business and finance, $50,000.
  E. The above departments may be set up as memorials and designated as such by individuals or families contributing as much as $50,000.

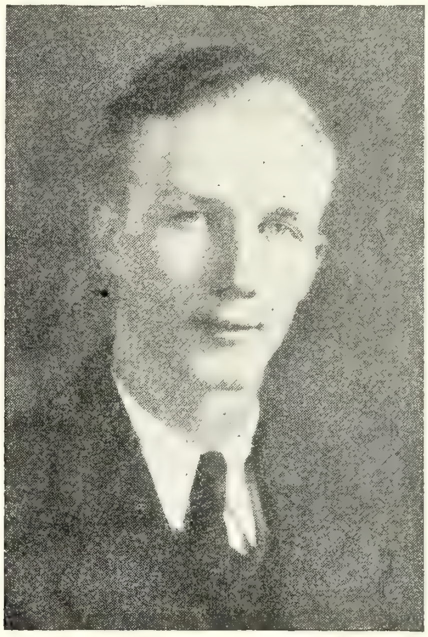
IX. Proposed additions to the post-war curriculum for Elon College.
  A. Department of Peace.
  B. Department of Health.
  C. Department of Communications and Transportation.

(Extensive research is being made for these proposals in their respective fields.)

WHAT WE'VE BEEN LOOKING FOR!

By W. J. Andes,
President, N. C. and Va. Conference.

A new emphasis always deserves attention. Elon College has given attention to Christian Education, the primary reason for the establishment of the college. Now, the college is attempting to give new attention and new emphasis to this vital subject. We have much education but it is not always Christian. Elon could do nothing better than to raise the level of education to the plane of Christianity. Through the years, the college has done what it could in this direction, though its facilities have been limited. Financial aid had to be given to the support of the college in general, not to any one subject in particular. It is the grand hope of the leaders of the college to undergird the religious program and teaching of the college with a more substantial financial aid, thereby enlarging Christian Education in our Church and Convention.



Rev. W. J. Andes.

Thus, the Staley - Atkinson - Newman Memorial Foundation is what we've been looking for. Our Conference and Convention should give their loyal support and endorsement. The North Carolina and Virginia Conference has the privilege of having the college located in its midst. From it, this conference receives more direct blessings and help than the other conferences. There will be individuals who will want to give liberally to this Foundation in memory of their beloved teachers, Dr. Staley, or Dr. Atkinson, or Dr. Newman. Others will feel that this is one of the most important steps ever undertaken by the college. It represents a new movement to give our youth a more thorough knowledge of the Bible, the Church, and the way of life as given to us by Jesus Christ.

POSSIBLE MEMORIALS.

Buildings.

1. A modern dining room to replace the one destroyed by fire January 17, 1942. Should provide a public dining hall with a seating capacity of 500, two private dining rooms adjoining with a seating capacity of fifty and 100 respectively. The ground floor should provide sufficient storage, refrigerator and freezing facilities. Estimated cost: $100,000.

2. Gymnasiums for young men and young women. One large or two separate buildings adequately equipped. Estimated cost: $150,000.

3. Day Students' Building with recreational facilities, book store, soda shop, etc. Estimated cost: $50,000.

Foundations.

To establish a foundation at Elon College the donor should aim ultimately to build the fund to a minimum of $50,000. Such foundations may be used to memorialize the life and labors of loved ones (living or dead), outstanding churchmen, friends, or the individual contributor himself. The following foundations are suggested as memorials:

1. Christian Education (to be provided through the Church).

2. Foundation for the study of medical science (pre-medical).

3. Foundation for the study and research in mathematical science.

4. Foundation for study and research in human relations.

5. Foundation for the study of physical and mental hygiene and kindred subjects.

6. Foundation for study of national and international relations for the establishment of an enduring peace.

7. Foundation for the study of transportation and communications in an advancing civilization.

The world is moving so fast now-a-days that the man who says it can't be done is generally interrupted by someone doing it.

—*Elbert Hubbard.*

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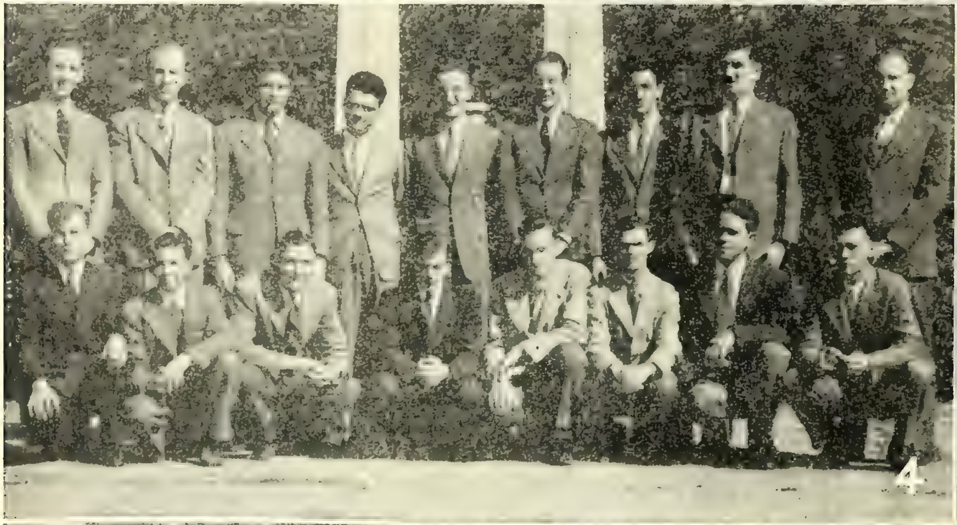
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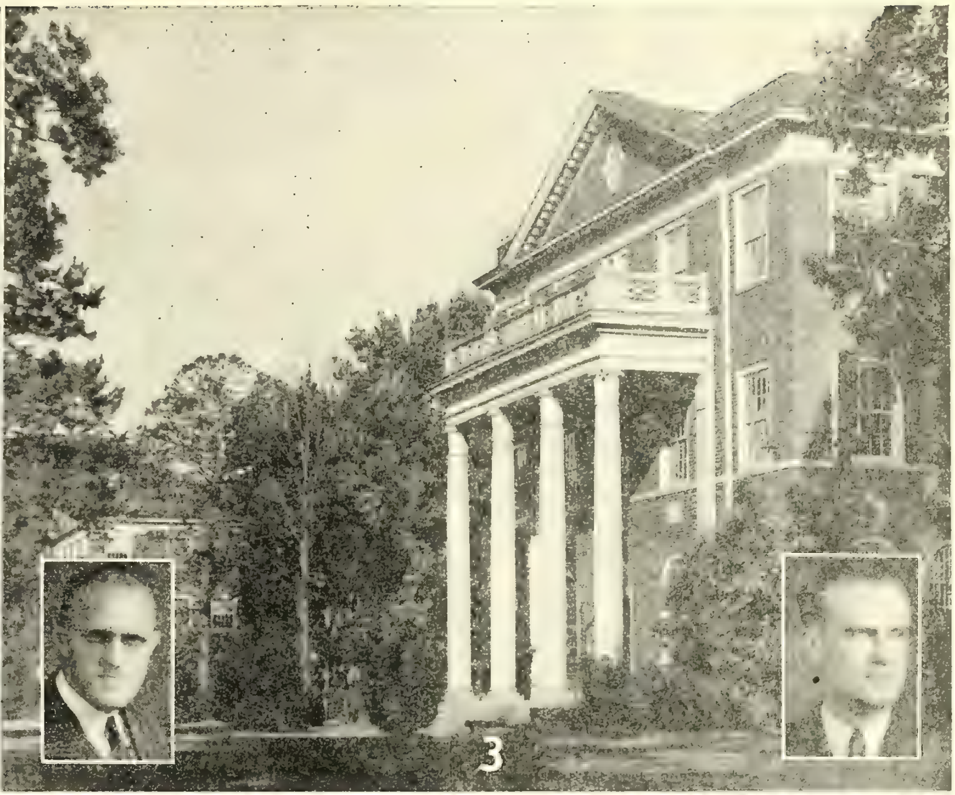

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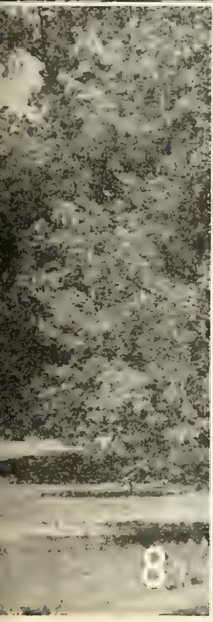

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Missions
The World for Christ

THE SOLDIER MEETS THE MISSIONARY.

By Mabel H. Brown,
Foreign Missions Conference of North America.

"What will you do first when you get back to the States?" This was one of the questions in some games in a missionary home in China at a Washington's birthday dinner party for Americans in uniform.

Among the replies were these: "I shall get down on my knees and kiss the ground." "I shall go to the first telephone, call up the folks, have a malted milk and a hamburger—and then get back to the farm and help dad."

Such homesick Americans 14,000 miles away are finding Christian hospitality in the most unexpected places. A visit to the mission—a chance to talk with home folks in a "home away from home"—is a cure for soldiers' blues! Everywhere missionaries are keeping open house for the armed forces; making over large rooms and putting in games, magazines, victrolas; establishing canteens; talking over personal problems; providing kitchen privileges; having picnic suppers for sailors in port. One guest book recently held 386 names of soldiers.

"A bit of Tennessee transplanted to the heart of Persia!" says an American soldier, a former school teacher. "This missionary's home has been an oasis for the soldiers who have visited there. He and his family are the greatest morale builders in this part of the world. He is doing a wonderful piece of work which only a man with extraordinary ability and a strong and lovable personality could accomplish, and this under most difficult conditions."

A service man passing through Gauhati, Assam, wrote in the missionary guest book, "One of the times I nearly forgot my rank and number and was almost human again."

From "Somewhere in Africa" a lad addresses his pastor at home as "Dear Reverend," describes the bachelor-missionary "open house" he visits near camp and the magnificent work being done among the natives. He closes thus: "Sir, I would like to know if there are any more of our missionaries down here in Africa. If there are I would sure like to meet them."

"We can get pretty close to 500 in our chapel, and sometimes there is standing room only," writes a missionary in Iran. "And when that fine congregation of men unite on 'How Firm a Foundation' you really feel the foundations are firm."

From India: "We had about fifty soldiers in our homes at Thanksgiving dinner, and again at Christmas." "Their wisecracks have helped us grow younger." "We have a hard time keeping the cookie jar filled." "They express their gratitude in many ways. Sometimes they bring luxury items as gifts to us." "The boys invariably stay till nearly midnight—and it takes a half-hour anyway to get them going."

But the boys are discovering more than home atmosphere. They are discovering the world-wide Christian church—where they hardly knew it existed. What do they say when this happens? "Well, Mom, more miracles have happened than seemed possible. Believe me, there are a lot of fellows out here that didn't have religion but sure do now." "I have had to abolish from my mind the ideas that I had picked up about mission work when at home."

A minister in Milwaukee is adjured thus: "The next time you have a missionary at the church who has spent time in India, give him a good build-up. The work they are doing is wonderful. I got into a clan of them at one of my stations and really had my eyes opened, both at the religious work they do and the splendid attention they are giving to medical and educational advancement. Right now much of their time is taken in improvising their homes into USO's for American and British soldiers, and the entertainment they provide is only shadowed by their food. It isn't a bad life, that of a missionary. They are forgetting all that petty rivalry which we sometimes find at home!"

A captain writes: "We may not have wanted to come to India but it has meant that many thousands of men who would have cherished throughout their lives an entirely wrong conception of missionary work have been able to see that Christian work at first hand. Nothing seems too much for these indefatigable people. Our men have found on Sunday a 'little sanctuary' where they may find God, and finding him can feel again with their loved ones, quiet in mind, strong in spirit. I am writing from a khaki-colored viewpoint. We have met true and living Christianity here. To see these things is a great revelation that none of us will ever forget."

"I take it all back," is the message of a soldier to his mother, after an enthusiastic recital of the influence of Christianity on the lives of natives. He had criticized missionaries but after seeing them in action said, "They are doing a grand job." Another wrote: "Dear Mom: Because of missions, I was feasted and not feasted upon when I fell from the sky into this village." A chaplain in New Caledonia says, "None of my sturdy men will ever say 'I don't believe in missions.' They are all for it." Others write: "If this is missionary work, it's an eye-opener to me." "I have been giving pennies to missions, but I am going to teach my son to give dimes."

One officer says he will return home after the war, take his medical degree and return to serve where once he was a soldier. An army nurse declares she will become a missionary

(Continued on page 15.)

MISSIONARY OFFERINGS.
WEEK ENDING DECEMBER 9, 1943.

Sunday Schools.

First, Portsmouth, Va.	$ 13.26
Hanks' Chapel, Pittsboro, N. C.	7.97
Liberty, Nathalie, Va.	3.16
Liberty Spring, Suffolk, Va.	5.00
Antioch, Harrisonburg, Va.	6.29
Newport, Shenandoah, Va.	5.51
Linville, Va.	7.26
Morrisville, N. C.	5.77
Newport News, Va.	17.00
Total	$ 71.22

Individuals and Churches.

First, Greensboro, N. C.	$ 54.69
Mt. Pleasant, Vass, N. C.	6.36
Providence Mem., Graham, N. C.	10.00
Miss Vera Gilliam, Reidsville, N. C.	6.00
Total	$ 77.05
Total for the week	$ 148.27
Previously acknowledged	4,769.49
Total since Sept. 1, 1943	$4,917.76

War Victims and Services.

Young Ladies S. S. Class, Apple's Chapel, Gibsonville, N. C.	$ 7.00
Young People's Bible Class, Apple's Chapel, Gibsonville, N. C.	2.41
Christian Temple, Norfolk, Va.	99.20
Total	$ 108.61

FOR THE CHILDREN

Dear Children:

Those boys and girls who studied about the people in South America last year were happy to know about those people and the way they live. I have received a report from the Willing Workers in the Franklin Church. They had their regular monthly meetings and paid their apportionment, but best of all they had a grand time learning about the people of South America. They made scrapbooks to help them in their study. I also received a report from the willing Workers of the Bethlehem Church near Suffolk. They met their standard requirements, but got the greatest joy in giving more than was required. They contributed to the Religious Education Fund of Nansemond County, and gave a large amount to the Red Cross. On the third Sunday evenings they sing in the church choir.

Mrs. Paul Yates, in reporting for the Bethlehem Church said, "Now that we have finished our study of South America, we are sure we like our Good Neighbors. We believe that knowing is understanding, so it should be possible for us to have good neighbors in every country. If Juniors will study and learn to know the boys and girls of the world, when they are grown we may send Thought Planes of goodwill instead of bombers of destruction, and by this method help to create one world."

Thanks, Mrs. Yates, for the nice letter. It might also be added that if we knew one another in our own country better, we could work together in closer harmony and goodwill. And, this reminds me of a story about Eddy Riddle, which I will write for you.

Your friend,
DOROTHY TODD.

THE MERRY-GO-ROUND.

Last summer a carnival came to Sanford. There were the usual rides, a ferris wheel, swings, and a merry-go-round. Everybody had a good time, and all who went were too busy looking and laughing that they didn't have time to find fault or quarrel. Eddy Riddle went out to the carnival one Saturday afternoon with his little sister. They had lived in the country before movng to Sanford and neither of them had ever ridden on a merry-go-round in their lives. They were excited by the music and the prancing horses and wanted to go on the merry-go-round above all things.

Now, the thing that disturbed Eddy was that Negro children were riding on the merry-go-round too. His mother had told him not to ride with colored people, and when they had gone riding on the bus she showed him the Negroes were made to ride in the back. "Laura, do you suppose mother would mind if we rode with Negroes on the merry-go-round?" Eddy asked of his sister.

"It will be all right if we ride on the front," answered Laura. "But, there is no front or back. It just goes 'round and 'round."

"Well, I suppose we'll have to do the best we can."

Eddy and Laura rode on the merry-go-round three times, and they had such a swell time that they forgot that the little boy just ahead of them was black. Their mother did not know what to make of Laura's remark when the children arrived home.

"Mother," exclaimed Laura, "Isn't it wonderful that merry-go-rounds are made round with no front or back!"

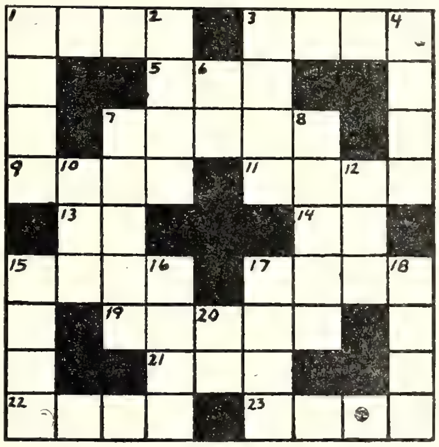
CROSSWORD PUZZLE.

ACROSS.

1. The color of an autumn leaf.
3. Part of an autumn tree.
5. Fish eggs.
7. One twelfth of a year.
9. A sea-going vessel.
11. Auction.
13. Silver, symbol for.
14. Tellurium. (Abbr.)
15. Pale, chalk-like.
17. A mark caused by a wound.
19. October is the .... month of the year.
21. Long Island Air. (Abbr.)
22. The face of a time piece.
23. Edible tubers of the tropics.

DOWN.

1. Obtains, acquired.
2. To let fall.
3. Allows, permits.
4. Used to burn leaves in autumn.
6. Onward! Forward
7. Power, strength.
8. To produce from eggs.
10. Third person singular of to have, present tense.
12. A meadow.
15. In the middle of.
16. To scream.
17. To remain in the same place.
18. An autumn color. (Plural)
20. Nickel. (Abbr.)



ANSWERS TO LAST WEEK'S PUZZLE.

Across—1. Toys; 3. Lynx; 5. Ego; 7. Carrol; 9. Doll; 11. Pals; 13. Ea.; 14. R. I.; 15. Drum; 17. Even; 19. Santa; 21. Dec.; 22. Yule; 23. Hall.

Down—1. Tied; 2. Seal; 3. Loop; 4. Xmas; 6. Gr.; 7. Claus; 8. Larva; 10. O'er; 12. Lie; 15. Deny; 16. Made; 17. Etch; 18. Noel; 20. N.E.

SHORTAGE OF SCHOOL TEACHERS AND ITS CONSEQUENCES.

The paltry sum paid public school teachers for their services is the basic reason why there is a shortage of some 60,000 teachers in the public schools of the country. Many male teachers have been drafted, and others, along with women teachers, have volunteered for some type of national service, but the lure of better pay against inadequate compensation is the principal reason for this large exit of teachers from schools.

Some idea of the inadequate pay received by the country's school teachers is reflected in the record. The average annual salary paid to teachers in one-third of the States amounts to only $1,374, with 32 States having an annual average which is less. Of these 32 States, 13 report an average below $900.00.

These figures are for urban schools, and rural schools report a much lower average, the national being $864.00, with a low of $409.00 in one State. Moreover, all the figures used are for white teachers, colored teachers striking even lower averages.

Since the public schools furnish college students, and public schools being short 60,000 teachers, and with hundreds of thousands of public school enrollees either in the armed forces or working in industry, it is obvious that postwar college enrollment in the United States must be regarded as a serious matter. Little wonder that more than 50 colleges have already closed their doors for the duration—and the length of the duration is not known even by the best of prophets.

C. B. R.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CHRIST THE FULFILMENT OF THE LAW.

Lesson XII—December 19, 1943.

Golden Text: *"God hath at the end of these days spoken unto us in His Son."*—Hebrews 1:1, 2.

Lesson: Hebrews 1:1-9; Romans 10: 4-10.

Devotional Reading: Romans 5-1-11.

The Exaltation of Christ.

The writer of Hebrews was eager and anxious to impress upon his readers the supreme place, or the preeminence of Christ. God had given to him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father. God had spoken at various times and in various ways to the fathers through the prophets. He had used many personalities and many methods to make His word and His will known. But at last He had spoken through His Son. Jesus is God's last word. In Him hath God spoken the ultimate truth. To be sure this does not mean that God does not have any more truth to be revealed. It does mean that any truth which will be revealed will not be contrary to, or go beyond the truth as it is in Christ Jesus. Hebrews exalts and magnifies Christ. It gives to him preeminence. He is above the prophets. Moses, Abraham, the Aaronic priesthood, the order of sacrifices, above angels themselves To this man Christ was the Living Son of God, both Saviour and Lord.

The Finalty of Christ.

As has been suggested above, Christ was not only preeminent; He was final. There can be no further revelation of God beyond that which was revealed in Him. It pleased the Father that in him should all the fullness of the godhead dwell bodily. He was the "effulgence of his glory, and the very image of his substance." He was also the expression of his power. It is inconceivable that anybody else that could come should go beyond what Christ was or did. We need not look for another. In Jesus Christ we have the complete and final revelation of the character of God. He is the Alpha, and He is also the Omega, the first in the completeness of His Person and the last in the completeness of His Purpose.

The Efficacy of Christ.

"When he had made purification of sins, he sat down on the right hand of Majesty on high." The words "sat down" indicate that He had finished His work and had entered into His reign. There was nothing else that needed to be done for the salvation of man so far as God in Christ was concerned. Under the law, the priests had to offer sacrifices every year at the Day of Atonement for the sins of the people, as well as every day for that matter. But Christ made the supreme sacrifice once and for all. He nailed sin to the Cross. By His death he redeemed us from the penalty and the power of sin. Man's salvation needs nothing more but man's acceptance by faith. Christ is the Saviour of men through the forgiveness which He offers and the power which He releases. The message of the angel at his birth was that there had been born a Saviour. This is the good news, this is really the gospel—this Jesus saves from sin. He is sufficient. He has done everything that needs to be done for our redemption so far as God can do anything. Man cannot earn salvation. He can not secure it by good works. By grace are we saved through faith, and that not of ourselves, it is the free gift of God. Christ is preeminent, Christ is final, Christ is adequate—this is the message of the opening chapters of the book of Hebrews. There is mystery in it. It is not easy to understand. It cannot be explained like a theorem in geometry or like an example in mathematics. But it can be experienced. And many a simple-minded, sincere man knows that all this is true, because it has become a living experience in his personal life.

DAILY BIBLE READINGS—GOD'S GREAT LOVE AND HIS GIFT.

December 19th Through 26th.

Monday—The Babe of Bethlehem. Matthew 2: 1-12.

Tuesday—Messianic Prophecy. Isaiah 9:1-7.

Wednesday—God's Love for Us. Romans 8: 31-39.

Thursday—God's Gift to All. John 3: 16-21.

Friday—Honoring God by Our Gifts. Mark 12: 41-44.

Saturday—Manifesting Our Love. John 14: 15-21.

Sunday—Sharing God's Gift. Matthew 28: 18-20.

The Righteousness of Christ.

"Throughout this quarter we have been considering the relation between the law and Christ. We have seen again and again that Christ fulfilled the law in that He filled it with new meaning. The righteousness of the law was external and impersonal; the righteousness of Christ is inner and vitally personal. The law could bring us to Christ, could make us conscious of sin, could make us feel our need of Christ. But what the law could not do, Christ did. And in Him righteousness becomes a matter of inner spirit and motive, rather than mere outward act. Old Testament religion, generally speaking was a matter of law; New Testament religion is a matter of love.

The Salvation of Christ.

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Christianity has a place for the intelligence. It makes it appeal to the head. But Christian experience ultimately comes through the heart. It is with the heart that "man believes unto righteousness, and a mere intellectual conversion lacks depth and vitality. It is when the heart responds in faith that the work of grace is done in the heart. And then confession should be made. There is a distinct value in public confession, in public acknowledgment of allegiance to Christ. If a man believes, he should speak. If he gives his heart to Christ he should speak with his mouth. Salvation does not come with the speaking; speaking is the acknowledgment of salvation already experiences.

The Deity of Jesus.

All of this centers in something more than a man or even a good man. For the writer of Hebrews as for the other writers of the New Testament, Jesus Christ was the Son of the Living God. He was the Son of God. He was the only begotten Son of God, unique. For His followers of that day He was God. They worshipped Him as such and proclaimed Him as such. And Christianity has had most vitality and most power when Christ has been proclaimed as the Son of God with power by His resurrection from the dead. Something takes place in a person and in a church when Christ is exalted and magnified.

COMMENT CONCERNING THE CENTER SPREAD.

1. The religious life of the Elon College campus and community is centered around the college auditorium. Dr. L. E. Smith is pastor of the Community Church. Sunday School classes, for the citizens as well as for students, are held each Sunday at ten o'clock, and the regular church service at eleven o'clock. The membership of the Community Church is approximately four hundred.

2. Looking south from the Alamance Building, you see one of the many beautiful scenes on the Elon campus.

3. The Religious Education Building is one of the first buildings of its kind to be erected on a college campus. Dr. D. J. Bowden is head of the Department of Religious Education and Dr. Merton French is his assistant. This building has modern equipment for the children's Sunday School on the third floor, a chapel and classrooms on the second floor, and the Y. M. C. A. and Y. W. C. A. halls along with sorority and fraternity rooms on the first floor.

4. Seventeen young men are preparing for the ministry at Elon College this year. Standing from left to right, first row, W. W. Hall, Walter Wentz, Thomas Horner, Robert Weston, Fred Register, Jack Sunburn, Robert Graham, Walchus V. Welch; second row, Gene Poe, Walstein Snyder, Bill Meacham, Shannon Morgan, Mark Andes, V. B. Harrell, Jr., Earl Farrell, Thomas Sutton and Eugene A. Hancock.

5. A freshman Bible Class consisting of approximately sixty students is here busily engaged in the study of the Holy Bible.

6. The Student Christian Association of the Elon campus is responsible for the religious life of the student body and consists of the majority of the dormitory students.

7. Commencement time at Elon College.

8. Old Glory takes her place on the Elon College campus.

9. The planting of a tree on the Elon campus at the celebration of the Fiftieth Anniversary. The late Dr. J. U. Newman, who taught at Elon for fifty years, is shown putting dirt around the tree. Standing around him, left to right, are: Professor S. A. Holleman, Dr. J. D. Messick, Mr. L. E. Carlton, Mr. D. R. Fonville, Mr. Charles D. Johnston, Governor Clyde Hoey, Dr. C. W. McPherson, Dr. Stanley C. Harrell and President L. E. Smith.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

THE UNWRITTEN PAGE.

To fill this page each week is part of my job. It is ten o'clock Saturday night as I begin, and it should have been in the hands of the printer yesterday. Many times I never begin. There is a reason.

Last night, in Winston Salem, we tried to work out plans for the little group to continue as a church. Home at midnight.

Today people have come to the office for aid. A fine young fellow from Newport News wants to enter college and prepare for the ministry. A freshman needs aid in convincing his draft board that he is a student for the ministry, and therefore not subject to the draft. Another wants to know how to get to the church he is to supply tomorrow, and will come to my house at eight o'clock to start on his Sabbath day's journey. A young pastor inquires how to inspire his church people to really work, and how to get others to join the church. Still another young minister wants a church job—where can he serve?

A letter says two churches are in need of a minister for the coming year. A pastorate needs supplies until they hear definitely from the man they have called. A church that is about to go to pieces has grave financial problems. What aid can they get until they are back in good shape again? Another church has been carrying a heavy debt for a long time. Is there any way to relieve this tension before the people break under the load? What shall we do in the crowded areas of Norfolk and Portsmouth? How much can we put into it? How much shall we ask from the Committee on War Victims and Services? Who will do the work?

So the day has gone. And so go the weeks. Then comes Sunday with from one to four services and perhaps as many church conferences. That is why this page is often unwritten by this mid-night scribe.

ENDOWMENT FOR ELON COLLEGE.

President Smith is eagerly working for endowment and other improvements for our college. He sees what the college might do if there were the proper equipment and financial backing. It is a grand vision, and may become a reality.

The present effort to endow a chair of religion is a worthy project. The major emphasis of a Church college should be religion. The State can teach other things just as well, but the State cannot teach religion. That is the business of the Church. If the Church undertakes this work, it should be done well. That means adequate financial support. Our college does not have adequate endowment. Until we get the endowment, we must continue to contribute liberally through conference apportionments and special gifts.

The proposed endowment is to be in memory of three of our greatest Southern Convention men. These names—Atkinson, Newman, Staley—will live long in our memories, and their works do follow them. A memorial that will continually bless the young men and young women of our Church will make them live through the ages.

It is easy to believe that contributing to this cause will honor our departed and highly honored leaders, and will bless generations yet unborn.

WHAT DOES YOUR LABEL SAY?

The label stuck on your SUN gives your name, address and the date of expiration. If you are lucky, you are one of the nearly 1,400 people whose date of expiration is 1944 or later. There are about 400 who will need to renew very soon to get their labels to read 1944.

This week letters are going to all who are in this latter group. They will be love letters, not duns. The letters will tell a little of how anxious we are that we start the new year right by having all subscriptions paid to date. That has never happened, so far as we know; but it could happen, and easily now, for the big majority are paid in advance. The others are not far behind. Will you help to make it unanimous, a completely paid up list of subscribers?

THAT CHRISTMAS PROGRAM.

Numerous churches recently requested materials for their Christmas program, and, so far as we know, all requests have been met. We are glad to have this little share in bringing cheer to the people in our churches.

It may be difficult this year to carry through the program in as large way as on some former occasions. But parents whose children are in military service will need the inspiration of the Christmas story. The growing children must be trained in the Christian traditions. They need to live through the dramatic episodes as told in Matthew and Luke concerning the Christ Child.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Christmas is just around the corner. The little children are on the anxious seat. They will ask many questions from now until Christmas. They will come to the office every day and want to know whether or not they will have any mail, and while they are here they never forget to ask if any Christmas packages have come in. They are looking forward to "Santa Claus'" visit on Christmas Eve night. Several churches have called for the names of the children, and the outlook is good for a real happy Christmas.

From one Christmas to the next is a long period of time to a little child. It seems a short space of time to us older people. The writer well remembers when he was a little child and how we children would hang up our stockings Christmas Eve night and what suspense we did go through waiting for the break of day so we could get up and see what "Old Santa" put in our stockings. Back in that day long ago toys were not so plentiful as now. Candy with red stripes around it made us happy and it looked good to us. A little knife or a little harp was a rare treat.

Sometimes a little child can get more pleasure out of a little ten cent toy than a $1.00 toy. The writer well remembers when his two youngest sons, now grown, were little tots we bought them a set of Lincoln Logs to play with. We were building a building at the Orphanage about that time, and the carpenters building the stairway had cut off quite a number of little blocks and thrown them in the trash pile. We happened to see them and picked them up a little box full and carried them home to the two little boys. They were so much pleased with the blocks they laid the Lincoln Logs aside and got lots of fun out of the blocks that had cost nothing. They would build houses and knock them down and build again.

Our Thanksgiving offering has come in splendidly this week. You gave me a real push and we climbed on toward our goal. You have two more weeks to push us up to the goal. We know you have gotten a lot of joy out of seeing how far you pushed us toward the goal this week. Don't give up, just keep pushing and on January 1, 1944, you will see us standing across the goal line shouting, "Victory."

CHAS. D. JOHNSTON.

REPORT FOR DECEMBER 16, 1943.

Amount brought forward		$21,345.30
Sunday School Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 2.03	
Wake Chapel	270.00	
		272.03
N. C. and Va. Conference:		
Graham, Prov. Mem.	$ 10.00	
Durham	19.32	
Lebanon	1.00	
Ingram	6.96	
Happy Home	8.48	
		45.76
Western N. C. Conference:		
Pleasant Union	$ 3.34	
Flint Hill (M.)	.45	
		3.79
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
First, Portsmouth	7.54	
Newport News	8.25	
Liberty Spring, Friendship B. C. and Jr. and Sr. Class	1.50	
		24.29
Va. Valley Cent. Conference:		
Mt. Olivet (G.), 3 mos.	$ 7.23	
Timber Ridge	3.26	
Concord	1.21	
Palmyra	2.02	
		13.72
Alabama Conference:		
Fairview Missionary Society, Christmas		5.00
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 18.42	
Raleigh, United	35.00	
Mt. Gilead	8.00	
Pope's Chapel	13.00	
Liberty Vance	203.04	
Shallow Well	40.00	
Pleasant Union	55.00	
Bethel	30.40	
		402.86
N. C. and Va. Conference:		
Berea	$ 22.25	
Mt. Bethel	38.04	
Howard's Chapel	18.77	
Bethel	10.19	

(Continued on page 15.)

A Christmas Gift---

Send your church paper to your friends. Not one gift, but fifty weekly gifts are included in one subscription. This gift is economical, Christlike and continuing.

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

DAUGHTREY.

On August 9, 1943, our Heavenly Father in His infinite love and wisdom, called from our midst our beloved member, Mrs. Nellie Daughtery.

Therefore, Be It Resolved:

1. That we bow in humble submission to the will of our heavenly Father.
2. That we hold in loving remembrance her loyalty and quiet personality.
3. That we extend our heartfelt sympathy to her family and commend them to God, whose grace is sufficient for them.
4. That a copy of these resolutions be placed on our Social Benevolent records, a copy be sent to the family and a copy be sent to The Christian Sun for publication.

Miss JULIA BRINKLEY,
Mrs. C. B. DUKE,
Mrs. L. S. HOLLOWELL,
Committee.

A great business success was probably never attained by chasing the dollar, but is due to pride in one's work—the pride that makes business an art.

—*Henry L. Doherty.*

SOLDIER MEETS MISSIONARY.

(Continued from page 10.)

nurse. Another officer, a man of science, not a member of any church, writes: "People would feel a lot better about the money that goes to these missionaries if they could see what they have done. It is a lot different from the idea that they are 'cramming religion' into them and teaching them hymns. The people they work with were head-hunters not long ago. Now they are an industrious, honest group on the whole, who may have to come over and evangelize our civilized western world after a bit."

The oft-termed "impractical" missionary work of the church has produced one of the most practical surprises of the war—invaluable assistance to Allied service men by islanders of the fever-infested South Pacific. Voluntarily, one-time savages daily risk their lives to carry ammunition to the front lines. Many hundreds of wrecked and wounded aviators and sailors have discovered that the reason they were carried tenderly on stretchers for days across the Owen Stanley Range by "fuzzy-wuzzy angels," instead of being eaten forthwith or being turned over to the enemy for reward, was that Christian missionaries had been at work among those tribes for only fifty years.

An American airman made a crash landing. "You are burnt. We must take you to Darwin," said the head man he encountered in the bush. The wounded man was thereupon installed as comfortably as possible in the bottom of the dugout canoe while the aboriginal Good Samaritans battled over the long trek of 35 miles to the military hospital.

"One might have expected," says the Bishop of New Guinea, "that these brown people who have but recently emerged from savagery and the stone age would have seen Christ in the Australian. Perhaps they have—but the fact is, many Australian ssldiers who perhaps had never seen the likeness of Christ in their own home life have seen Him in the faces and lives of these brown 'fuzzy-wuzzy angels'."

Spontaneous and generous gifts on the spot are reported—100 pounds here and 65 pounds there; $200 to the Anglican bishop "toward making more angels;" $200 by a co-pilot to his mother in America, to be given to the church, three-quarters of it for missions. A graduate of an American college made a remarkable record as an ace in the Pacific. When he finally gave his life in combat he had willed all his earthly possessions amounting to several thousand dollars "to build up the people of Japan."

Again quoting the Bishop of New Guinea, "Christian missions do not as a rule receive credit from more than a few discerning persons; but this time a faintly and conventionally Christian society wakes up and sees the triumph of missions written across the sky in letters of flame."

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Ingram	130.00	
Pleasant Grove	33.00	
Bethel	22.39	
Shallow Ford	50.00	
Graham, Prov. Mem.	27.00	
Concord	26.00	
Happy Home	50.00	
		427.64
Western N. C. Conference:		
Seagrove	$ 35.75	
New Center	10.10	
Smithwood	8.20	
Zion	33.00	
Mt. Pleasant	5.15	
Grace's Chapel, S. S.	45.00	
Church	40.45	
Providence Chapel	5.50	
Pleasant Hill	67.39	
		250.54
Eastern Va. Conference:		
Dendron	$ 31.25	
Elm Avenue	30.00	
Wakefield	25.00	
Rosemont	530.00	
Liberty Spring	46.25	
Mt. Carmel	44.00	
Windsor	50.00	
Ivor	6.00	
Norfolk, Little Creek	20.00	
		782.50
Va. Valley Cent. Conference:		
Winchester, Prim. Dept.	$ 7.50	
Linville	80.00	
		87.50
Georgia Conference:		
Vanceville		25.00
Individual Thanksgiving Offerings.		
Mrs. J. M. Darden	$250.00	
Miss Vera Gilliam	40.00	
Mrs. W. R. Shaver	5.00	
Miss Edith V. Bryant	25.00	
Mr. R. H. Gourley	1.00	
Mr. L. D. Hearn	10.00	
Miss Novie Fitch	1.00	
Mr. L. C. Huffines	15.00	
Mrs. Jones Gunn	2.00	
Mr. H. C. Simpson	10.00	
		359.00
Special Offerings.		
Mrs. Everett	$ 10.00	
Mrs. Jones	10.00	
Mrs. Lowthrop	15.00	
Calvin S. Clayton	25.00	
John Morrison Bible Cl. Rosemont Church for Simmons Children	25.00	
Mrs. Wilson	38.28	
Mr. Dabbs	20.00	
Miss Seymour	30.00	
Mrs. Hill	18.00	
Mr. Cooks	18.00	
A Friend	5.00	
Mr. Baber	20.00	
Interest	2.17	
		248.45
Total for week		$ 2,948.08
Grand total		$24,293.38

An Enduring Investment

Southern Convention of Congregational Christian Churches.
By Rev. H. S. HARDCASTLE, D. D., President,

Elon has reached one of her goals—she is out of debt. It was a great and glorious occasion when notes representing the debt were burned last Commencement—it was sweet-smelling smoke to those of us who were there. The event marked the end of a long, hard road, and the consummation of a much-desired, long hoped-for, and seemingly impossible achievement. At long last Elon was out of debt. This in itself made it possible for her to render larger service for Christ and the Church.

But as in so many other high endeavors of the human spirit, the end of this road was the starting point for a new journey. The achievement of this goal was the stepping stone toward another and a higher goal. For in spite of the fact that Elon was out of debt she was still handicapped by lack of endowment and by lack of adequate equipment. This fact had long been recognized but before anything could be done about this matter, the debt had first to be paid off. But even while the College was in debt, the President and the members of the Board of Trustees and Alumni and friends of the College had been thinking and planning about ways and means of undergirding Elon with larger financial resources, and with more adequate equipment. One of the means toward the first end was the proposal to raise a minimum of One Hundred Thousand Dollars to bring the endowment, or the permanent funds of the College, up to Three Hundred Thousand Dollars, the amount necessary to get recognition and accreditation from the Southern Association of Colleges. Both the Board of Trustees and the General Alumni Association of the College approved the plan last spring, and more recently the respective Conferences of the Convention have officially approved the plan also. The College is therefore making plans to approach the constituency of the Convention and friends of the College for at least One Hundred Thousand Dollars to be assigned to endowment and thus to become a part of the permanent funds of the College.

Quite appropriately this Fund will be known as the Staley, Atkinson, Newman Memorial Foundation for Christian Education at Elon College. These are names to conjure with. These men loved Elon College, and they showed their love by their works as well as by their faith. The College is much the richer and much more stable because of what they did for her, and contributed to her. They were lovers, and leaders of Elon College. And it is especially fitting that as the College takes the steps to prepare itself to render larger service in the years to come, it should name the Foundation which will help it so much to do this, in honor of these men who kept the interests of the College in their hearts, and who kept their faces to the future and moved with the College into new areas of service and usefulness. They did not see the fulfilment of their dreams. They died not having received the promise, but having seen it afar off. God had prepared some better thing for us, that they without us should not be made perfect. It is given to us to bring to pass that for which they served and sacrificed.

There is a great deal of uncertainty in life, but there are some certainties, and among them is this one: "We brought nothing into this world, and it is certain we can carry nothing out." The wise plan for every one of us therefore is to use our money so that even after we are dead, it shall go on making its contribution to worthy causes and the interests of the Kingdom. And what better investment can one make than to invest his money in the cause of Christian Education, to help to establish a fund that through all the coming years will be helping Christian young men and women to study to show themselves approved unto God, workmen that need not to be ashamed, and workmen thoroughly prepared unto all good works. A contribution to this Foundation is a contribution to Christian character and to Christian service.

I therefore commend this campaign to the Conferences, the Churches and the Church Members, as well as the friends of the College throughout the Convention. The goal is well within our reach and resources. Let us therefore give, not only of our substance but our service and ourselves to this worthy undertaking, and thus undergird our College as she moves forward by the grace of God into larger fields and forms of service.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCV. RICHMOND, VA., THURSDAY DECEMBER 23, 1943. NUMBER 50.

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Christmas, 1943

By C. Rexford Raymond

Judean shepherds heard the songs of peace
And sought the lowly shed where Christ was born.
Where now can angels sing that war shall cease?
Without such songs our lives are left forlorn.
For now the skies bear argosies of wrath
That shake the trembling earth and trackless sea;
And modern Vandals tread a flaming path
To trample into dust all charity.
If we will walk with faith the Christlike way,
And build a brotherhood of world-wide scope
That finds God's face in every child today,
Where creed nor caste destroys man's cherished hope,
We shall be rid of war and racial hate,
For love and justice then will rule the state.

NEWS AND VIEWS

The Christian Sun wishes for all of its readers a Very Happy Christmas and a New Year which shall see the dawn of a Christian peace over all the world.

As is the custom, there will be no paper the week following Christmas. It will be a holiday for the editor, the contributors, the mechanical force and our readers as well.

Superintendent Johnston's report this week, as usual, shows that he has gone over the top. More power and many years yet of useful living to this veteran worker for the cause of benevolence in our Church.

The ministers of the Eastern Virginia Conference met in their regular monthly session on Monday of this week. At this meeting it was voted unanimously to ask Col. J. E. West to withdraw his resignation to the Mission Board.

RICHMOND CHURCH DEDICATION FIRST SUNDAY IN JANUARY.

Our Richmond, Virginia, Church will hold its dedication services on Sunday, January 2, 1944, at 3:30 p. m. Dr Howard Stone Anderson of Washington will preach the dedicatory sermon at that hour. Dr. C. C. Ryan, former minister and now located at Columbus Grove, Ohio, will preach at the evening service on the same day. Rev. J. E. McCauley, another former pastor, has been invited to participate in the celebration, but at this time has not been able to accept.

It is being planned to continue the celebration of the debt payment during the entire month, and visiting ministers are invited to speak at the services each Sunday during January. Other speakers during this month of celebration include the following: Dr. Truman Douglas of New York on the second Sunday, Rev. Philip M. Widenhouse, formerly of Atlanta and now in Washington, on the third Sunday, Chaplain Harlan M. Campbell of Boston, now located at Camp Pickett, on the third Sunday, and Rev. Richard L. Jackson of Waverly, Virginia on the fifth Sunday.

The Church desires that all former members be present to rejoice with them in this hour. It also invites friends to be present both for the dedication service and for the series of Sunday services following.

DR. TRUITT PREACHES FOR WEEK AT CAMP PICKETT.

It has been a rare privilege to me to spend this week here in Camp Pickett, near Blackstone, Va., and to do the preaching for a series of evangelistic meetings. I am here now waiting for my train this Saturday morning to take me back to Suffolk. This is, to me, a large camp. There are more than a dozen beautiful chapels here. I am in No. 10. There are about fifteen chaplains, so you can see that this is a big place. I have been working with Chaplains N. B. Saucier and Owen W. Kerr. They are both wearing the double bars of a captain. I slept in their room, ate with them in the officers' mess hall, and had many conversations with different ones of the officers. Everyone seemed appreciative of the work of the chaplains. Several of the colonels spoke highly of the work of Regimental Chaplain Saucier and his fellow-Chaplain Kerr. It was thrilling to see how the officers spoke with them, and seemed always glad to run into them. One colonel came into our room and talked until nearly midnight in a most heartening manner. It was thrilling to walk about the post with either one of my chaplain friends, and see how many men there were who gave them the friendly salute.

I went into ten of the big mess halls of the enlisted men during my visit here, said a few words after I had been introduced by the chaplain, and then said the grace, in it making a prayer of benediction of God's blessings on every man in the post. How often I would hear a half-uttered, reverent undertone of thank you, or amen, as the prayer was closed. Many boys would smile and nod a thank you as we went by them, leaving to go to another hall. Five of my meals were eaten right along with the enlisted men. The food was good, well cooked, and, for me at least, it was plentiful.

Each day at noon, we had a brief service of prayer in the chapel, to which a few of the most devout reported. These sessions were inspiring. Our main services were held at 7 o'clock, and I was a bit disappointed at the size of the congregations, Everything else was so large, I had imagined that the chapel would be crowded. The chapel is large, and the congregations were large enough to be quite inspiring. I felt as I spoke to them that I brought greetings from the home pastors, churches and homes, as well as the old gospel story of love and challenge to right living.

One never knows how many men receive the messages to the extent of turning over a new leaf in their lives. There were many responses to the proposition to reconsecrate themselves to the Christ. In this group were men of all ranks from that of colonel down the line. Having so many men from my own church in uniform, it was really touching to me to see the response. The deep respect shown at all times by men and officers indicate to me that we have a great Army, and that it appreciates the work the Church is seeking to do. A Catholic chaplain attended the services one night, and several other chaplains were there during the services. Solos were rendered most effectively by two officers' wives, and another officer and his wife sang in a quartet. By the way, one of the other singers in this quartet was the principal of the Blackstone High School, my personal friend, Ray Reid of Suffolk. As encouragement to churches near such posts, I would like to say how much the chaplains and men appreciate the work done by the Blackstone Methodist Church in assisting with the special music.

It was an experience I shall never forget. I feel that the meetings were quite worthwhile, and I wish to praise the work and spirit of the two chaplains who planned these special services.

John G. Truitt,

Member, the General Commission, on Army and Navy Chaplains.

A CHRISTMAS PRAYER.

Father of Love, as we kneel in adoration before the Child of Bethlehem, we pray that Thou wilt grant us, at this Christmas time and always, his peace in our souls, his presence in our hearts, his power in our lives. May He be to us Love to comfort and sustain, Light to lead and illumine, Courage to strengthen and restore.

Most merciful Father, we pray for all for whom Christmas brings no joy: those who are overborne by care and want; those who live in the shadow of fear; the despised and the persecuted; the homeless and the exiled; the captive and the oppressed; the sick and the wounded. Grant that their sore need may rest upon our hearts, and that we may give ourselves unswervingly to the bringing in of that day, so long ago foretold, of peace on earth, good will among men. Amen.

FROM REV. H. G. COUNCILL, JR.

Ticonderoga, N. Y.,
Dec. 11, 1943.

Dear Friends:

On this bright Saturday morning the temperature is down to zero. But the sun is shining brightly on a perfectly beautiful landscape covered with snow. We had a real "blizzard" here a few weeks ago. You probably read about it in the papers or heard about it over the radio. Well, much of the snow that came then is still with us, and last night we had a small snow storm, covering up some of the black places that were beginning to show through.

We are settled now in Ticonderoga, and we like the place and the work just fine. The people here have been perfectly grand to us. They have done everything within their power to make us comfortable in our new home and to make us feel at home in their midst.

With Christmas just around the corner, we are making plans for that. The Methodist, Baptist and Congregational Churches are planning to work together this year in observing Christmas. On Sunday night, December 19, the Baptists are going to put on a pageant to which all the people of the village are invited. On Christmas Eve night all the young people will get together with cars and go around the village singing Christmas Carols, at the hospital up on the hill, and at the various homes where there are shut-ins. At 11:30 on Christmas Eve night there will be a Candle-Light Watch-Night Service in the Methodist Church. Then on New Year's Eve night there will be a party for all the young people at the Congregational Church, beginning at 9 o'clock. And at 11:30 there will be a Watch-Night Communion Service which will extend into the New Year. That's the way we are going to do it here in Ticonderoga this Christmas, 1943.

Our local Ministerial Union is a little different from the type I was acquainted with in Portsmouth and Suffolk. Here, there are only four of us Protestant ministers, and one brilliant young minister who comes over for the fellowship from Schroon Lake. He is a jewel to have in any discussion group because he is so well read. In other ministerial groups, I found they had so much business to transact that little time was left for a program. Well, here in old Ticonderoga, nestled among the foot-hills of the Adirondacks, and actually located in a natural bowl of the hills, we have so little business to transact that all the time is given over to a worth-while program. We meet once each month in the rectory of the Episcopal Church. He is the only one of us who has no children, so we meet there in the quietness of a babyless house for the mingling of our thoughts on some profound subject in Theology, Philosophy or Psychology. The last time we discussed "Revelation." Next month we will talk about the "Incarnation." Two of us make preparations in advance to lead off the discussion, and then the grand finale is a free-for-all. Some fun! I enjoy it tremendously.

There is another duty that falls to me as one of the ministers of this little town. That is, to teach the High School class in Religious Education. This class meets every Monday afternoon at 3:30 in the Methodist Church. We are studying the "History of the Church" together. The text used is Bainton's, "The Church of Our Fathers." There are about 45 boys and girls in this class, and it sometimes proves difficult to keep them interested, especially when the first big snow of the season came a few weeks ago. I call on one of the members at random to lead us in the closing prayer. So far, each one called upon has made a beautiful prayer.

Ticonderoga has a very active Kiwanis Club. They invited me to join soon after I arrived, and I decided to do so for a numaber of reasons. Some of our own members are in the club, the other business men of the otwn are in it, there is good fellowship among the boys, and it meets every Thursday evening at 6 o'clock, at the Ticonderoga Inn, where a delicious meal is served every meeting night. They asked me to address them this week.

I wanted to tell you also about the two courtesies extended us ministers here in Ticonderoga. The publisher of the local weekly paper sends us the paper free. The manager of the local theatre invites us and our wives to see all movies free of charge. We only pay the Federal tax. Cheryl Ross, our daughter, is a little young to attend the movies, but she is old enough to keep us away. Once in a while, however, I will go in the afternoon, come home, and stay with the baby so Mrs. Council can go at night. Seeing a picture once in a while, we really enjoy them much more.

Wishing you all a Merry Christmas and a Happy New Year, and God bless you every one,

I remain,
Yours in His service,
HERBERT G. COUNCILL, JR.

CHRISTMAS OFFERINGS FOR SUPERANNUATION.

The Southern Convention designates Christmas Sunday as the time for an appreciation offering for Superannuation. The Board of Superannuation has entertained the hope our churches would have as a program the Christmas offering as a Christmas gift for our superannuates, the apportionment for Superannuation being raised through budget and Communion Sunday offerings through the year. But that happy situation has not been realized.

This year the Board of Superannuation comes to its December meeting with funds in hand to make appropriations equal to those made last December and June. However, there will be two or three new applications before the Board and action on these may necessitate a reduction in the appropriations for 1943-44. In these days of high costs this is not a cheerful prospect for the Board members.

The funds received from the Christmas offerings are used for the July appropriations. When the Board meets in June to make these appropriations what it can do is determined by our generosity at the time of the Christmas offering. So our plea is for the most generous offering we have ever given for this worthy cause.

J. H. LIGHTBOURNE,
Chmn. Board of Superannuation.

SOME FACTS ABOUT SUPERANNUATION.

The Convention Apportionment is $2,500. For 1941-42 our churches raised $2,378. By Conferences:

Eastern Virginia	$ 890.00
Valley of Virginia	150.00
Eastern N. C.	251.00
N. C. and Va.	925.00
Western N. C...	162.00

We have seventeen superannuates.

If each received the same appropriation it would be annually...	$147.00
Per capita asking is......	.08
Per capita giving is	.07

Our minimum need is an apportionment of $3,000. This plus the Christmas offering to be distributed as a Christmas gift to the superannuates would be an honor to our Convention and an approach to our responsibility to God as stewards.

J. H. LIGHTBOURNE,
Chmn. of Board.

Immense power is acquired by assuring yourself in your secret reveries that you were born to control affairs.

—*Andrew Carnegie.*

THE EDITOR'S MESSAGE

WE NEED CHRISTMAS.

This war weary world desperately needs Christmas. Yes, and we need Christmas, too. We need the visitation of the angels, the celestial mediators between man and God, the representatives of the Eternal Order in the midst of time. We need the presence of the Wise Men to steer us through the crucitl present and safely into the post-war world of peace. We need that vast unnumbered and unnamed multitude who shepherd the fields and the flocks—those who work by day and those who watch by night. We need, above all, the Advent of Christ into every life and institution of our land.

We need to taste the MYRRH of Christ's suffering, as its measure has been filled to overflowing in these our days, through the bitter sorrows of the world. We need to unite in prayer for all who suffer: "Gracious Father, look Thou in pity upon the sufferings of little children; those who are hungry and undernourished; those who are sick, wounded, or maimed; those whose minds are distorted by wrong teaching; those who have lost earthly parents and must wander in search of even a crust of bread; those who are frightened and forsaken; we beseech Thee to open the hearts of all men everywhere, lest further harm befall any of Thy little ones. . . . Thou loving Father of Him who had not where to lay his head, we lift our hearts in prayer to Thee for all wanderers and exiles; for our Jewish brothers, Christ's kin according to the flesh, millions of whom have been driven from their homes and been caused to suffer stripes, hunger, imprisonment, and pain; for the dispersed in many invaded lands; for the wandering millions who seek shelter from the cold in caves and forests; for migrant workers whose necessities drive them from place to place without the joys of home life; for soldiers, sailors, and relief workers scattered throughout the world; be to them a sanctuary wherever they may go, and teach us to minister to the lonely. . . . O God of all compassion, help us to look with thine all pitying eye on those who suffer pain and illness; on those who lie wounded upon the battlefield and the millions who fill our hospitals in this and every land; upon our many brothers who suffer leprosy and blindness, upon those who bear the pangs of chronic illness and those who are stricken with sudden plagues. Bless all those whose task it is to care for these sufferers and grant to them understanding and skill in the ministry of love."

We need to offer the FRANKINCENSE of worship, of adoration and intercession. Worship should reach its zenith at Christmas. Memory, music, color, atmosphere, friendship, anticipation, all these offer up frankincense on the altar of worship. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." (Rev. 8:1, 3, 4.)

We need to offer GOLD, a refined spirit and a sacrificial offering for the coming of the Kingdom of God on earth. "The Lord of hosts is like a refiner's fire: he shall purify them as gold and silver that they may offer unto the Lord an offering in righteousness." (Mal. 3:2, 3.) Let us now turn with assurance and gladness of heart to the God whose love never faileth, and consider how He can mint the pain and passion of our hearts into a world-wide service for a new age. Let us return to Bethlehem with our golden means of bringing to the world relief from suffering and pain, satisfaction for physical as well as spiritual needs, and the knowledge of Him whom to know is life eternal.

R. L. H.

THE CHRISTMAS OFFERING.

In all our churches outside of our Convention the Christmas Offering goes as a special gift to aged ministers and their widows. Many of our churches in the Convention receive such an offering.

If your church makes an offering for this purpose, it should be sent to Mrs. Mattie Cox Parker at Elon College, to be used by the Board of Superannuation of the Southern Convention. We take care of our own aged ministers and their widows. The offering may count on conference apportionments when made for this purpose, if so desired. In sending in the money, it should be stated whether you desire apportionment credit, or whether it is an extra gift.

Last year several of our churches sent their money to the New York office, from which inspiring literature is sent out. The office there was good enough to add to the amount received from our churches and send a goodly gift to our Convention Board of Superannuation. F. C. L.

A CHRISTMAS GREETING.

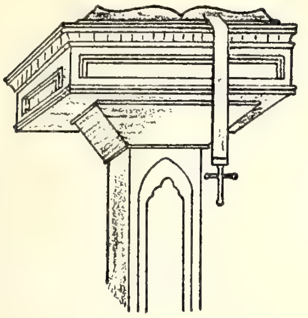
It was said that the wise men after visiting the Babe in the manger "went back another way."

No one can really see Christ and go back the same way. Life does become different from that hour.

As we come to the manger again at this Christmas time, let us go back another way. Let us leave our hates there and go back the way of persistent good will; let us leave our racial prejudices there and go back the way of human brotherhood that will transcend all distinctions of color and class; let us leave all half-way responses, all compromises, and go back to be abandoned to him and his kingdom.

Another Day—another Way!

—E. Stanley Jones.



LET US HEAR IT, TOO.

A Christmas Sermon by Rev. J. Everette Neese, Bay View Congregational Christian Church, Norfolk, Virginia.

TEXT: *"Behold, I bring you good tidings of great joy."*—Luke 2:10.

This Christmas of 1943 finds the world still at war. Some people are trying to destroy the principles of the one whose birthday we now honor and others are doing all within their power to preserve them. A new and redeemed mankind under God is possible only when we hear the angels' message, and due recognition is given to Him who came to show us a better way.

Familiar as the Nativity story is, let us recapitulate a few of the incidents. On the Roman throne in imperial splendor sat proud Augustus, who, by an edict, set in motion the machinery of government to compile a register of the people of his kingdom. In accordance with Jewish custom, the census was taken at the place where people were born as members of the original twelve tribes.

Accordingly, a lowly couple leave Nazareth; Joseph, the village carpenter and Mary, his espoused wife, and southward like an invisible hand that royal decree draws them for enrollment in Bethlehem. But in Bethlehem there was no room for them, thus the Savior was cradled in a humble manger.

Suddenly from the starry canopy above burst forth the angels' song "Fear not; for behold I bring you good tidings of great joy." Thus the shepherds heard a long hoped for and anticipated message.

It was a dark, weary world into which the child Jesus was born, but his birth was the beginning of a new hope. When He came, human wisdom, philosophy and false worship had failed to lift the world's tired head. The soul of man had a deep yearning for something upon which to rest and build its hopes. This angelic message to the world was good tidings indeed. It was to lift the weight, open the path and set in motion ideals which were soon to revolutionize the world.

The angels' message was not alone for the people of his day but it is a message of good cheer for us even in this war-time. "I bring unto you *this day.*" This message as we hear it again, is like a fountain in the desert. Wherever it sends forth its healing streams into the channels of our life, the beautiful and fragrant flowers of Christian virtue grow and flourish. It is then and only then that Jesus can become the Saviour of all men: The Hebrew with his religion, the Greek with his culture, the Roman with his strength, the German with his militarism, the Japanese with his nationalism, the civilized man with his refinement and the savage with his coarseness—truly he is the Saviour of all types and conditions of men. This is the message of good cheer for today.

The principles of Jesus, accepted and practiced by the Shepherds, are the only thing that will bring lasting peace at the end of hostilities.

The next in order to hear the message of good cheer were the Wise Men. "There came wise men from the east, and when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshipped Him; and when they had opened their treasure, they presented Him gifts: gold, frankincense, and myrrh."

Christmas marked God's gift of His Son to the world and ever since giving has marked Christmas. The choir cannot voice the entire Christmas spirit. The magi are needed. The song must be accompanied by the gift. The song and sentiment, these, united, represent the Christmas spirit.

The sentiment of the Wise Men found its expression in gifts. They gave gold—a gift to releive want; it was probably used on the journey to Egypt. They gave frankincense—a gift of fragrance. It was the most fragrant of all incense, and was burned before the veil of the temple and in the most holy place. They gave myrrh—a gift of friendship. The Queen of Sheba carried myrrh to King Solomon when she made her noted visit to see him.

From these gifts we get an excellent lesson for this Christmas season. We may not have the glorious experience of assembling ourselves around the manger cradle and offering our gifts unto the Lord, but He has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Our gifts this year should have a three fold purpose. First, gifts which meet a need; second, gifts which bring the fragrance of joy to the heart; and third, gifts which create friendship. A true friend won by these gifts is an inspiration as well as a comfort. And this is true not so much by what he does for us as by what he incites us to do and be. What others see in us to admire and to be grateful for, is a result of what our friends are and what our friends, perhaps all unconsciously, have induced us to strive to become. Friendship cheers like a sunbeam; charms like a good story; inspires, like a great leader; binds like a golden chain; and guides like a heavenly vision. Let us try to make our material gifts accomplish this end.

The supreme gift we can make this season, however, is to give ourselves to the spirit of Christ. We are the final link in this chain to hear the message of "good cheer."

The story is told of an Indian to whom the Gospel was being preached —that message of the love of Christ for everyone. As he listened, his heart was touched, and he said, "I must give Jesus something. I will give Him my dog." This was much for the poor Indian hunter to give. His dog was his helper and companion on the hunt, and he loved him. Because he loved him and because of his helpfulness, he placed high value upon him. And this possession worth so much, he wanted to give to Jesus.

He listened to more about the wonderful love of the more wonderful Saviour, and he said, "I will give Him my gun." The gun meant his living; but he was willing to give it to the One who had given so much for him.

A little while passed during which time he continued to listen to the story, and finally he stood up and said, "I'll give myself to Him." At that point the Indian reached the place that God wanted him to—the condition of mind and heart in which he was ready to give all, even self, to the Son of God.

The Wise Men did the right thing by following the star, seeking until they found the Christ-child and then making their gifts. We, too, should follow the star of hope and promise until we have found the Saviour. But there are many who neglect this opportunity until it is too late.

The Russian peasantry have a curious tradition. It is that an old woman, the Baboushka, was at work in her house when the Wise Men from the East passed on their way to find the Christ-child. "Come with us," they said, "We have seen His star in the East, and go to worship

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CONTRIBUTIONS

SUFFOLK LETTER.

Christmas will come soon after this issue of The Sun is in the hands of its readers. Those who live to celebrate the birth of our Lord Jesus Christ will find many contrasts with other years. The war touches millions of lives. It throws a dark shadow across the threshold of many homes. Its pain and suffering depress anxious human hearts. Absent loved ones, vacant chairs at the table and around the fireside turn joy into sorrow and laughter into weeping. Tears wash away the smiles on many cheeks. Added to these changes are many other things which try men's souls. It seems that there is more sickness than usual. Epidemics are sweeping the country. Chronic types of illness are found in many places. And thus one might go on in enumerating the conditions which appear in our midst. One may dwell on these things and magnify them until one is discouraged and desperate.

However, this does not tell the whole story of human life nor complete the picture of present conditions. Jesus came into this world to face such tragedies and gloom. He not only came to face them with courage but to help humanity to victory over them. "Life is real and life is earnest," and it is false and cruel to try to deceive ourselves. There are thorns among the roses, and the sweet is often mixed with the bitter. In reality the roses may be more beautiful on thorny stems, and the bitter may help us to appreciate the charm of the sweet. Therefore, one may accept life as a precious gift of God, and seek by that acceptance to trust Him when the way is dark and the path seems narrow and uncertain.

Shall we try to forget the trials and the troubles at Christmas time? Shall we seek to drive away the clouds and pretend that all is well with us and the world? No, for that would be base deception for ourselves and tragic for others. Let us face these realities with increased faith and expectant hope. Christ came to redeem lost men and women. He has not abandoned that high purpose and holy aim. In due time He will succeed. And He will succeed by spiritual processes which seem slow and tedious to impatient human beings. Humanity has not changed since the days when Jesus walked along the shores of blue Galilee. Jesus has not changed His plans. Neither has He abandoned this world. The church must return to Him and seek His way of life. There are blind leaders and mistaken enthusiasts who try to convince eager people that the church must enter politics and take possession of legislative assemblies. The pulpit and the pew must listen to the voice of Jesus: "Ye must be born again." Love coming from a new heart and enriched by dynamic spiritual power, is stronger than armies and navies and more to be desired in such a time as this. Armies and navies have their places, but they are not the final force in nations.

Let us rejoice that Jesus has come. Many may be disappointed because He delays the day of victory; but He is in our midst, and He is adequate for our daily needs. Christmas may not have as much of so-called "good cheer," but Jesus can help us to a new sense of His meaning for those who trust in Him. The Prince of Peace will reign upon the earth; and peace will come. Human hearts will again sing His praise and bless His Holy Name. Let the angels sing. Let us join in the heavenly music. Let us cultivate good-will towards all peoples.

I. W. Johnson.

CHRISTMAS IN WAR TIME.

Two thousand years ago there was an air of expectancy in the world. The star of hope shone brightly against a dark background of wrong and unrighteousness. Oppression and persecution were meted out to the common people. Darkness filled the earth and sin cursed humanity. God promised relief and redemption. His prophets told of the day of His coming, of God's great Gift to the world, of the Light that would shine in the darkness and of the Hope that would come to all people. The prophecy was fulfilled. The Christ-child was born. Under His ministry and miraculous power, blinded eyes were opened, deaf ears were unstopped, and the lame were made to walk. Sins were forgiven, wounded spirits were bound up and broken hearts were healed. The oppressed were relieved, the cast down lifted up and those held in prison set at liberty. The day of relief and redemption had come.

Today there is an air of expectancy in the world. Human hope is blighted by selfishness, greed and aggression. War, with its horrows and destruction, has come to the world. Freedom for the time being has gone from the earth. Property is ruthlessly destroyed. Men, women and children are slain without warning or the possibility of escape. This useless destruction and merciless horrow shall continue so long as war lasts. The democracies, the Christian nations, are expecting the Axis powers to "crack," to surrender, to sue for peace, but will they? How long before the end comes?

At Christmas time, would it not be wonderful for the world, all mankind, if Christ could come again and live anew in our hearts and in the heart of the world, that the mountains might be brought low, the valleys lifted up, the crooked ways made straight and the rough places smooth. If jealousy and greed in the human heart could be burned up by the fire of His love, hatred and vengeance slain by the sword of His spirit, the weapons of war and everything contributing to war be uprooted and cast out, then peace—perfect peace—might crown our efforts and bless the world forever. Christ, and Christ alone, can perform such wonders and work such miracles. May we pray for His coming. The world awaits not in silence but in awe and hope.

L. E. Smith.

A MESSAGE FROM MISS WIDBER.

I am happy to send as my Christmas message to the readers of The Christian Sun "Let the Lights of Christmas Shine." It comes to all of us as a gift from the Maine Council of Churches whose generosity makes it possible for these thoughts to appear on this page. During these Christmas weeks how often we shall think of the life of Jesus in the words of the Gospel of John: "In him life lay, and this life was the Light for men: amid the darkness the Light shone, but the darkness did not master it." Still today that Light shines, and still today the darkness does not put it out. With that assurance once more we can lift up our hearts and spirits above the sorrow and the darkness of these times to see the Star of Bethlehem shining brightly, to hear the angels' song, to bow with the Wise Men in humbleness and reverence before the mystery in a tiny new life. We can remember while we bow that in many places on this old earth on Christmas Eve there will be tiny, helpless babies within whose lives God again has given Light. Only the unfolding future will re-

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A Challenge to Religious Liberty

By Samuel Guy Inman.

Editorial Note: Dr. Inman, one of the best known North American students of Latin American life, spent ten years in Mexico and has made oft-repeated visits to South America. In 1936 he was a representative of the U. S. Government at the Inter-American Conference at Buenos Aires. He has been decorated by the government of Ecuador in recognition of his interpretations of Hispanic American Culture. He has served on the faculties of Columbia, University of Pennsylvania and Yale. His volume, "Latin America: Its Place in World Life," is a widely recognized authority.

John W. White, a newspaper correspondent in Latin America, has raised, in the midst of a global war, the old divisive Catholic-Protestant question in his book ''Our Good Neighbor Hurdle,'' Bruce Publishing Co., $2.50. Quoting the most Fascist elements among the Southern republics, he demands the withdrawal of all North American Protestant missionaries. For years, Mr. White has been attacking missionaries. Recently he has published a series of articles in *The Catholic Digest*. He now elaborates his thesis in this book.

Mr. White formerly represented *The New York Times*. The *Times* and the author of ''Our Good Neighbor Hurdle,'' parted company following the Pan-American Conference at Lima. A group of United States women attending the Conference protested to the *Times* about the false reports sent by their correspondent in regard to women's activities at Lima. Secretary of State Hull was incensed at the same correspondent's report that the United States delegation had been the victim of Peruvian spies. He bitterly denounced Mr. White for such an untrue report. Later Mr. White went to Mexico as a free lance writer, where he seems to have fallen in with the most reactionary group in the country. These evidently furnished him with much material for his book. At present he is traveling in South America for the *New York Herald Tribune*.

''O, that mine enemy would write a book.'' If Mr. White has any enemies, they can certainly enjoy themselves in these pages, picking out the errors. In such a simple matter as the number of Latin American republics that have separation of Church and State, he names Mexico, Brazil, Uruguay and Chile as the only ones. The fact is that there are six more—Cuba, Guatemala, Honduras, El Salvador, Nicaragua and Panama. He makes the unbelievable error of stating that in Colombia Protestants are permitted to carry on worship only in private houses. The fact is that there are Protestant church buildings open to the public on the principal streets of Bogota and other Colombian cities. He berates the American missionaries for meddling in politics by sending a protest against the infringement of religious liberty to the Argentine Congress. The very document which he quotes shows that it was sent by ''evangelical *pastors*.'' Any one who sets himself up as an authority on mission work should know that in practically all Latin American cities, the churches have had their own national pastors for many years. Missionaries are engaged, except in temporary circumstances, in educational, social and literary work. In the city of Rio de Janerio there are some hundred Brazilian Protestant churches. Several of these have above two thousand members each. Their pastors are well known Brazilian citizens who are recognized in the community as leaders in spiritual and social life. The missionaries of one of the large Boards have an agreement with the national church, that their work shall be confined to pioneering in frontier sections. As soon as a congregation is developed to a certain degree, a Brazilian pastor is called, and the missionary moves on to other frontier work.

In spite of these well known practices, Mr. White insists that the missionaries confine their work to the comfortable port cities. He cites Paraguay as an example of a needy but neglected field. In this he is correct. But he ignores the fact that Colegio Internacinal, a ''mission school,'' is making such a contribution to Paraguayan education that the Minister of Education recently held the national meeting of government teachers in that school. It would hardly be too much to say that there is not a city of a hundred thousand people on the whole continent where any school has a larger influence in the community than has Colegio Internacional in Asuncion. Presidents of the Republic, rectors of the national university and other prominent cities have often referred to this institution as ''our school.'' Similar things could be said about North American Christian schools in many other cities. Yet the author does not mention these. It would spoil his argument. He counts on his audience in the United States being gullible enough not to hold this against him.

Only those who are entirely ignorant of the facts will be worried about ''Our Good Neighbor Hurdle.'' It cites only the things which will help damn the missionaries and fails to mention any of the good work that is so universally recognized by government officials, prominent families, labor unions and exploited Indians. His quotations aiming to prove that missionaries who class Latin Americans as heathen usually come from the most narrow sects, who say the same thing about those who differ with them in the United States. Certainly they are to be condemned. And no one has condemned them more than have hundreds of North American missionaries working in Latin America, who love the people, praise their admirable civilization, and on returning home, tell our countrymen how wrong it is for some of our newspapers, Congressmen, business men and tourists to sneer at our cultured Southern neighbors.

It is a strange belated cry for the author of this book to condemn, as the one unforgivable sin, the effort to persuade someone else to accept the principles that rule your own life. That is what the democracies are doing around the world. It is what the Fascists from Spain and Germany and Japan are doing. It is what the Roman Catholics are doing in the United States in their publicly announced ''missions for Protestants.'' It is what the Catholic Sinarquista movement in Mexico is doing in sending its numerous agents to convert the people of the United States. Do the enlightened people of Latin America want to close themselves off from all the intellectual breezes that blow, pleading that a new idea will be considered as an insult? Or are they willing to accept the Fascists from Franco's Spain, the industrialists from Wall Street, the sensational newspaper reporters, the shallow tourists, and the foreign betrayers of innocent maidens—but draw the line at the big bad wolf, the Protestant missionary?

Here is what some leading Latin Americans say in answer to such insinuations. Luis Alberto Sanchez, the Peruvian literary critic, who represents the thinking of a whole continent as much as any open minded person could, says:

''An attempt has been made under the shade of a supposedly Hispanic tradition to identify Latin America with the orthodox Catholic position; but while basically our countries are Catholic, especially in form, we must

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Missions
The World for Christ

COL. J. E. WEST'S MISSIONARY LEADERSHIP.

From one of the most loyal and useful families in the history of the Commonwealth of Virginia came fifty years ago to the championship of the Church Junius E. West of Waverly, Va. It must have been a thrilling experience to those who made up church conferences then to have this young, brilliant, University of North Carolina man, take to the councils of the church like an experienced minister of the Gospel. Long before tithing was sponsored by the ministers themselves as a principle of the church, this young man was talking it, practicing it, preaching it as a part of the Christian's duty. To his championship later came others, and this teaching on tithing has been one of the great blessings of our church in its past history. He had the qualities of leadership and the gift of oratory, so that whatever cause he championed was well presented.

His strength of character, his brilliant, quick mind, and his ability to express himself, led him to the General Assembly of Virginia. In the State Capitol, he served with distinction for twenty years, eight of them as Lieutenant-Governor, and as such he presided over the Senate. He made his place in the annals of Virginia, and some of its most important legislation bears his name.

But all of this time he was one of the church's most faithful members, organizing and teaching a large class of women in his local church, which class he still teaches, and reading and keeping abreast of the needs of every enterprise of his denomination. However pressing were his duties in the General Assembly and as Lieutenant-Governor, he had time to give to the councils of his church, and to regular attendance upon its Sunday services. Thus the Lord blessed him, and his fellow-churchmen learned to look to him for leadership. They admired him, trusted him, so that more and more he was exerting his qualities of leadership in the various avenues of the church. The first drive put on by Elon College, after its establishment, and in its effort to get going as a college, was championed and led by Col. West. It was known as the Twentieth Century Fund. In later years when the main building of the college was destroyed by fire, he made a gift of $5,000.00 toward its rebuilding, and while he is a successful business man, this amount was a very generous gift from him.

It was nearly forty years ago, when the Southern Convention was meeting in biennial session at Berea Christian Church, that the foundation for our present Mission Board, Inc., was laid. Col. West had been an enthusiast for Missions several years, and his knowledge of the scattered efforts of his church and his vision of what it should be doing, led him to urge the formation of a Convention Committee on Missions which would unify the work that was then being done in a hapazardh way. There was considerable debate for what turned out to be two days on the matter, and finally the committee was formed. Eight years later, in 1912, the Mission Committee became a board and was incorporated, with the following incorporators: J. O. Atkinson, J. W. Holt, K. B. Johnson, H. W. Elder, and J. E. West, chairman. Col. West has been chairman of committee and board since 1908.

Recently Col. West, as readers of The Christian Sun know, *resigned* as president of the board, and also as a member. It would seem to me, as one member of the Convention, that it would be a noble thing for us to request him to continue in office until the end of this Mission Board year, August 31, 1944, nnd that all of our conferences, churches, and our Convention, jump in and work together to show Col. West how much his work has meant to us all by rallying to Missions this year, both home and foreign, as never before. I am writing this without consulting Col. West about it, and because I sincerely feel that we would all be much happier to have him remain in office until the end of his term. There is much more I wish to write about our Mission Board and the great work it has done, but that will take another article.

John G. Truitt.

MISSIONARY OFFERINGS.
WEEK ENDING DECEMBER 16, 1943.

Sunday Schools.	
Palmyra, Edinburg, Va.	$ 2.16
First, Greensboro, N. C.	12.02
New Lebanon, Elberon, Va.	7.00
Elon Community Bible Class	2.98
Winchester Va.	7.70
Bethel, Elkton, Va.	5.00
Mayland, Broadway, Va.	1.50
Mt. Olivet (G.), Geer, Va.	7.49
Class No. 2, Mt. Auburn, Manson, N. C.	2.00
Total	$ 47.85
Individuals and Churches.	
Mt. Auburn, Manson, N. C.	$ 3.45
Concord, Timberville, Va.	2.19
Total	$ 5.64
Mountain Work.	
Young Women's Bible Class and Loyal Men's Bible Class, Burlington, N. C., for Christmas Treat, Carroll County	$ 25.00
War Victims and Services.	
Newport News, Va.	$ 67.56
First, Greensboro, N. C.	100.00
Total	$ 167.56
Total for week	$ 246.05
Previously acknowledged for Missions	4,917.76
Total	$5,163.81
Less War Victims and Services	167.56
Total since Sept. 1, 1943	$4,996.25

Mattie Cox Parker,
Secretary.

A FINAL WORD.

Desiring to be relieved immediately of some of my outside duties, I have resigned as president and member of the Mission Board. I thank all the membership of the boards and the Convention for permitting me to hold these positions such a long time. I thank every conference, woman's board and auxiliaries, and every association, Sunday School, organization, group and individual for loyal support and offerings. I thank The Christian Sun for publicity.

I never worked with a more gracious, tolerant and lovable man than Dr. J. O. Atkinson. When he died, I assumed his duties as far as my own business affairs would permit. I had a valuable assistant in his efficient secretary, Mrs. Mattie Cox Parker. What we have done is a matter of record and speaks for itself.

It is my earnest wish that the Mission Work of the Convention will grow larger and better as the days go by.

J. E. West.

ALABAMA WOMAN'S WORK.

All Alabama has been refreshed by the presence of Mrs. Berta McClintock, National Woman's Secretary for Congregational Christian

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LET THE LIGHTS OF CHRISTMAS SHINE.

By Mildred Widber,
Children's Secretary of Our Denomination.

"Out of darkness into His marvelous Light."

"When the lights go on again" has become more than a hope—in our small corner of the world, it is a reality. With what renewed appreciation we have seen the once commonplace but now cherished lights gleam out from our homes and stores and churches. Has there ever been a Christmas when gratitude for light will be greater than this? What a year in which to commemorate with renewed discernment the significance of Jesus' words: "I am the Light of the world." Let us make Christmas truly a "festival of lights" this year.

Light in Your Home.—

From their safe hiding places, we are taking the gay strings of lights for our windows, the lighted wreaths for our doors. Windows will glow again with friendly cheer for passers-by. Within, glistening trees will add their gleam.

But let Christmas be more than a season of glitter and tinsel. Perhaps because you are doing your shopping and mailing earlier than in other years, you will find the days of the Advent season less rushed and hectic, and will make time for the deeper delights which express the true spirit of the Christmastide.

Find moments each day, perhaps at dusk in the soft glow of candle light, to read the ageless stories to your children. Sing the carols which tell the timeless tale. Gather the neighbors' children with your own on occasion. Plan a special service for Christmas Eve—that night dear to youthful hearts—whatever their age!

Light from Your Home.—

Millions in our land are far from home this year in the service of their country, whether their work be military or civil. Let a welcoming light stream from your door, as you share your Christmas with a new neighbor, or a service man or woman.

Let gifts be planned by the children for friends and helpers, for those lonely or in need, simple gifts, homemade, perhaps. Inexpertly done, but warm with the touch of loving hands, such gifts will be dear to those fortunate enough to receive them. This Christmas, share the warmth and light of your home with others.

Light from Many Lands.—

How bright our Yuletide celebration has been made by gifts from other lands! From earliest times, from almost every land, have come our loved Christmas traditions to enrich our treasury of legends, or carols and of dear and familiar customs.

How better prepare children for world citizenship which is now their birthright than by cultivating world appreciations? Your librarian or school teacher or minister can recommend books that will open to you a fascinating world of legend and story as you explore the source of our best-loved Christmas festivities.

Add Your Light to Other Flames.—

There is a lovely legend of an European church with no lighting facilities, to which for evensong each carried his own small lamp. If one was absent, the church was a bit darker than it should be. So it still is. Join the light of your family to that of others, as you share in the services your Church plans for the enrichment of the Christmas season. Carols, candles, the pungent fragrance of evergreens, the Nativity *story in simple, solemn, moving pageant* or drama—these are a part of a Christian observance of Christmas. Carry your light to the Church this Christmas.

I CANNOT SEE THE CHRIST CHILD.

I cannot see the Christ-child
For the soldiers marching past.
I cannot hear the angels
For the bugle's angry blast;
But I know the bells are ringing
And that faith and hope are clinging
To the day when love shall crown the world
at last.

I cannot see the Christ-child
For the smoke is in my eyes.
I cannot hear the shepherds
For the little children's cries;
But I know the bells are ringing
And I think I hear the singing
Of the day when peace like morning dawn
shall arise.

I cannot see the Christ-child
For the clouds hang dark and low.
I cannot hear the wise men
For the conflict rages so;
But I know the bells are ringing
And that Christmas morn is bringing
In the Golden Day foretold so long ago.

—Hugh Thomas Kerr.

Light Those in Darkness.—

With deepened understanding, we may sing, "Light of the world, illumine this darkened earth of Thine," if we ourselves kindle one small candle. On this Christmas when we think we discern the dawning of the day which may bring lasting peace and goodwill among men, millions in Europe, Asia and India, face privation, suffering, death. Naked and homeless, they seek shelter and food and clothing. Shall the answer, twenty centuries later, still be, "No room, the Inn is full?" Let us remember not only in prayer, but with sacrificial giving, these modern refugees, in the name of Him who came, "a symbol of the Great Love that dipped a lustrous spirit into human form that the world in its darkness might be illumined and made beautiful."

This is the Christ-Mass.—

With all its wealth of legends, let us not forget the Light at the heart of Christmas. Is a creche the center of your home this year? The children will love to arrange one, and gather around it for a carol-sing. A lovely Madonna with tall candles will remind you that

> God lighted Him a Candle
> And set it on a stick,
> That it might lighten all the world
> And make all dead souls quick.
> And still that Candle burns—and burns,
> With never-wasting wick.
>
> —John Oxenham.

A FAMILY CHRISTMAS SERVICE.

Breakfast is over. The coals are aglow in the fireplace around which the family has gathered—four children and their parents. Two members of the family are absent—a boy in the fogs of Iceland; a girl in the South Pacific. But letters have said they will remember. For twenty-five years this family beside the waiting tree gay with ornaments and gifts has read aloud on Christmas morning the story told by Matthew and Luke in simple words of rare beauty—words that today will be read in many languages around the world by men of many creeds and colors.

Let us join them.

Let us read Matthew 2:1-6 and Luke 2:8-20.

Let us pray: O God, our Father, in the early morning of this December day we remember the patient mother and the rock-hewn manger in lowly Bethlehem where lay cradled thy love for the world. In the shadows of sheltering cave we stand beside the Child. Speak to us as we wait, we pray thee. Let the trusting, loving spirit of the Child steal into our hearts until it calms all anxious fears, and soothes all bitterness and pain.

In joy and gratitude let us take the Christ Child to our hearts that we may live as he lived, love as he loved and following in his footsteps bring help to the needy, courage to the weak, comfort to the sorrowing and hope to our troubled world.—Amen.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

A CHRISTMAS MESSAGE.

The 40th chapter of Isaiah contains a message of hope and cheer which seems especially appropriate this year. The prophet was speaking to a discouraged and despairing people. They were living in exile in a foreign land, serving as slaves to their conquerors. They knew what it meant to live under the iron heel of despotism. Isaiah captures the thoughts of his people in that day, "The voice of one crying, 'Cry.' And one said, 'What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth because the breath of the Lord bloweth upon it. Surely the people is grass.' " Isaiah replies, "The grass withereth, the flower fadeth; but the word of our God shall stand forever."

We are all looking for something we can believe in—something abiding and permanent. Our world is changing so fast we can hardly keep up. In this time when physical change takes place, thieves break through and steal, moth and rust doth corrupt; when death takes physical bodies, and war changes national sovereignities, we can still feel the heart of the Eternal as we gaze upon the face of Christ and cry, "O Thou who changest not, abide with me."

Isaiah had that faith. He knew that despite war and persecution and famine and marching armies, God still reigned. When the Japanese soldiers were attacking Burma, a young Burmese girl exclaimed, "All they can do is kill our bodies." That is the kind of faith you and I need today. If we have that deep and abiding faith in God—that trust in Him—we are inwardly assured, as was Isaiah, that there is a new day coming, a day of God, a day of peace and happiness for all, a day when all men everywhere will turn to God. It will probably be true that you and I will not live to see it, but it will come.

We all need to think often about that new world that is to come after this war is over. If we continue to see the dark side only, we will lose our minds. But if we dream and plan and work for that new day, we will bring it nearer.

Jesus often spoke of the new day—"the Kingdom of God," He called it—a day when men an women all over the world would look to God as their ruler and would live together as brothers. His dream was not realized in his short life-time, but He kept on working and praying and living as though the Kingdom were already here. This Kingdom was like a mustard seed—it grew in men's hearts and was passed on from one to the other.

You say, "How can we spend our time in dreaming about a Kingdom of righteousness and love? We see the world in the grip of hatred and greed." To believe in a loving God in a time like this demands much faith. It takes faith to believe in the things we do not see. If anyone had asked in Nero's day, "What is the most important thing in the warld today?" he would have pointed at the marching soldiers of the emperor. Yet beneath that city, in the catacombs, were the early Christians, holding services and prayer meetings in hiding. These were small beginnings, but their importance in shap-a world to come cannot be over estimated.

When Gladstone saw his reform bill defeated in Parliament, he was not discouraged. "Never mind, time is on our side," were his words. Time and God are on the side of righteousness and justice and love and peace, and neither man nor nation can hold out long against Him. God is the Ruler of the universe. We can still place all of our faith and trust in Him. It is He who sent his Son to us. It is He who has promised us a new day when righteousness and peace shall triumph over wrong.

R. L. J.

VIRGINIA VALLEY OFFICERS MEET.

The officers of the Pilgrim Fellowship of the Valley of Virginia Conference held a business meeting in the home of Amy Louderback, at Shendoah, Sunday afternoon, December 12. The president, Clarene Andes, presided over the meeting.

Articles of the Constitution were discussed. A committee of three was appointed to work out a set of standards or goals. Those named were Margaret Newton, Mabel Higgs and Amy Louderback. It was decided to revise the constitution.

Various items of new business were discussed, on of which was the possibility of a Summer Camp session to be held in the Valley next summer.

The meeting was a successful one. All officers were present except the vice-president and assistant secretary-treasurer. All officers are eager to see the work of the Pilgrim Fellowship kept going in the Valley. The president is going to send to each of the key-workers of the churches a letter of greeting. The group decided to hold meetings oftener than has been the custom, in order to keep alive the duties of the officers. Officers present were: Clarene Andes, president; Goldie Dofflemyer, secretary-treasurer; Margaret Newton, superintendent of devotional life; Amy Louderback, superintendent of missions; Randolph Sours, superintendent of social action; Anna Lou Showalter, reporter. An enjoyable afternoon was spent and this group is looking forward to their next meeting.

CHRISTMAS SERMON.

(Continued from page 5.)

Him." "I will come but not now," she answered, "I have my house to set in order, when that is done, I will follow and find Him." But when her work was done, the three kings had passed on their way across the desert, and the star shone no more in the darkened heavens.

She never saw the Christ-child, but she is living and searching for Him still. For His sake, she takes care of all his children. It is she, who in Russian homes, is beleved to fill the stockings and dress the tree on Christmas Morn. The children are awakened with the cry, "Behold the Baboushka," and springing up they hope to see her before she vanishes out the window. She fancies, the tradition goes, that in each poor little one whom she warms and feeds, she may find the Christ-child whom she neglected ages ago; but, if that is as far as she searches, she is doomed to eternal disappointment. We should not make this same mistake.

The world is still at war this Christmas, but that should in no measure, prevent us from grasping the true spirit of the season. The Wise Men, and, *Let Us Hear It, Too,* and in response to God's gift give ourselves to Christ.

CHRISTMAS IN THE HOME.

The spirit of Christmas is the spirit of love—of Love Incarnate. At Christmas more than at any other time, we have the desire to be with those whom we love, and to give expression to love in our lives in experiences of worship and sharing. The home is the natural and rightful place for such expressions to be provided and nurtured. Every Christian parent must long to make the Christmas season as meaningful and as beautiful as possible for the children. The suggestions herein offered have been proven by years of happy, satisfying experiences in my own family.

Christmas begins a long time before December 25. One great secret lies in beginning early in the month to teach the true meaning of Christmas and to create the spirit of Christmas in the home through instruction, more or less informal, and through expressions of sharing.

First of all there is the story of Christmas from the Bible itself. Read it in forms adapted to the age of the children. Make the meaning as clear as possible. Help the children to read it and to memorize it. Don't be afraid of reading it too often—formally at family worship, informally with other appropriate Christmas stories. My little son had been impressed very early with the beauty of the story of the angels and the shepherds and the Babe. And so he inquired when a Testament was given to his older sister as a gift, "Does it have Luke 2 in it?"

The Christmas hymns are vital to the spirit of Christmas. Help the children to become familiar with them, to understand the meaning of the words. Sing them, read them as poems, use them devotionally at family prayers or at the quet bedtime hour. Then each time the children join in the singing of a great Christmas hymn, at school, at Sunday school, or in caroling with the Scouts they will experience the joy of singing understandingly, and that understanding will increase from year to year.

Tell the Christmas story with pictures. Choose from available sources several colored pictures of the type which are published from year to year with the Christmas lessons for children's groups in the Sunday School. Put them together and place them on the magazine table where they can be picked up and enjoyed over and over again.

Encourage the children to make a Christmas art book, individual ones or a family volume, for the lovely things they find at Christmastime: the choice Christmas cards, the madonnas, or the poems from *Story Hour, Junior Life, Onward,* or the secular magazines. Then there are the Christmas stories—the old favorites and the current ones. One Christmas one of my children made a book of Christmas stories.

All of these things would be futile were not opportunities being provided in the home for the children to make gifts or plan pleasures for family and friends and those in need —and to have their part in the hustle and bustle of family preparations. These activities will have to be worked out in each family. In my family I tried to turn the hearts of my children to those who were lonely rather than those in material need, as this latter emphasis is made at school and Sunday School. We found joy in visiting an old colored woman who had been a beloved nurse in the neighborhood. We went to visit at the comfortable home for elderly ladies. I think this was one of the happiest Christmas experiences I had with my children. We always tried to have someone in need of a family to spend Christmas with us.

If there is one thing that I have learned about Christmas through the experiences with my family, it is that Christmas is the season not for innovations but for traditions. Just as colleges build up a tradition around some well-loved custom, the hanging of the greens, the bringing in of the Yule log, or the midnight carol service, so the Christmas in the family can be made to follow a pattern in principle and detail which can become more meaningful and more beloved through the years.

When my children were quite young, I bought a beautiful colored copy of the "Madonna of the Arbor" nicely framed. Each year at the very beginning of the Christmas season, we take it out and hang it in a lovely light over our breakfast room table. It seems to become more beautiful each year, wreathed around with the happy associations of other Christmases.

So it is with our Christmas tree. It stands on the same spot, made beautiful with the decorations accumulated through the years, some made by clumsy and childish hands.

Nor did we take Christmas to supply our children with all the toys and special gifts needed through the years. Of course there were gifts, but the material did not take first place when there were so many other things to do and enjoy about Christmas. And so when the day came we could in deed and in truth worship the Christ whose coming to the world as a manger Babe gives reason for the Christian celebration of Christmas.

—*Mary C. Turnbull,*
in the Earnest Worker.

ORIGIN OF CHRISTMAS CARDS.

By C. B. Riddle.

At this season the mails are burdened with millions of Christmas cards. Uncle Sam is deriving a huge postal revenue in addition to the normal, and the manufacturers and distributors of the cards are being enriched by several million dollars.

All this flurry started a little more than 100 years ago. Christmas, of course, has always been celebrated in some form or another. The approximate date was celebrated as a pagan festival centuries before Christ was born because it marks the beginning of the return of the sun with its life-giving properties. The earlier celebrations were much simpler than those of the present day. It was not until the great rise of material prosperity in the nineteenth century that the more secular observances took on additional trimmings.

The first Christmas tree set up among the English-speaking people, it is said, was that erected by Queen Victoria and Prince Albert in 1840. They, being Germans, imported this German custom and the vogue spread throughout England and the United States. The introduction of this spirit of secular gaiety gave encouragement to other ideas and, in 1842, a commercial designer, W. M. Egley, produced what is regarded as the world's first Christmas card.

For many years it had been thought that it was not until 1848 that the first Christmas card was produced. In that year such a card was designed by J. C. Horsley, an artist of sufficient note to be a member of the Royal Academy. But only a few years ago, in the course of a cataloguing of a collection of old prints in the British Museum, Egley's card of 1842 was discovered. Obviously his card did not meet with commercial success nor, for that matter, did Horsley's. It was some two decades later before anything like widespread use of Christmas cards was made.

The pioneer, the 1842 Egley card, was 3¾ by 5½ inches. There were three panels. Above was a dancing scene on one side and a banqueting scene on the other. A long panel below showed a skating scene. In the center appeared an ornamental lettering, the line which remains conventional to this day: "Merry Christ-

(Continued on page 15.)

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

GOD'S GREAT LOVE AND HIS GIFT.

Lesson XIII.—December 26, 1943

Golden Text: "For God so loved *the world that He gave his only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."*—John 3:16.

Lesson: Matthew 2:1-12.

Devotional Reading: Isaiah 9:1-7.

The First and the Last.

The first lesson of this year was about God's Great Love and God's Gift, although that was not the title of the lesson. It was concerned with the philosophy of the Incarnation, the philosophy of how God in His Son, whom John called "The Word," became flesh and dwelt among men. Today's lesson is also about God's Great Love and God's Gift, but it deals not with the philosophy, but with the fact. It tells the story of the Wise Men who came from afar to seek the new-born King of the Jews, God's unspeakable gift, and how they worshipped Him and offered Him gifts. The story comes from Matthew's gospel.

The Men and the Star.

We do not know who these wise men were, from whence they came, nor even how many there were, although tradition has it that there were three of them. They probably belonged to the students, perhaps the priestly class of some far-distant Eastern country, and were attracted by the appearance of a new star or a new conjunction of the planets in the heavens. Believing as did the people of that day, that great events were reflected in the appearance of the heavens, and that the birth or death of a great man was heralded by the stars, they set out on the long journey to find Him that had been born King of the Jews.

The point of this simple story is that these men followed the light which they had, they obeyed the truth which they knew. They did not have the full noon-day splendor of the sun; they had only the dim light of a star. But they walked in the light they had and they came to Him Who was the Light of the World. It is ever thus. Obedience is the organ of spiritual knowledge. Let a man earnestly desire Christ, let him be sincere in his search for God, let him follow the light which he has, and he will not be led up a blind alley. One of the main reasons why people do not find God is not because they do not have enough light, but because they do not walk in the light they have; not because they do not know enough, but because they do not do as well as they know.

Here, too, of course is the truth that true wisdom seeks Christ Who is the Truth. Truth is only fragmentary which leaves Him out, for Christ is the wisdom of God and the power of God.

The Wise Men and Herod.

These wise men went to Jerusalem and sought the new-born King there. Quite naturally, for where else would the King of kings be born but in the templed city, the capital of the nation, the center of the kingdom. That is from man's standpoint and man's standard of values. But God's thoughts are not our thoughts, and His ways are not our ways. He moves in mysterious ways, his wonders to perform.

Not in royal city, nor in regal splendor, nor in royal palace was the Son of God born, but in humble stable and in lowly manger. Herod did not know this, nor did the religious leaders of that day, although they did know that he was to be born in Bethlehem, a lowly village six miles from Jerusalem. Here are seen two types. Herod, fearful and afraid because he had heard that a new King had been born. He is the representative of that host of people who are afraid the Lord Jesus Christ will interfere with their private affairs, will usurp the place of selfish privilege and preferment. And then there were the priests and scribes. They knew all about it, but they did nothhing about it. In a way they were worse than Herod, who was an open enemy; they were indifferent. There are multitudes of people who know all about Jesus and His way of life, but who do nothing about it. Now as then those in high places would like to destroy the Christ so that their power and position might not be disturbed. Now as then the people also are troubled because they are afraid that the Christ's coming will disturb the status quo. Now as then there are many leaders who know little or nothing about the vast moral and spiritual enterprises and movements that are shaping the destiny of the common people. And Herod, that despicable hypocrite, sending the Wise Men to seek the Child, that he "might come and worship him." It stinks to high heaven.

The Wise Men and the Child Jesus.

They were not easily discouraged, or easily turned aside from their main concern—these Wise Men. As soon as they learned where the Christ should be born, they started on to Bethlehem. And God honored their simple faith and their supreme fidelity. The star led them to the place where the young child lay. An exceedingly great joy filled their hearts, and "they rejoiced with exceeding great joy." Talk about the zest of adventure—there is nothing that surpesses the sincere search for God. And as one moves along in the path of duty or in the way of the light, constant discoveries make glad his heart with exceeding great joy.

The action of the Wise Men is significant. "They fell down and worshipped Him." It was not gross superstition, it was grand wisdom. The truly great and the truly wise bow in reverence before the Lord Jesus Christ. He is at once simple and profound; so simple that even the most unlettered can understand the heart of his message, so profound that the greatest scholar cannot fathom the depths of his truth. The fear of the Lord is the beginning of true wisdom. The modern man of learning is making a great and ghastly mistake when he leaves worship, public and private, out of his life.

And the Wise Men offered gifts, precious gifts, the best to be had at the time. Gold, frankincense and myrrh they laid at the cradle of the Baby Jesus. Worship and giving, worship through giving—there is an intimate relationship between the two. True worship finds its complete fulfilment in the offering not only of substance and of service, but of self.

The Wise Men and the Commonplace.

"They departed into their own country another way." They went back to the same old place and the same old tasks, but they went back in a new spirit. Alas for the man who does not go back to even his commonplace activities with a new spirit because at this Christmas Season he has worshipped the Christ and received anew His Spirit.

It has taken the war to teach us that the greatest need of every country is for more honest, free-spirited, kindly, and efficient men.—*Efficiency Magazine, London.*

RELIGIOUS LIBERTY.

(Continued from page 7.)

not forget that our religious beliefs include factors at variance with orthodoxy. Our liberators were free thinkers, liberals, and many of them heterodox . . . We have a freethinking tradition inspired in Voltaire. Whence therefore originated the claim of an orthodox tradition in South America?"

Another one of the younger writers, who like Sanchez has recently been welcomed in the United States and other American republics, is Benjamin Subercaseaux of Chile. He says: "I believe that the importance of the protests against the activities of the Protestants in our countries has been exaggerated. We in Latin America have duly appreciated and recognized the value of their work, particularly in social affairs, and in no instance have they endangered the stability of our Catholic faith. Thus the act of offering us now a limitation of freedom of belief as a proof of Good Neighborliness is like serving us a totalitarian dish to reward our good anti-Nazi feelings."

That is exactly what Mr. White is doing—offering the Latin Americans a good totalitarian dish. He devotes a whole chapter of his book to the praise of *Sinarquismo.* This is a well known Fascist movement in Mexico, which vigorously attacks the United States, democracy and the Mexican social revolution. "Mexico of Christ the King and Santa Maria de Guadalupe, you must not be enmeshed in the Jewish International!" says a Sinarquista publication.

Mistake indeed it would be to judge Roman Catholicism of Latin America by such reactionary elements as Mr. White quotes and asks Protestants to appease by the withdrawal of missionaries. There are millions of liberal Catholics who resent the whole school of thought represented by the author of "Our Good Neighbor Hurdle." The new liberal Archbishop of Mexico, Monsenor Luis M. Martinez, has made it clear that he does not approve of such bigoted attitudes. Leading prelates of Chile and Colombia have done the same. Unfortunately the majority of the hierarchy in Latin America still follow the Franco-fascist line. Appeasement of that group of ecclesiastics would lead to the same fatal mistake as did the appeasement of Hitler in the political world.

Protestants will not, of course, withdraw their missionaries from fellowship with the liberal elements in Latin America, with whom they have long worked for religious liberty. What they should do is to take seriously the legitimate criticism, made by Mr. White, concerning the scandalous divisions among the denominations. Their leaders should move far more vigorously than heretofore toward the elimination of these harmful rivalries. Likewise Protestants should make sure that their work is definitely understood as not an attack on the Roman Catholic Church. Certainly they should clarify any misunderstanding of the word "missionary" as implying that one goes from superior to inferior people. No effort should be spared to make our Southern neighbors realize that our purpose in working with them is the same as working among our own people—to increase spiritual happiness and social righteousness. While we are thus engaged in cleansing our own Protestant house, let us hope that our liberal friends among the Roman Catholics will make a no less serious effort to restrain their own beligerants.

ALABAMA WOMAN'S WORK.

(Continued from page 8.)

Churches, with home office in Chicago. Her visit with the Roanoke Church was perhaps typical. Possibly Mrs. McClintock's greatest contribution was in making the group of Alabama Executive officers familiar with the Packet of materials basic for a year's work, and in her explanation of the Woman's Gift, past and present. As all costs have risen, and especially for missions, the women of the country decided to do something over and above the regular demands. So there was inaugurated the Woman's Gift, which reached a national sum of $40,000. This first gift was not especially designated for any cause; but it was thought wise to choose especial causes for the Gift, as it continues for a second course: 1. For American Board publications, of which Dr. Frank Laubach's "The Silent Millions Speak" is a shining example; 2. for Youth Work; and 3. For the salary of some young person in Washington, D. C., who will keep the women in touch with legislation of especial spiritual significance. Mrs. McClintock advised that dedication services be held on presentation of the Gift—from the Society to the Church, from Church to State Body, from State Body to National Headquarters. Suggestions for such a presentation may be found in the picture of Mrs. Lydia Lord Davis, long-time worker in all Congregational Christian woman's work, as it appears in the November *Missionary Herald:* she holds an immense bouquet of roses, each with a crisp dollar bill as rose calyx.

The Packets of literature are on sale, either at the home offices or from Miss Marguerite Davison, Thorsby, Ala., Chairman of Literature for the State. "Guide Posts" would in itself seem to be worth the price, with its suggestions along all lines of Woman's Endeavor: 1. Worship, 2. Service, 3. Giving, 4. Education, 5. Fellowship.

Actual suggestions culled from Mrs. McClintock's talk on methods were 1. A Missionary Program staged as a school, with lessons in geography, spelling, arithmetic, etc. 2. A study book review given by four ladies, each taking some particular aspect. 3. A birthday offering once a year, with appropriate worship service, etc. For those whose societies are geared up to do all the work of the State, Miss Pattie Lee Coghill's Friendly Service was especially recommended; the especial functions of this Service are 1. Preparing or buying materials for our schools or hospitals, which may mean the difference between an open and a closed institution. 2. Parsonage boxes; and 3. Any community service.

Alabama State officers recently elected are: Mrs. W. A. Redfield, president; Miss Vera VanCleave, vice-president; Mrs. Render Fuller, secretary and treasurer; Mrs. F. P. Ensminger, publicity secretary. Presidents of the different Associations are: North Association, Mrs. John Clark, Steppville; East Association, Mrs. Vernon Carter, Wadley; Central Association, Mrs. John Goddard, Thorsby; South Association, Mrs. C. C. Brannon, Midland City; West Florida Association, Mrs. I. Alva Hart, Dorcas.

Mrs. McClintock told of one woman refugee in the United States from Hungary who said, "Am I good enough woman to live in a country as free as this country is?" She mentioned that the women do a great deal of the church work, "being always ready to jump from the frying pan into the choir."

Commendation was given Miss Minnie Lee Fine, past president, for her excellent Friendly Service work. In her regime, the North Association worked with especial effectiveness in making quilts for the Elon Orphanage and supplying small necessaries for the soldiers of this association.

Miss Lillian McKee, Thorsby, is the effective Attendance Officer of Chilton County. She has recently been elected president of the Alabama Attendance Officers' Association, "Than whom there is no one more progressive."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The year is drawing to a close. As we look back over the months already gone by, we realize that God has been good to us all the way. We have had our days of disappointment, but our days of happiness have far exceeded them. We hve a lovely group of little children to work with. The majority are small children.

Our church people from all sections of the Southern Convention have been loyal supporters and have from month to month pushed us on towards our goal for the year. They have made the work most encouraging. Friends of orphaned children who are not members of our denomination have been liberal in their gifts to help us in this work.

It has enabled us to care for nearly a hundred little children throughout the year. The Orphanage has, through your gifts, been able to visit a number of fatherless children and widows in distress. A widow sometime ago left with six children appealed to us to take four of her children. She was in real distress. No home, no money. She said in her letter that she was praying that the Orphanage would come to her rescue in her affliction. The receiving board authorized the superintendent to receive them. When we notified her of the board's action she said, "I know now that God answered my prayer." The Orphanage's visit was a welcome visit to her. "Pure religion and undefiled . . . to visit the fatherless and widows in their affliction." Your visit to this home through the Christian Orphanage will be an untold blessing to this widow and her children. We know you will be happy to know you had a part in ministering to her in this hour of her need and affliction.

I do want to make this appeal in behalf of the Superannuation Fund. For several years the Christmas offerings have gone to that fund. We want to appeal to you to be liberal in your offerings at this Christmas Season in order to swell the fund for the benefit of those who are so dependent upon it. They have given their life's service for the cause of Christianity and the upbuilding of the Kingdom. Now; in their declining days let us all be willing to help make them happy and comfortable. Let us give freely.

CHHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 23, 1943.

Amount brought forward		$ 24,293.38
Sunday School Monthly Offerings.		
Eastern N. C. Conference		
Mt. Auburn		3.45
N. C. and Va. Conference:		
Elon Community Bible Class ...		2.99
Western N. C. Conference:		
Shiloh, Nov. & Dec.	$ 4.60	
Ether	2.10	
Biscoe	7.86	
		14.56
Eastern Va. Conference:		
New Lebanon		10.00
Valley Va. Cent. Conference:		
Mayland	$ 3.00	
Bethel	6.00	
		9.00
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Oak Level	$ 21.21	
Chapel Hill S. S.	25.83	
Chapel Hill Church	27.00	
Chapel Hill Ladies' Aid .	15.00	
		89.04
N. C. and Va. Conference:		
Burlington, Allen Moore, '42 and '43 pledges ..	$ 50.00	
Grover Moore, '42 pl. ..	20.00	
Carolina	13.00	
Hebron, additional	5.00	
Union (Va.)	80.00	
Lynchburg	12.40	
Kallam Grove	25.25	
Apple's Chapel	45.30	
First, Greensboro	63.07	
Liberty	23.00	
Gibsonville, Woman's Bible Class	15.00	
Burlington:		
Sunday School	$ 401.35	
Church	21.75	
Ch. Special Offerings	2,019.00	
Rotary Club	400.00	
	$2,842.10	
Pledges	525.00	
	$3,367.10	
Less pledges & amt. already reported .	1,265.00	
	$2,202.10	
		2,454.12

(Continued on page 15.)

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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CONGREGATIONAL CHRISTIAN CHURCH,

Franklin, Virginia,
November 12, 1943.

Whereas, Dr. Elwood W. Jones pastor of the Franklin Congregational Christian Church, has seen fit to resign his pastorate, and

Whereas, Dr. Jones has ministered faithfully to the church for twelve years, and

Whereas, Dr. Jones has shown himself an able and dignified leader of the church, and citizen of the community, and

Whereas, Dr. Jones has for twelve years shared the joys and sorrows of his people,

Therefore, Be It Resolved by the Franklin Congregational Christian Church that we extend to Dr. Jones our felicitations, and that we wish him and Mrs. Jones joy, success and happiness in their new field of service, and

Be It Further Resolved that we express to him our appreciation for his friendship and for his work in the church and in the community, and

Be It Further Resolved that these resolutions be spread upon the minutes of the Franklin Congregational Christian Church, and a copy be forwarded to The Christian Sun.

Done this 12th day of November, 1943.

E. L. BEALE, Chairman,
E. R. BRYANT, JR.,
R. E. COGGSDALE,
R. A. VAUGHAN,
Mrs. J. I. BEALE,
Mrs. W. J. M. HOLLAND.

ORIGIN OF CHRISTMAS CARDS.

(Continued from page 11.)

mas and a Happy New Year to You." So, in the course of a century there has not been a great deal of difference in the fundamentals of the Christmas card.

Horsley's card was simpler. It showed a long table with a very large family gathered about it, apparently in the high spirits associated with Christmas, and this card, too, wished a merry Christmas and a happy New Year.

Even though the English-speaking people were inclining more to the secular observance of Christmas in the mid-Victorian era most were still too poor to spend anything on cards. However, wages were improving. Dickens' Christmas Carol had appeared in 1843 and his many other descriptions of Christmas celebrations tended to loosen the spirits of the people of every degree at the hallowed season. People began writing each other Christmas messages.

It was not until about 1860 that Christmas cards found anything like a wide market. A stationer named Johnathan King undertook to publish such cards and met with such success that others in England, the United States, and elsewhere followed the lure. It is doubtful if these pioneers could have had any vision of the enormous volume to which the business has grown in the time intervening.

Nearly everyone knows how impecunious artists were in the nineteenth century, as indeed they are now. Men who had already achieved note and others who later were to become famous seized on every opportunity to earn a few extra dollars, and eagerly submitted to publishers designs for Christmas cards. The results, according to the old collections, were somewhat apalling. The most amazing varieties of designs were used.

It was the great American caricaturist, Thomas Nast, who invented the figure which now everyone recognizes as Santa Claus. Others introduced the holly wreaths, winter scenes, plum pudding motifs, and the things commonly associated with Christmas.

As the Victorian age advanced and the world gained in prosperity Christmas cards gained in flambouyancy. In the late 'nineties there was a great vogue for Christmas cards decorated with paper lace in the same manner as the valentines of the period. There would be paper bows and, on the more expensive cards, silken ones. All sorts of other ornamentation was used, such as encrustation of imitation snow, for which fine-ground glass was employed.

After its century of history the Christmas card has taken on a lasting meaning, and it is an arresting thought that people spend so much time and money to wish each other well.

FROM MISS WIDBER.

(Continued from page 6.)

veal which of these small ones will become great Lights, illuminating mankind's way, but they are in our midst—never fear. As we meditate in wonder and gratitude before the Manger, let us dedicate our gifts of laughter and companionship, of protection and teaching to our small ones of today—that tomorrow humanity may have Light.

MILDRED WIDBER.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Western N. C. Conference:		
Shiloh	$ 21.13	
Glendon	28.02	
Pleasant Ridge	5.76	
Flint Hill (R.)	7.00	
		61.91
Eastern Va. Conference:		
Johnson's Grove	$ 9.85	
Oakland	33.81	
Newport News	161.16	
Conference Collection	100.00	
First, Portsmouth	27.08	
Liberty Spg., Jr. & Sr. Cl.	5.00	
Holland, Sunday School	215.00	
For Elizabeth Moore	45.00	
New Lebanon	15.00	
		611.90
Va. Valley Cent. Conference:		
Winchester		20.53
Alabama Conference:		
Wadley		4.54
Georgia Conference:		
Rose Hill Ladies Missionary Society	$ 25.00	
Pleasant Hill, Ladies Aid	3.00	
		28.00
Individual Thanksgiving Offerings.		
Mrs. W. K. Wagner	$ 5.00	
Mr. & Mrs. S. H. Basnight	10.00	
Mr. Carl Durham	5.00	
Mr. J. W. Drake	25.00	
		45.00
Special Offerings.		
Mr. & Mrs. H. Barney	$ 5.00	
Standard Grocery Co.	50.00	
Mr. Overman	10.72	
Mr. Jouie J. Williams	1.00	
		66.72
Total for week		$ 3,421.76
Grand total		$ 27,715.14

SUPERANNUATION.

Previously acknowledged	$ 623.23
Pleasant Hill, Liberty, N. C.	10.00
Oak Level, Youngsville, N. C.	1.31
Ether, N. C.	6.00
Total to November 18, 1943	$ 640.54

BOARD OF SUPERANNUATION,
By: *Mattie Cox Parker.*

CHRISTMAS EVE

By Reverend Caradoc James Morgan,
Pilgrim Congregational Church, Portland Oregon

Thou Silent-Watcher all through the night,
The most mystic of all mid-night hours has come to our waiting world,
Hushed and halted with a majestic message of the promised birth of the Holy Child.
As we expectantly listen in the strange stillness,
We hear again the strains of angelic music,
And with the vision of the open heavens,
We share with the favored shepherds the proclamation for all mankind,
With the most blessed assurance we have ever known;
"Fear not; for behold, I bring you good tidings of great joy,
Which shall be to all people;
On earth peace, goodwill toward men."

As we listen to the ringing bells this sacred hour,
In sanctuary worship or upon the hearth's threshold,
We mingle our voices with all mid-night watchers in singing,
"O come, let us adore Him; O come, let us adore Him;
O come, let us adore Him, Christ the Lord."
In our adoration and gladness,
We open our hearts with an eager expectancy for His coming,
And His presence makes our homes true vestibules of heaven.
His Advent touches all our earthly ties with the divine;
We become as little children radiant with angelic trust;
For the Word has become flesh, and dwells among us,
Through a birth which brings light and immortality to life,
And a gospel which measures its greatness with childlikeness.
We have no time nor place for questions or doubts,
"For we have seen His star, and are come to worship Him."

In the silence of another Christmas Eve,
Mingled with memories which will not let us go;
We hear again a Voice proclaiming another birth—
The birth of an undying love for all mankind.
We behold, in vision, a fulfillment of the promise by priest and prophet foretold;
Of a new day when a Christ-centered peace will be everlasting and eternally enduring.
With all the fears and hopes of our world this night,
We still believe the heavenly promise first heard on the Judean plains,
That ultimately men everywhere will be brothers.
It must be so in God's own time, or
The Christ Child would never have been born.

—*The Senior Quarterly.*